

# The **REVIEW**

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*From the Pen of the Moderator*

## *On Losing Our Ideals*

by Jeff Bailey

A recent perusal of my local newspaper challenged my thinking. The school board of one of our local public school districts has proposed an "anti-bullying" policy. The proposal contains prohibitions against physical, verbal, and emotional abuse as well as forbidding the exclusion or the shunning of a particular student by other students. The Rhode Island ACLU has condemned the proposed policy as a violation of free speech and radio talk show hosts are ridiculing the proposal as unworkable, even undesirable. The purpose of the proposal is to minimize the possibility that social outcasts will develop anti-social attitudes that lead to school shootings and other tragedies. The policy itself is admirable in its goals, but the real tragedy is that we are forced to legislate what was once considered common decency. It is symptomatic of one of our society's larger problems, the loss of our ideals.

Not many years ago, we as a nation had a common set of ideals that we promoted. We made allowances for the fact that unregenerate man would often fall short of the ideal. In the name of liberty, we gave man legal right to fall short while at the same time we instituted societal sanctions on those who fell short. We did not withhold their right to life, liberty, and the pursuit of happiness, but we also withheld acceptance of those actions that were less than the ideal. Now we are told that withholding our blessing from deviant behavior is a form of discrimination and even violence.

The sodomite community is a case in point. There is not a one of us that would advocate imprisonment, enforced starvation, or homelessness for homosexuals, but we still uphold the biblical teaching concerning this perversion. It is a shame that we have come to a point in this nation when our legislatures have to vote to enshrine marriage as being a union of a man and a woman. Those who have voted to do so have been called bigots and "homophobes".



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What was once common sense is now considered in many circles a sign of oppression. We have denigrated the ideal and have raised every other option to an equal plane, thereby making the ideal just one more choice among equals.

I believe we have done much the same thing in our churches. We have adopted the world's standards for our worship, music, and dress. We have adopted the consumer mentality that raises the feelings or opinions of the worshipper to a plane that is above the clear teaching of the Word of God. We have gone beyond a recognition of sin, to an acceptance of it. We beg our teenagers to remain pure before marriage, telling them that this is a good choice, but too often they interpret our teaching to imply that purity is only one of many choices. We need to teach them that there is only one right and ideal choice. When couples go through difficult times in their marriages, they need to be told that divorce is not an acceptable option. We must allow the Scripture to instruct us as to the ideal and strive to attain it. This does not mean

that we do not reach out in compassion to those who have fallen short of God's ideal. We do not cast people out when they sin but encourage them to repentance and obedience. If we are at all successful in reaching our generation for Christ, we will find that a significant portion of our congregation will come to us as "damaged goods". They must find our churches to be places of healing and acceptance, but they also must see that we are unafraid to say "go and sin no more". The thief must be taught to steal no more. The single man who has fathered children out of wedlock needs to be instructed to care for his children and remain pure until marriage. The single mom in the church needs to find help for her children, but she also must be taught to maintain a testimony of purity. Those who have engaged in riotous living need to be shown the necessity of an honest conversation before the world. The sad irony of the situation is that in losing our ideals in order to appeal to the world we have lost the very thing that we thought we were gaining, relevance. When we lose our ideals, we lose our message and our purpose.

# *FROM THE WORD*

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## *Encouragement from the Colossian Ministry*

Laurence Brown

Many godly churches and their pastors who stand for Christ in these last days are facing declining membership, slack commitment and tough economic circumstances. This is probably a genuine crisis in genuine fundamental Christianity -- a symptom of the end times, rather than just a passing malaise in western society. The resultant issue, however, is undeniable: discouragement on the part of many believers. For many fundamentalist pastors and churches, the answer to the problem has been to generate more activity. Start new programs, knock on more doors, pound the pavement, sing more loudly. The hope

apparently is that if we keep moving at ninety miles per hour, no one will notice that more pews are empty.

I am not promoting a defeatist, fatalistic attitude. Certainly not! After all, don't we serve the living God? But I fear that when churches increase their activity level to overcome a deficit of godly growth, they run the risk of contracting the disease of the Sardis church (Rev. 3:1,2). This type of church has the "name" of being alive. To outward appearances, they look like a busy, bustling congregation. Their



programs are numerous. Their meetings are multiplicative. Almost every night of the week has something happening. But a hectic schedule is not necessarily equal to authentic spirituality. It is possible for this kind of church to be addressed by our Head thusly: "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God" (Rev. 3:1b-2).

Often, the response to the spiritual challenges is to move faster, work harder, wave our arms more, get busier. But this response also runs the risk of offering a superficial answer to a spiritual lethargy. Remember Martha's problem in Luke chapter ten? She was busy to the point of distraction. Our Master gently but pointedly corrected her misdirected energies to what was more important than preparations for hospitality.

I propose a different model for dealing with discouraging, potentially declining ministries. The apostle Paul in about AD 61 wrote a letter to a church he had never visited. Situated in the Lycus valley of Asia Minor, the town of Colossae had been an important commercial, mining, and agricultural center. The shifting economy, however, along with periodic flooding and devastating earthquakes, caused it to be in decline by the time Paul wrote his epistle. That the population appears to have been shrinking was no doubt a potentially discouraging occurrence. Its combination with the various heresies and doctrinal challenges Paul addressed in his letter made the Colossian ministry a tough one.

Yet Paul did write a letter to this church, and it contains two words that offer an alternative to the high-speed, program-rich bustle that we often assume has divine unction. The first word is *faithful*. It is one of Paul's favorites. He uses it about thirty-four times in his writings. In Colossians, "faithful" occurs four times. Paul addresses "the saints and faithful brethren in Christ which are at Colossae" in 1:2; in 1:7, Epaphras is described as "our dear fellow-servant, who is for you a faithful minister of Christ." Additionally, Tychicus and Onesimus in 4:7 and 4:9, respectively, are called "faithful."



Faithfulness is a much-undervalued virtue. Most churches, concordant with their indoctrination by the world's shallow flashiness, would much rather have charm, charisma, pizzazz, and activity. But God desires faithfulness. "Moreover it is required in stewards, that a man be found faithful" (I Cor. 4:2). To be faithful to the Lord Jesus Christ, regardless of circumstances, is more important than moving at top speed through life and ministry. Don't tell me about how busy a church is; tell me about how its members are focused upon the accounting they will give before the Bema of Christ. Don't tell me about how many people are getting saved or baptized at a particular work; tell me instead about the growing faithfulness of its people to the Head. Don't regale me with tales of programs; demonstrate holiness in heart, head, and hand. It is easy to be busy; it is more challenging to be true to Christ when the numbers are flat. God wants faithful people, faithful pastors, and faithful churches.

The second word is *fulfill*. Paul uses this word in both noun and verb forms a total of seven times in Colossians. He directs our attention to the fullness of Christ in chapter one, verse nineteen – all that which fills up, completes and satisfies, is found in Jesus Christ, and Him alone. This applies to our churches as well as our individual lives. In 1:25, Paul speaks of his stewardship to "fulfil the Word of God." 2:10 tells us that we have been made "complete [full] in him [Christ]", and in 4:17 the apostle writes, "And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it."

This leads us to ask a question which may help to put this concept of "*fulfillment*" into perspective: Is it possible to fulfill one's God-given ministry in a church not growing numerically? The answer is an unequivocal *yes!* It is not always God's will to have the coffers overflowing and the pews packed; but it is His will that we fulfill our responsibilities. His grace is always sufficient for the task at hand, even when we and our ministries are not popular.

Of course, we love the portions of Acts where 3,000 people were converted and brought into the church in a single day. But remember that

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# PERSPECTIVES

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## *Separatist Principles*

by Ralph G. Colas

While some folk consider resolutions to be like lumps in mashed potatoes, others recognize their importance of them to declare our position. Some years ago a well-known Baptist Association decided to discontinue presenting and adopting resolutions since they could be divisive. Some of us vehemently objected and that policy was then reversed so that resolutions were acted upon by the entire body.

October 22-24, 2002 the American Council of Christian Churches held their 61st Annual Convention in Monett, Missouri. Seven well-written resolutions were adopted on the subjects of the "The Heresy of Harold Camping," "Patriotism," "More than One Way?," "Commendation of President Bush," "Fundamentalism" and "Chaplaincy Concerns" (Copies of these may be obtained from the ACCC office in Bethlehem). However, I do want to present one in this article for it certainly has a message that the Independent Baptist of North America (IBFNA) must continually practice. It is entitled "Biblical Separation."

IN THAT there has been a continual attack from various sources in recent years upon the doctrine of Biblical separation so clearly taught in the Bible, and

WHEREAS there is an ever-present danger that this teaching of separation may be ignored, watered down, or even opposed by succeeding generations of Fundamentalists, and

WHEREAS church history bears witness to the fact that many movements have lived to repudiate the very principles that gave them birth, and

WHEREAS the process of deteriorating conviction may take place even while lip service is being paid to

historic positions,

THEREFORE BE IT RESOLVED that the American Council of Christian Churches, meeting in its 61st Annual Convention, in Monett, MO, October 22-24, 2002 strongly urges our pastors, churches, schools, and friends to continue to hold firmly to the Biblical doctrine of separation from apostasy and from those compromising with apostasy, and that we will combat the subtle temptation to use speakers or to cooperate with movements which, while holding many Biblical truths, repudiate or at least ignore in their official or public statements and activities, this doctrine of separation.

Many years ago the same Baptist Association that temporarily discontinued the practice of having resolutions adopted a similar resolution on Biblical Separation. It was prepared by several men who saw the need to declare such a message. However, it is very unlikely that such a resolution would ever be adopted by that same body today. The drift is obvious for us to see.

May God protect the IBFNA from rejecting the very principles that brought this organization into existence more than a decade ago.



### **PERSPECTIVES**

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# EDITOR'S REPORT

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## *Getting Shot At*

Dave Reinhardt

Winston Churchill once said, "Nothing is so exhilarating as to be shot at without result." These are good words for fundamentalists to take to heart. Shadrach, Meshach, and Abednego probably experienced such exhilaration when they came through, unscathed, the fiery furnace into which Nebuchadnezzar had them thrown. More significant, though, is the fact that they were willing to be shot at in the first place. God's way was more important to them than their own situations in life – indeed, more important than life itself. Their words to the king in Daniel 1:16-18 in response to his last offer to deliver them from the furnace are striking: "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Such vigorous commitment to the truth enraged the king. But the three men meant what they said, what they believed.

A number of Islamic people these days are enraged. We have heard about their holy wars, "jihad," and about the death decrees, "fatwahs," issued by their clerics. Bad enough it was that the object of their rage years ago was Salmon Rushdie. Last year we Americans became that object. Now many of our political leaders seem to be saying that while we should feel strongly about the atrocities we have experienced, we should not pay too much attention to the connections to Islam, particularly the absence of freedom of religion in Islamic countries. For the sake of the bigger picture, the coalition to be developed among the nations of the world against terrorism, we apparently are not supposed to acknowledge these

negative, divisive truths. Writing on the Op/Ed page of the *New York Times* on November 2, 2001, Rushdie emphatically points out that the religion Islam is connected to terrorism. He asks, "If this isn't about Islam, why the worldwide Muslim demonstrations in support of Osama bin Laden and Al Qaeda?"

More recently, *World Magazine* on December 7, 2002, in an article by Bob Jones (IV) points out that the son of Billy Graham, Franklin, has resisted the pressures from politicians and others, including theologians, and has called Islam "a very evil and wicked religion." He goes on to say, "There is no religious freedom. I have seen the persecution. It is taught by them, it is in their Koran. They cannot deny it." Such statements have not endeared Franklin to Middle Eastern clerics. They have issued more than one fatwa for him. He says he has put his life in the Lord's hands. Franklin's courage of conviction in this matter is commendable. [The article in *World* can be seen at the following site: [http://www.worldmag.com/world/issue/12-07-02/cover\\_1.asp](http://www.worldmag.com/world/issue/12-07-02/cover_1.asp). (Please omit the hyphen in the URL address).

Sharing a common enemy, however, does not necessarily obliterate doctrinal issues or make everything right. Our problems with the Billy Graham Evangelistic Association (BGEA), of which Franklin is a key person, involve a whole lot more than Islamic teachings and practices. We have kind of summed up the issues over the years under the heading of "ecumenical evangelism," a theological pragmatism, clear disobedience to the Word of God, plain and simple. The stand against Islam on the part of Franklin may be indicative of a broader new direction that he plans to track. That he does not offer generic prayers at public events but insists on praying "in



Jesus name" is also positive. He has written a book, *The Name*, published in August, 2002, by Thomas Nelson that apparently develops this point with some vigor.

Still, though, Franklin Graham, BGEA, and Samaritan's Purse are unequivocally ecumenical. Franklin's circle of inclusion seems a little less than his dad's – and we are certainly glad for this apparent difference – but it is radically wider than the parameters for fellowship indicated in the Word of God: Roman Catholics, charismatics, and liberal Protestants continue to function under his umbrella. At the same time Bob Jones IV's circle of inclusion seems to be a little more than his forebears, and we are troubled by this apparent difference, journalistic freedom notwithstanding. Some sort of personal disclaimer in his article praising Franklin would probably have helped palliate this perception.

In a similar vein, Jerry Huffman in the December issue of *Calvary Contender* provides a striking illustration of the wide umbrella key individuals in the General Association of Regular Baptist Churches continue to construct. Vision for Youth began in 1985 by people attending a teen conference at Baptist Bible College in Clarks Summit, Pennsylvania. Last year's national conference featured Bo Boshers, Willow Creek Association's Vice President for Student Ministries. Having been connected with Bill Hybels at Willow Creek for twelve years, Bo has no apparent problem with the well known doctrinal deficiencies there: man-centered, rather than God-centered, worship and ministry, an appreciation for and identity with Robert Schuller's positive-thinking heresy, as well as the ordination of women pastors are a few of them.

This time around, from Monday afternoon, January 6, through Friday morning, January 10, 2003, the eighteenth national Vision for Youth ministries con-

ference has Dr. David Rahn in to speak. Dave is vice president for Youth for Christ and on the staff of Huntington College in Indiana. Youth for Christ is not moving toward new evangelicalism anymore: it has been part-and-parcel of it for a long, long time. It is Vision for Youth that is on the move, sprinting toward the same new evangelicalism. Then again, maybe it has arrived.

Speaking with Dave Rahn at this confabulation, among others are Ken Rudolph, member of the Council of Eighteen of the GARBC, and John Greening, national representative of the GARBC. The GARBC's identity with Vision for Youth does not stop with these speakers though. Mel Walker is the president and co-founder of the group. Mel presently serves as the Youth Editor at Regular Baptist Press and as youth director at Heritage Baptist Church in Clarks Summit. He was on the faculties of both Baptist Bible College and Faith Baptist Bible College in Ankeny. Cheryl Fawcett also serves on the board at Vision for Youth. With ten years on the administration of Baptist Bible College in Clarks Summit and eight years on the faculty of Cedarville College before relocating to Christian Heritage College in El Cajon, California, her GARBC identity is well established. The direction of Vision for Youth, wrong as it is, clearly does reflect on the GARBC. See for yourself. Take a look at the Vision for Christ website at <http://www.vfyouth.org/main.html>. Listen too. The rock sound is anything but godly.

Shadrach, Meshach, and Abednego did not submit to Nebuchadnezzar at "the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer" (Daniel 3:5). They stood out as they stood up when they heard the sounds connected to the false worship. May we do the same. The fiery darts of Satan will be directed at us. Then again, there is the exhilaration that comes from the Lord's delivering us. What a Savior we serve. What an opportunity we have in these days.

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### *Encouragement Continued from page 3*

the same God who empowered the apostles' preaching also energized Jeremiah's message. If Jeremiah's ministry was to be evaluated for success on the basis

of the number of people publicly brought into conformity with his message, then he is one of the most colossal failures ever – more than four decades of it! Yet about thirty-five times in the book that bears his name, it is stated, "Then came the word of the Lord



unto Jeremiah.” In Jeremiah 34:6 we read, “Then Jeremiah the prophet spake all these words...” Our lives can be fulfilling, and our ministries can be fulfilled, if we are faithful and true to all the words of the Word!

If God has prospered your ministry and it is growing, praise the Lord! The glory goes to the One Who gives the increase. If you are laboring under difficult trials

with a multitude of discouragements and seemingly little recognition, take heart! Your labor is not in vain in the Lord; you can be faithful to the One Who called you, and you can fulfill the service He has called you to perform. And one day, maybe sooner than we think, we will stand before the righteous Judge to receive His analysis of our ministries, to receive from His hand the recognition of fulfillment and faithfulness.

# *SPECIAL REPORT*

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## *What Can We Learn from the Current Scandals in the Roman Catholic Church?*

*(Continued from last issue)*

by Paul W. Gustine

*Thus far the author has noted the common ground that we can develop for our witness to Roman Catholics. He at this point is developing key differences between the teachings of Roman Catholicism and the Bible. Please note that quotations in this article without further citation are from the Roman Catholic translation, The New American Bible [not the same as The New American Standard Bible]/*

### **1. Power over People**

...In the Eucharist they believe that by a divine miracle the bread and the wine are changed into the body and blood of Christ. This is called transubstantiation. This teaching originated with Paschasius Radbertus, who lived from 785-860 A.D. It became the official doctrine of the Roman Catholic Church at the Fourth Lateran Council in 1215 A.D. It was fully defined by the Council of Trent in 1545 A.D. [Earle E. Cairns, *Christianity Through The Centuries* (Grand Rapids: Academie Books, 1981), pp. 200, 216-17, and 243.]

The Scripture teaches a simple memorial of Jesus Christ

as in I Cor. 11:23-26.

I received from the Lord what I handed on to you, namely, that the Lord Jesus on the night in which he was betrayed took bread, and after he had given thanks, broke it and said, “This is my body, which is for you. Do this in remembrance of me.” In the same way, after the supper, he took the cup, saying, “This cup is the new covenant in my blood. Do this, whenever you drink it, in remembrance of me.” Every time, then, you eat this bread and drink this cup, you proclaim the death of the Lord until he comes!



Their belief (transubstantiation) essentially divides the clergy from the laity. They have a sacerdotal system “emphasizing the powers of priests as essential mediators between God and man.” [Webster’s Seventh New Collegiate Dictionary, p. 756] Those who hold these powers are so feared that children cannot conceive that



they would do wrong.

## 2. The Hierarchy versus Congregational Church Government

This power of the priests leads to the control of the church by the priests and a hierarchy invented by the church over a long tradition. Nowhere in the Bible is there a list of church offices as you find in the R.C.C. First Timothy chapter three describes only two Biblical offices (bishop and deacon). The important passage (Acts 20) which indicates that the words, bishop, elder (presbyter) and pastor, are synonymous terms is obscured somewhat in their NAB.

Acts 20:17

Paul sent word from Miletus to Ephesus, summoning the presbyters of that church. [Presbyters=elders, Strong #4245; from this word comes the English word, *Presbyterian*.]

Acts 20:28

"Keep watch over yourselves, and over the whole flock the Holy Spirit has given you to guard. Shepherd the church of God, which he has acquired at the price of his own blood." [Here they have obscured the word, *bishops* (=overseers, Strong #1985, from this word comes the English word, *Episcopal*), with the infinitive, "to guard."] "Shepherd" (Strong #4165) is the verb from which comes the noun, pastor (Strong #4166). In this text the elders or presbyters were called. Then Paul addressed them as bishops or overseers and instructed them to do the work as pastors or shepherds over God's flock. Nowhere in the New Testament is this office called "priests" (Strong #2406, #2409, #2410). All Christians are said to be priests (I Peter 2:5, 9) offering spiritual sacrifices to God (Heb. 13:15-16).

The Bishops of the Church of Rome each over a diocese believe that they continue the office of the Apostles. From this assertion they derive the authority to make new rules for the churches speaking for Jesus Christ. The Bible says nothing about a continuation of the office of Apostle after those chosen by Jesus died.

The Apostles instituted congregational church government.

Acts 6:3-5

"Look around among your own number, brothers, for seven men acknowledged to be deeply spiritual and prudent, and we shall appoint them to this task. This will permit us to concentrate on prayer and the ministry of the word." The

proposal was unanimously accepted by the community. Following this they selected Stephen, a man filled with faith and the Holy Spirit; Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus of Antioch, who had been a convert to Judaism. They presented these men to the apostles, who first prayed over them and then imposed hands on them.

The people in the R.C.C. do not choose or ordain their leaders. They also own nothing. They have no legal standing in the government of the Roman Church. Their leaders are not subject to the authority of the congregation. The R. C. C. is more compatible with monarchies or dictatorships than with American democracy. The assertion of rights by the communicants of the Roman Church in America is a problem for the authority of the princes of the R. C. C. In Rome the Curia views democratic principles as an affront to their decisions and authority. Read history to find out about the success of reforms by the laity.

## 3. Unwarranted Restriction on the Priesthood

The R.C.C. envisions every priest as a married man. He is married to the Church, as is Christ. This is why the priest is to be called "Father." The Apostle Paul taught that the Church is married to Christ.

II Cor. 11:2

I am jealous of you with the jealousy of God himself, since I have given you in marriage to one husband, presenting you as a chaste virgin to Christ.

But nowhere does he or any other Apostle or leader of the New Testament churches claim to be the husband of a church.

Matthew 23:9-12

Do not call anyone on earth your father. Only one is your father, the One in heaven. Avoid being called teachers. Only one is your teacher, the Messiah. The greatest among you will be the one who serves the rest. Whoever exalts himself shall be humbled, but whoever humbles himself shall be exalted.

Then the R.C.C. imposes on the priests married to the church that they cannot have a normal married relationship with a wife. Jesus did teach that some would not marry in doing their work in the kingdom of heaven. But he did not impose this upon the offices of leadership for the churches.



Matthew 19:10-12

His disciples said to him, "If that is the case between man and wife, it is better not to marry." He said, "Not everyone can accept this teaching, only those to whom it is given to do so. Some men are incapable of sexual activity from birth; some have been deliberately made so; and some there are who have freely renounced sex for the sake of God's reign. Let him accept this teaching who can."

The instruction for church leaders assumes marriage.

I Timothy 3:2

A bishop must be irreproachable, married only once, of even temper, self controlled, modest, and hospitable.

I Timothy 3:12

Deacons may be married but once and must be good managers of their children and their households.

The Apostle Paul warned of those who would forbid marriage.

I Timothy 4:1-4

The Spirit distinctly says that in later times some will turn away from the faith and will heed deceitful spirits and things taught by demons through plausible liars -- men with seared consciences who forbid marriage and require abstinence from foods which God created to be received with thanksgiving by believers who know the truth. Everything God created is good; nothing is to be rejected when it is received with thanksgiving, for it is made holy by God's word and by prayer.

We know the Apostle Peter was married.

Matt. 8:14-15

Jesus entered Peter's house and found Peter's mother-in-law in bed with a fever. He took her by the hand and the fever left her.

The Apostle Paul argued for the right of spiritual leaders to marry and be supported by the churches.

I Cor. 9:1-7

Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? And are you not my work in the Lord? Although I may not be an apostle for others, I certainly am one for you. You are the very seal of my apostolate in the Lord.

My defense against those who criticize me is this: Do we not have the right to eat and drink? Do we not have the right to marry a believing woman like the rest of the apostles and the brothers of the Lord and Cephas? Is it only myself and Barnabas who are forced to work for a living? What soldier in the field pays for his rations? Who plants a vineyard and does not eat of its yield? What shepherd does not nourish himself with the milk of his flock?

The practice of celibacy makes the priesthood a desirable haven for homosexuals.

#### 4. Abandonment of Biblical Morality

Homosexual men have been ordained as priests. There are varying estimates of how many are now in the priesthood. Retired priest, Rev. Paul Shanley, now under indictment for raping a boy had endorsed the North American Man-Boy Love Association while serving as a priest in Massachusetts. Materials by this perverted organization were in the possession of the two deviants who murdered the Curley boy in Boston.

Homosexuality in the priesthood is tolerated at very high positions in the RCC hierarchy.

"Meet the Press" with Tim Russert, 28APR02

Interview with Cardinal Francis George, Archdiocese of Chicago, following the meeting of the American Cardinals with the Pope at the Vatican concerning the Sexual Abuse Scandal (Transcript and notes from telecast by P. W. Gustine)

Russert showed a quote from the NY Times(3 March 02):

Pope John Paul II's spokesman, Joaquin Navarro-Valls, questioned whether ordinations of gays were even valid. "People with these inclinations just cannot be ordained." Dr. Navarro-Valls said.

Russert: "Is it your view that people who are inclined toward homosexuality are not eligible for the priesthood?"

Cardinal George: "There are two easy answers to this crime and sin. One is to do away with celibacy. The other is to indicate that it is a problem of homosexuality. Both of them deserve to be talked about, but neither one is exclusively the answer because most child abusers are married men the overwhelming majority. And there are acts against adolescent girls, as well as, against young boys. Nonetheless, I think the question has to be raised. I would prefer to look at it by going back to the nature of



the sacrament [ordination] and asking what is the vocation to the ordained priesthood. A priest is a married man. He is married to the church. He has the same bride Christ has, and if he can't see himself as a married man with a family then he shouldn't be ordained. He is not an ecclesiastical bachelor. He is not an eternal boy. He is someone who is called to be a father of a family. That is why he is called "Father." He has the same family that Christ Himself has and only that family in the Latin Church. But nonetheless, that's part of the identity. That having been said then you go on to raise certain questions. I think that the Vatican's Press Officer was saying, "How can somebody who understands he could never be a husband and a father accept ordination?" It's as if it were being accepted under a false pretence. I suppose that's what he meant. I haven't talked with him personally about it, but it's certainly an important point that has to be discussed.

Russert: But do you believe that men who are homosexuals can be ordained in the priesthood?

Cardinal George: Can be? Obviously some have been. Should they be? I think you have to ask, I would say, is there the possibility of generosity, of "generativity" in this man's life. And I think, again, you take it case by case. Again, the easiest thing to do is to say absolutely no. But, how do you know someone is homosexual? If, in fact, you have a more open atmosphere, and you can deal with it, and you can discuss it, and you can see what kind of spiritual growth is possible here; then that is one set of answers. Again it's an easy response just say no, and that's the end of that. But you don't ask questions then, and you don't think. I don't think we are any well served in this or any other public question mandated sentencing, for example, in civil law. I don't think we are well served by answers that sound wonderful, and the press gets behind them, and the people understand that this is an answer, and it is. Is it the best answer? Well, we are supposed to have conversations in this country in order to form policies. That is what this program is all about. So I would like to say let's ask more questions.

Tim Russert went on to a discussion with Father Richard McBrien, Professor of Theology, University of Notre Dame, and Father Richard Neuhaus, President of the Institute of Religion and Public Life.

When asked about homosexual priests and ordination, Rev. Neuhaus agreed that they may be ordained and must practice celibacy.

Russert also asked Rev. McBrien about homosexual priests.

Russert: "Should, in fact, homosexual men be allowed to be ordained in the Catholic Church...?"

Rev. McBrien: Well, my answer to your first question is yes. Gays should be allowed to become priests if they have a ministerial aptitude and they can treat people with respect and relate with all kinds of people in the church in a very healthy manner. And there are gay priests who do that now. I think, however, the priesthood because of the rule of obligatory celibacy -- it just stands to reason that it's going to be an attraction for someone who doesn't have a call to marriage and perhaps is conflicted in his own sexuality. And it's really skewing the whole thing. I'm not simplistic, and I would, of course, not argue that celibacy has caused all this, but I think it is equally simplistic to say that celibacy is not at all related to this crisis. Of course it is related to this crisis...."

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Romans 1:22-28

They claimed to be wise, but turned into fools instead; they exchanged the glory of the immortal God for images representing mortal man, birds, beasts, and snakes. In consequence, God delivered them up in their lusts to unclean practices; they engaged in the mutual degradation of their bodies, these men who exchanged the truth of God for a lie and worshiped and served the creature rather than the Creator blessed be he forever, amen! God therefore delivered them up to disgraceful passions. Their women exchanged natural intercourse for unnatural, and the men gave up natural intercourse with women and burned with lust for one another. Men did shameful things with men, and thus received in their own persons the penalty for their perversity. They did not see fit to acknowledge God, so God delivered them up to their own depraved sense to do what is unseemly.



I Corinthians 6:9-11

Can you not realize that the unholy will not fall heir to the kingdom of God? Do not deceive yourselves: no fornicators, idolaters, or adulterers, no sodomites, thieves, misers, or drunkards, nor slanderers or robbers will inherit God's kingdom. And such were some of you; but you have been washed, consecrated, justified in the name of our Lord Jesus Christ and in the Spirit of our God. ["Sodomites" translates two different Greek words, which indicate two categories, the submissive partner (catamite) and the dominant partner (sodomite) in a homosexual pairing, Strong #3120 and #733.]

I Timothy 1:8-11

We know that the law is good, provided one uses it in the way law is supposed to be used that is, with the understanding that it is aimed, not at good men but at the lawless and unruly, the irreligious and the sinful, the wicked and the godless, men who kill their fathers or mothers, murderers, fornicators, sexual perverts, kidnapers, liars, perjurers, and those who in other ways flout the sound teaching that pertains to the glorious gospel of God blessed be he with which I have been entrusted. ["Sexual perverts" in this text is the same word translated "sodomites" in I Cor. 6:10 (Strong #733).]

Jude 7

Sodom, Gomorrah, and the towns thereabout indulged in lust, just as those angels did; they practiced unnatural vice. They are set before us to dissuade us, as they undergo a punishment of eternal fire. [The verb, "indulged in lust," is Strong #1608. It is the same as #4203, "commit fornication," with an additional prefix. From the later verb comes the noun, "fornication," Strong #4202. The Dictionary by Arndt and Gingrich (page 699) defines this term as "every kind of unlawful sexual intercourse." Sodomy or homosexual acts are included in the term, "fornication." Jesus condemned fornication in such passages as Mark 7:21-23 (third word in the list). This is the second term used in the works of the flesh, Galatians 5:19-21. The term translated "unnatural vice" is literally "after other flesh."]

One would have to conclude that those who believe in homosexual priests have a different idea of salvation than what is taught by these Bible verses.

## 5. Cover-Up Versus Discipline

Tim Russert asked Rev. McBrien to assess the recent statements of the American Cardinals after their meeting with the Pope in the Vatican. He stated that they apologized for the criminal activity of priests, but that they had not faced up to the cover-up by the hierarchy and the payment of secret settlements to victims.

I Timothy 5:19-22

Pay no attention to an accusation against a presbyter unless it is supported by two or three witnesses. The ones who do commit sin, however, are to be publicly reprimanded, so that the rest may fear to offend. I charge you before God, Christ Jesus, and the chosen angels: apply these rules without prejudice, act with complete impartiality! Never lay hands hastily on anyone, or you may be sharing in the misdeeds of others. Keep yourself pure.

The cover-up of criminal behavior of priests by the RCC hierarchy with the paying of hush money in secret settlements is in clear disobedience to the Word of God.

*The New York Times* 18 May 2002, "A Vatican Lawyer Says Bishops Should Not Reveal Abuse Claims" by Laurie Goodstein

The article is in the magazine *La Civiltà Cattolica*. It is written by the Rev. Gianfranco Ghirlanda, dean of the canon law faculty at Gregorian University in Rome. Everything published in *La Civiltà Cattolica* is reviewed before publication by the secretariat of state at the Holy See.

"In the article, Father Ghirlanda also wrote that a priest who is reassigned to a new parish after being treated because of a history of sexual abuse should not have his 'good reputation' ruined by having his background revealed to the new parish. It would be better simply not to place the priest in a new parish if the bishop lacks confidence about the priest, Father Ghirlanda said."

"Bishops have also been sued in civil court for failing to remove abusive priests, but Father Ghirlanda wrote, according to a translation from the Italian by the Catholic News Service, 'From a canonical point of view, the bishop or religious superior is neither morally nor legally responsible for a criminal act committed by one of his clerics.'"

"However, he wrote, if a bishop knew of accusations and failed to investigate, or if he failed to remove a known abuser from the ministry, then under canon law he would



have some legal and moral responsibility.”

In Baptist churches if there are charges of immorality against an elder the congregation must investigate by due process according to its constitution. Then if a leader is guilty, the congregation must obey the command of Scripture to publicly reprimand. The leader should be removed from office because he can no longer meet the qualification for moral authority.

I Timothy 3:2

*A bishop must be irreproachable, married only once, of even temper, self controlled, modest, and hospitable.*

If the person repents, the church should be compassionate in the severance of services. The church has an ethical obligation to notify the church that conducted his ordination. Bible-believing Baptist churches revoke ordination of those guilty of immorality.

If there is a matter of criminal liability, this should be turned over to the police and the district attorney.

This is why it is important for a church to seek references for new pastors and the counsel of trusted pastors in the Northeast Regular Baptist Fellowship of Churches or the Independent Baptist Fellowship of North America.

Also the church should do all it can to help the wife and children who will be suffering in a situation of betrayal and hurt.

## 6. Truth and Love

Russert displayed this quote from *USA Today* Editorial (Thursday, Apr. 25, 2002):

*Two written statements outlining a new national policy on sex abuse added more confusion than comfort. In their best light, the documents show the church benignly bound to its doctrine of forgiveness, but at the price of leaving its parishioners' children vulnerable. A less charitable reading shows a church still in denial.*

The doctrine of forgiveness and all the Catholic charities do not compensate for the offense to truth. Truth ultimately is obedience to Scripture. There are many areas that this brief paper has discussed which indicate that the teaching of the RCC and the actions of some of its hierarchy deviate, disobey or circumvent the plain teaching of God's Word. There are always dire consequences when this path is pursued.

Philippians 1:9, 10

My prayer is that your love may more and more abound, both in understanding and wealth of experience, so that with a clear conscience and blameless conduct you may learn to value the things that really matter, up to the very day of Christ.

I John 3:18

Little children, let us love in deed and in truth and not merely talk about it.

II John 1b-3

In truth I love each of you and not only I but also all those who have come to know the truth. This love is based on the truth that abides in us and will be with us forever. In truth and love, then, we shall have grace, mercy, and peace from God the Father and from Jesus Christ, the Father's Son.

III John 3-4

For it has given me great joy to have the brothers bear witness to how truly you walk in the path of truth. Nothing delights me more than to hear that my children are walking in this path.

## 7. Pursue Holiness and Purity

This is the way of life in which all pastors should walk and then lead their congregation.

Romans 6:19

(I use the following example from human affairs because of your weak human nature.) Just as formerly you enslaved your bodies to impurity and licentiousness for their degradation, make them now the servants of justice for their sanctification.

I Corinthians 7:1

Since we have these promises, beloved, let us purify ourselves from every defilement of flesh and spirit, and in the fear of God strive to fulfill our consecration perfectly.

Ephesians 4:24

You must put on that new man created in God's image, whose justice and holiness are born of truth.

I Thessalonians 4:7

God has not called us to immorality but to holiness, hence, whoever rejects these instructions rejects, not man, but God who sends his Holy Spirit upon you.

I Timothy 4:12



Let no one look down on you because of your youth, but be a continuing example of love, faith, and purity to believers.

Hebrews 12:14

Strive for peace with all men, and for that holiness without which no one can see the Lord.

## Appendix A

Transcript from "Meet the Press" with Tim Russert, 28APR02

Interview with Cardinal Francis George, Archdiocese of Chicago, following the meeting of the American Cardinals with the Pope at the Vatican concerning the Sexual Abuse Scandal

Transcript and notes from telecast by P. W. Gustine

Russert displayed quote from USA Today Editorial (Thursday, Apr. 25, 2002):

Two written statements outlining a new national policy on sex abuse added more confusion than comfort. In their best light, the documents show the church benignly bound to its doctrine of forgiveness, but at the price of leaving its parishioners' children vulnerable. A less charitable reading shows a church still in denial.

Russert: "...The most important issue is the idea of zero toleranceone strike. If a priest abuses a child should he forfeit his ministry."?

Cardinal George: "Ministry, yes. But, see the phrase, as most people use it, is whether he should be thrown out of the priest hood itself. And there I think there is a conversation that is still going on."

Later...

Russert showed a quote from the NY Times(3 March 02):

Pope John Paul II's spokesman, Joaquin Navarro-Valls, questioned whether ordinations of gays were even valid. "People with these inclinations just cannot be ordained." Dr. Navarro-Valls said.

Russert: "Is it your view that people who are inclined toward homosexuality are not eligible for the priesthood?"

Cardinal George: "There are two easy answers to this crime and sin. One is to do away with celibacy. The other is to indicate that it is a problem of homosexuality. Both

of them deserve to be talked about, but neither one is exclusively the answer because most child abusers are married men the overwhelming majority. And there are acts against adolescent girls, as well as, against young boys. Nonetheless, I think the question has to be raised. I would prefer to look at it by going back to the nature of the sacrament [ordination] and asking what is the vocation to the ordained priesthood. A priest is a married man. He is married to the church. He has the same bride Christ has, and if he can't see himself as a married man with a family then he shouldn't be ordained. He is not an ecclesiastical bachelor. He is not an eternal boy. He is someone who is called to be a father of a family. That is why he is called "Father." He has the same family that Christ Himself has and only that family in the Latin Church. But nonetheless, that's part of the identity. That having been said then you go on to raise certain questions. I think that the Vatican's Press Officer was saying, "How can somebody who understands he could never be a husband and a father accept ordination?" It's as if it were being accepted under a false pretence. I suppose that's what he meant. I haven't talked with him personally about it, but it's certainly an important point that has to be discussed.

Russert: But do you believe that men who are homosexuals can be ordained in the priesthood?

Cardinal George: Can be? Obviously some have been. Should they be? I think you have to ask, I would say, is there the possibility of generosity, of "generativity" in this man's life. And I think, again, you take it case by case. Again, the easiest thing to do is to say absolutely no. But, how do you know someone is homosexual? If, in fact, you have a more open atmosphere, and you can deal with it, and you can discuss it, and you can see what kind of spiritual growth is possible here; then that is one set of answers. Again it's an easy response just say no, and that's the end of that. But you don't ask questions then, and you don't think. I don't think we are any well served in this or any other public question mandated sentencing, for example, in civil law. I don't think we are well served by answers that sound wonderful, and the press gets behind them, and the people understand that this is an answer, and it is. Is it the best answer? Well, we are supposed to have conversations in this country in order to form policies. That is what this program is all about. So I would like to say let's ask more questions.

Tim Russert went on to a discussion with Father Richard McBrien, Professor of Theology, University of Notre Dame, and Father Richard Neuhaus, President of the Institute of Religion and Public Life.

When asked about homosexual priests and ordination,



Rev. Neuhaus agreed that they may be ordained and must practice celibacy.

Russert asked Rev. McBrien to assess the recent statements of the American Cardinals after their meeting with the Pope in the Vatican. He stated that they apologized for the criminal activity of priests, but that they had not faced up to the cover-up by the hierarchy and the payment of secret settlements to victims.

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## Appendix B

The present scandal in the Roman Catholic Church sent me back into church history to confirm my recollection that these types of crimes are not unique to this time in the history of the RCC.

Beda von Berchem, ed. *The Infallibility of the Pope at the Council of Constance: The Trial of Hus, His Sentence and*

*Death*. New York: Carl Granville, 1930. This was the first edition translated into English. Previous printings were all in German, 1523 Constance, 1846 Reutlingen, and 1875 St. Louis, Missouri. Hus' answers to six charges as reported here are full of charges of moral corruption.

But not alone the Pope exhibits such treasures, several other princes of the Church do likewise, such as are termed Cardinals, Legates, Archbishops, Bishops and Priors. Upon splendidly bedecked donkeys they ride about, from one orgy to another, always accompanied by handsome boys and exquisite maidens. This is a life, which no man can imagine to be more voluptuous. (p. 55)

I hold this to be the seed of iniquity and the root of all evil, the fact that the priest does not marry. God forsakes him, because he has turned from God. He sinks into oblivion because neither a wife nor children bring happiness into his home, he seeks not salvation, but the tawdry atmosphere of bawdry houses, turns to feasts of eating and drinking and makes his own desires his God. He turns to the other sex, baits those who have husbands, lures those who are widows or those who are simple maidens. And if he does not do so, he abuses his own body, so that it withers, or he fornicates with known harlots, to the ridicule of his parish. (p. 58)

Malachi Martin, *The Decline and Fall of the Roman Church*. New York: G.P. Putnam's Sons, 1981.

The Greeks, no innocents, in addition found Roman morality too pungent for their nostrils. We still have documents of Byzantine ambassadors reporting on the four questions ritually put to every priest about to be consecrated as a bishop of the Roman Church: "Have you sodomized a boy? Have you fornicated with a nun? Have you sodomized any fourlegged animal? Have you committed adultery?" These questions accurately reflected the standard required of would-be bishops. St. Peter Damian wrote a famous book, the *Liber Gomorrhianus* (Book of Gomorrah), graphically describing the venality, lechery, bestiality, and homicidal fecklessness of his fellow Roman clerics. [p. 131]

Down through the centuries there were a series of cardinals who were scholars of the highest repute or holy men who worked in obscurity and whose



names are never mentioned. More often than not, it is one like Cesare Borgia, brother of Lucrezia, and son of Alexander VI, who is remembered. Cesare was a huge bull of a man who always wore a mask to hide the deformity of his face (due, some said, to the ravages of venereal disease). He could behead a bull with one stroke of his broadsword. He employed his own personal assassin, Don Michelotto. Cesare was definitely bisexual. He assassinated his own brother (Alexander VI's other son), and stabbed Alexander's favorite boy mercilessly to death as the favorite cowered under Alexander's papal cloak and Alexander tearfully pleaded with Cesare to spare the boy. He was made a cardinal by Alexander, but then was given a special dispensation so that he could make a good marriage with Charlotte d'Albert, daughter of the king of Navarre. When he deserted this wife, he took various mistresses, and ended his days in the dungeon of a Spanish prison. Cesare Borgia is the only man known to us in history to whom a book on syphilis (*Tractatus contra Pudendarga*) was gratefully dedicated by the author, a Spanish doctor, with Cesare's permission. Cesare had allowed the doctor to try out some new cures for the disease on himself; and the doctor gracefully noted in the dedication of the book that "in Your Person, you have afforded mankind the chance to find a cure for this illness." [p. 149]

Martin recounts the life of the Pope who took the lives of John Hus and Jerome of Prague. He was Baldassare Cossa who became Pope John XXIII.

...Cossa is then brought forward. They read his bill of indictment: fifty-five accusations of crimes in all, ranging from criminal simony (buying and selling ecclesiastical offices) to adultery, fornication, murder, perjury, sacrilege, and gluttony. Cossa himself remembers more than his accusers know or even suspect, but they enumerate: "the beheading of seventeen Roman nobles in 1398 and of thirty-one more in 1400," all of which he supervised for Pope Boniface IX...the indulgences he sold... the bishoprics and benefices and ecclesiastical appointments he bartered for gold, for women...the two hundred or so married ladies and widows and girls he kept in his stable of pleasures...the clerics and laymen he had seduced by chosen prostitutes...and Boniface IX striding up and down on the roof of a fortified Vatican, caged, cursing, killing, warring. He, Cossa, had done all Pope Boniface had demanded and ordered. [p. 194]

[ad nauseam]

Other sources to consult

Leopold Ranke, *The History of the Popes*.



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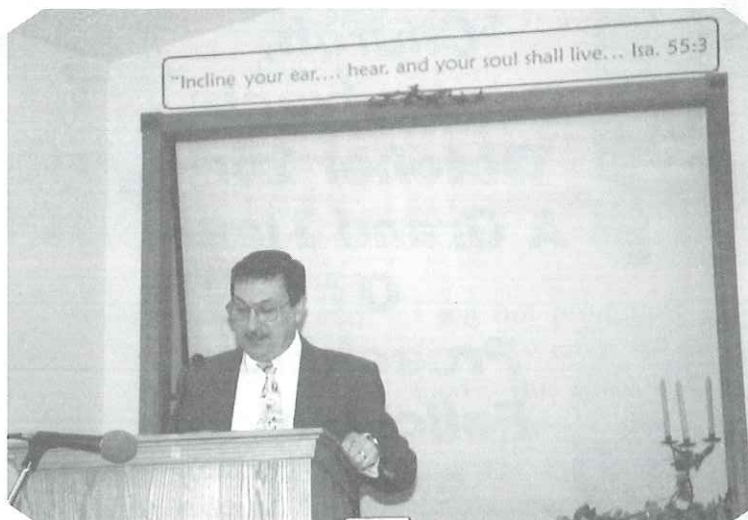
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