

RELIGION WATCH

A Newsletter Monitoring Trends In Contemporary Religion

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ENCYCLICAL VINDICATING FREE MARKET CATHOLICS?

The recent papal encyclical on economic issues known as "Centesimus Annus," has already made its mark on religion in one distinct way: it has become a rallying point for political and religious conservatives in their battle against the religious left. The 114-page statement reflects on the demise of communism in Eastern Europe, and made a strong case for private property and free enterprise, while criticizing consumerism and injustices in capitalist countries.

As with other papal encyclicals, the new document has been claimed to represent a variety of views and movements. The National Catholic Register (May 19) reports that the new encyclical pleased both the left and the right. "Left-leaning observers liked the encyclical because it recognized the limits of both profit and private property. The right applauded for an oddly similar reason: the document recognizes the legitimacy of profit and private property," writes Greg Burke. But it is the latter group of conservatives and neoconservatives who have celebrated the document for approving of their efforts in joining Christianity and Catholicism with free market economics. In an article on the encyclical in the business section of the Grand Rapids Press (May 5), Robert Sirico, a priest who heads the libertarian- (or "classical liberal"-) oriented Acton Institute for the Study of Religion and Liberty, claimed that "This [encyclical] vindicates our whole agenda."

In another article in the National Catholic Reporter (May 24), Sirico writes that Centesimus Annus is a "revolutionary treatise because it places the world's largest Christian religion firmly within the free-market camp...[it] marks the end for the collectivist-oriented liberationist movements, both inside and outside the United States, which have dominated much of the theological speculation on economic questions." In the Wall Street Journal (May 2), neoconservative theologian and writer Richard John Neuhaus charges that the document negates the U.S. Catholic bishop's 1986 pastoral letter on the economy, which called for greater government involvement in alleviating poverty. He writes that perhaps the pastoral "must now be recognized as unrepresentative of the church's authoritative teaching." But in the National Catholic Reporter (May 17) liberal critics claim that Neuhaus and other neoconservatives are one-sidedly interpreting the encyclical to their own ideology. Liberationist-oriented Jesuit David Hollenbach says that the pope is saying yes to a free-market economy but "with a significant set of 'buts'... [that] have to do with the inclusion of

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large numbers of marginalized people...He's certainly calling for changes in the economic patterns of Western capitalist society." (National Catholic Register, 12700 Ventura Blvd., Suite 200, Studio City, CA 91604; National Catholic Reporter, P.O. Box 419281, Kansas City, MO 64141)

RECRUITING OF NON-JEWISH CONVERTS GAINING CURRENCY IN JEWISH COMMUNITY

Jewish evangelism to gentiles has been a little-heard-of practice, but the idea appears to be gaining acceptance in the Jewish community and its press. The current issue of the journal Judaism (Spring) features an article calling for a revival of ancient Jewish traditions (stemming from the Old Testament prophets) which calls for the encouragement and welcoming of non-Jewish converts. Lawrence Epstein writes that while most arguments for welcoming converts to the Jewish community in the recent past have had to do with practicality, such as in providing a defense against intermarriage, Judaism itself calls "upon those called Jewish to make [the faith] available for all those seeking religious truth." Epstein adds that present circumstances making the Jewish mission to the world ripe for success include: the survival and strength of the nation of Israel, giving Judaism both security and a base for transmitting its heritage; and the placement of most Jews in the West free of persecution, where they can "join others to make available their religious views." A two-part series on welcoming converts to Judaism in the influential Jewish newsletter Ultimate Issues (Oct.-Dec. and Jan.-March) says that "there is nothing more important for the Jewish future than rethinking" the traditional hesitance in recruiting gentile converts to the faith.

Editor Dennis Praeger writes that the Jewish community will not be enlarged even if there is a reversal of its birth rate decline, and that "gaining new Jews" will be essential. He argues that more gentile conversions to Judaism will lessen the threat of anti-semitism, as well as bring "freshness" into the Jewish community. The drive for Jewish conversion should not be directed toward practicing Christians but rather toward the unchurched, Muslims and those involved in "neo-paganism" and the New Age movement. The editor adds that Jews can best seek converts by inviting non-Jews to their homes for Sabbath meals, and through synagogues and other Jewish organizations initiating programs on Judaism for potential converts. While there has yet been little official movement on the part of Jewish denominations to seek non-Jewish converts, Praeger, a radio talk show host and lecturer, told RW in an interview that the issue will increasingly find a hearing in such circles "because it is the sort of thing most Jews would be positive about." On the lecture circuit among Jews at the unofficial level, Praeger adds he is finding "a very favorable response" to teachings on the Jewish mission to non-Jews. (Judaism, 15 E. 84th St., New York, NY 10028-0458; Ultimate Issues, 6020 Washington Blvd., Culver City, CA 90232)

INCREASING NUMBERS OF JEWISH YOUNG PROFESSIONALS DRAWN TO RABBINATE

Rabbinical schools are reporting sharp increases in enrollment this year as young American Jews disenchanted with the prospects of careers in law, medicine and business are searching for professions with more spiritual values, according to the New York Times (May 24). "The Reform and

Conservative rabbinical seminaries are accepting larger classes for next fall than they have in almost a decade amid signs that the rabbinate has achieved heightened professional status," reports Ari Goldman. Seminary officials are puzzled by the resurgence of interest in rabbinical training, especially since the trend is not matched in Protestant seminaries, where admissions have been stable for 20 years, or Catholic seminaries where there has been a decline in admissions. Goldman adds that the "phenomenon seems to be economic as well as spiritual."

The rabbinical pay scale for rabbis has risen as the number of Conservative and Reform rabbis has dwindled in recent years. The starting salary for last year's graduates of the Jewish Theological Seminary, a Conservative school, was \$60,000. Jewish scholar Rabbi Arthur Hertzberg says that "In a fallen economy, where the law is overcrowded, where medicine is on its way to socialization, where business is discredited, the rabbinate has become a competitive profession." Other seminary officials, however, see the trend as a move away from the materialism of the 1980s, and a greater concern with spiritual values. The phenomenon is largely based in the Conservative and Reform denominations; Orthodox seminaries report no similar explosion in applicants. Many of the new applicants are likely to be second-career applicants and converts. The seminaries have also had a part in the resurgence, as such institutions have "recruited extensively" on college and high school campuses.

SEXUALITY REPORTS GALVINIZING RENEWAL GROUPS

Recent liberal statements on sexuality issued by mainline denominations have served to unify evangelical renewal groups in these bodies, according to the Presbyterian Layman (May/June), a newspaper of the conservative Presbyterian Lay Committee. Leaders from evangelical renewal groups from most mainline denominations met recently and found that they were engaging in a common struggle against church statements that challenge traditional sexual views, such as in their support of homosexual lifestyles. The renewal leaders shared copies of these statements (which will be voted on in denominational conventions this summer) and "discussed tactics which they employ within their own communions in order to promote Biblical renewal," according to the newspaper. But the poor reception given to a much-publicized sexuality report from a committee of the Presbyterian Church (U.S.), which permits homosexual relationships and pre-marital sexual relations, suggests that the battle may not be difficult to win for renewal groups. The New York Times (May 25) reports that more than half of the church's 171 regional presbyteries, have already called for the report's rejection, and not a single one has supported it. (Presbyterian Layman, 1489 Baltimore Pike, Suite 301, Springfield, PA 19064)

MOVIES FOCUSING ON SPIRITUAL ISSUES FROM UNCONVENTIONAL PERSPECTIVES

Judging by recent and upcoming movies, Hollywood producers and directors are increasingly concerned with spiritual issues, particularly the afterlife, according to Time magazine (June 3). "Spellbound by the blockbuster success of last summer's 'Ghost'...No fewer than a dozen afterlife films will be released this year...Hollywood's new formula neatly capitalizes on the search for spirituality that has captured America at the turn of the decade." But filmmakers' interest in such

matters depart sharply from traditional faith concerns. "The Grim Reaper and the fires of hell have been slickly supplanted by a blissful feel-good death in the form of reincarnation...No doubt Shirley MacLaine's philosophical musings and Richard Gere's cassette-tape readings from the Tibetan Book of the Dead have permeated the collective unconscious of fortysomething producers forced to face mortality through the death of their parents and the tragic toll of colleagues who have died of AIDS," writes Martha Sims. One producer of an upcoming afterlife film says that most moviergoers have not had a traditional religious upbringing, and that "conventional religion" no longer helps people deal with death.

WORLDWIDE CHURCH OF GOD JOURNEYING TO ORTHODOX CHRISTIANITY?

The Worldwide Church of God appears to be continuing to move in mainstream Christian directions under the leadership of Joseph Tkach. The November '89 RW reported that the WCG, a quasi-Christian millennial movement, was playing down the teachings and role of late founder Herbert W. Armstrong under Tkach's leadership. The current issue of the Ambassador Report (May), a newsletter issued by former WCG members, reports that new changes inaugurated by Tkach shows further movement of the WCG away from its past. Tkach now teaches being "born again" means Christian conversion rather than the Armstrong view that it is the "ultimate inheritance" of members. The doctrine teaching America's and Britain's role in prophesy (known as British Israelitism) may be rejected by next year, one church spokesman says.

The Armstrong teaching denying the doctrine of the trinity is now under review. Twenty six church doctrines and policies have been changed under the new leadership. Editor John Trechak holds that public relations is a significant factor in the WCG's transformation, as Tkach and other officials are "busily cooperating with mainstream Christian media around the world." But he claims the WCG leadership is still not being honest with its members, denying, for instance, that Armstrong was guilty of plagiarism. But other evangelicals and a prominent ex-member believe that the WCG's move toward mainstream Christian beliefs may be genuine. (Ambassador Report, P.O. Box 60068, Pasadena, CA 91116)

CURRENT RESEARCH: New Findings on Religious Attitudes and Behavior

* Fewer than 10 percent of Americans are deeply committed Christians, but this minority often leads far different lives than the general population, according to a preview of a Gallup study which will not be released until early next year. The National & International Religion Report (May 20) reports on a recent address given by researcher George Gallup Jr., where he said that this committed minority of Christians are "a breed apart...They are more tolerant of people of diverse backgrounds. They are more involved in charitable activities. They are more involved in practical Christianity. They are absolutely committed to prayer...[and] far happier than the rest of the population." Gallup's study also finds that "New Age beliefs "are just as strong among traditionally religious people as among those who are not traditionally religious." He also finds a growing percentage of Christians who say they can sustain their faith without attending church. (National & International Religion Report, P.O. Box 21433, Roanoke, VA 24018)

* Seventh Day Adventists in North America are increasingly middle-aged, middle-class, multiethnic, non-urban and above average in education, according to a survey presented in the current issue of Spectrum (March), an independent Adventist magazine. In a profile drawn from a survey of 1,675 households conducted by the church's Review and Herald Publishing Association, it was found that half of American Adventists live in small towns and rural areas, in marked contrast to the general urbanization of the rest of U.S. society. This finding "reveals a significant gap in Adventist penetration of the large cities, especially the suburbs surrounding North America's largest urban centers..." writes Monte Sahlin. Adventists have achieved a high level of educational attainment; The percentage of Adventists with less than a high school diploma is half that of the general population in the United States and Canada. This is especially a phenomenon of recent generations; among Adventist men born before 1925, only 29 percent have college degrees, while among Adventist men born from 1946 through 1964, fully 50 percent have college degrees.

The percentage of males with college degrees among black and Hispanic Adventists "may be slightly greater than among white Adventists." In drawing minorities, the Adventist church has been particularly successful among blacks (who are "solidly middle class"). Adventists are also more likely to be homeowners than is the general population, as well as "significantly more likely" to use credit cards. The role of women is reported to have changed. Three out of four Adventist women who are not retired work outside the home, and only one Adventist woman in five considers herself a full-time homemaker. The Adventist church in North America is aging; "...the most important demographic fact for projecting changes in the future of Adventism in North America is the significant underrepresentation of Adventist children in the youngest age group (birth to fifth birthday). Through the years, this could affect everything from cradle roll Sabbath schools to graduate school enrollments," Sahlin writes. (Spectrum, 7710 Carroll Ave., Takoma Park, MD 20913)

* Nine of the top 15 U.S. churches with the fastest-growing average Sunday morning attendance are predominantly black, according to a recent survey by church-growth researcher John Vaughan of Southwest Baptist University, Bolivar, Mo. The National & International Religion Report notes that the study, which is based on 1989 church records--the last year for which complete figures are available--found that the reason for the fast growing black churches may show a strategy change: Some pastors are shortening their traditionally long services, holding multiple services, and building larger churches. Black churches on the list include: Word of Faith Center in Detroit, from 2,000 attendees in 1988 to 3,500 in 1989; West Angeles Church of God in Christ, Los Angeles, 4,800 to 6,000; and Bethel African Methodist Episcopal Church, Baltimore, 3,000 to 4,000.

* A widely-publicized City University of New York survey cited last month in RW reporting that most Americans identified themselves as Christian and that minority non-Christian religions in America have less adherents than often claimed is receiving its share of criticism from religion researchers. University of Southern California professors Robert Elwood and Donald E. Miller recently issued a critique [to be published in an upcoming issue of the Journal for the Scientific Study of Religion] in which they question the survey's method of asking respondents

identify their faith and bypassing available religious membership statistics, often leading to an inaccurate portrait of American religion. For instance, the study found only 27,000 "fundamentalists" in America, but "presumably many of the Baptists, Pentecostals, and others would accept this tag if asked," rather than only being required to identify their denomination, Elwood and Miller write. The memberships of religions based in single regions of the country, such as Dutch Calvinists, Eastern Orthodox, Hindus and Muslims, were also underreported due to the survey's "lack of correction for geographical distribution." The professors add that it would be "unfortunate if unfairly low figures for groups already too often regarded as marginal, such as American Muslims, Hindus and Eastern Orthodox, were used to reinforce that view."

* A recent survey of college students in Bombay, India suggests that many Indian young people are increasingly Westernized with a number of them questioning traditional Hindu religion, according to Hinduism Today newspaper (June). The survey, conducted by the Chicago-based India Tribune, found that many of the students showed an apathy toward Indian culture (although they showed some patriotism toward India as a country) and advocated adopting Western culture, either in part or whole. While the respondents admitted to faith in God, they were less enthusiastic about their own religion, with some admitting to atheism or emphasizing their Indian rather than their Hindu identity. The students were also apathetic about politics, especially the current crusade being waged by the country's Hindu "fundamentalists." (Hinduism Today, 1819 Second St., Concord, CA 94519)

CANADIAN EVANGELICALS INCREASINGLY INFLUENCED BY AMERICAN TRENDS

Canada's evangelicals may be becoming more like their counterparts in the U.S., as recent American-born religious trends are finding their way north of the border. Reports of spiritual awakening and growing unity among evangelical leaders in various regions of the U.S., such as New England the Pacific Northwest [see November and May RW], are now also being heard from Canada. Charisma & Christian Life magazine (May) reports that Canadian evangelical broadcaster David Mainse recently traveled across the nation visiting churches and frequently found "groups of pastors meeting to pray for their cities. These usually are not formal meetings, but something that has come together spontaneously." Such meetings involve leaders from all denominations, including Pentecostals, mainline Protestants and Roman Catholics. Mainse says he has not witnessed anything like the current church renewal movement in 20 years and, like his American counterparts, believes that it is a foretaste of a coming revival.

* Reconstructionism, the U.S. movement teaching that the Bible, especially the Old Testament, should rule society, has also reached Canadian evangelicals, but with less success, according to the Canada's evangelical magazine Faith Today (May/June). The Coalition for Revival, a U.S. evangelical group with reconstructionist ties appeared to be gathering strength in the late 1980s. But today the group's influence is in a "holding pattern," with its major supporters being a group of charismatic pastors in British Columbia. The prime motivator of reconstructionism in Canada is Still Waters Revival Books of Edmonton and its president Reg Barrow. He claims that 90 percent of Canada's Calvinist ministers have been in some way influenced by reconstructionism, and that such influence can be seen in the conservative Christian Heritage Party (since it is said to reject pluralism), the rapid growth of Christian

schools and the Christian education program at Trinity Western University in British Columbia. But other observers dispute that such trends and groups are tied to reconstructionism.

* The emphasis on spiritual warfare and Satanism prevalent among U.S. evangelicals is also gaining ground in Canada. The same issue of Faith Today cited above reports that evangelicals have targeted Vancouver for spiritual warfare-- which entails battling demonic influences in people as well as geographic areas-- due to the city's secularity. The Jan./Feb. issue of the same magazine says that accounts of demonic possession are "becoming more and more common in Canada's evangelical churches." Seminars in the demonic "deliverance ministry" are being offered to Canadian pastors. Bible colleges throughout the U.S. and Canada are now offering courses in deliverance. The American influence in this development is more direct: American author Frank Peretti's two best-selling novels on spiritual warfare ("Piercing the Darkness," and "This Present Darkness,") are "awakening the church" to such matters, says one pastor. (*Charisma & Christian Life*, 600 Rinehart Rd., Lake Mary, FL 32746; *Faith Today*, Box 8800, Stn. B, Willowdale, ON M2K 2R6 Canada)

EUROPEAN GREEN MOVEMENT PAYING MORE ATTENTION TO SPIRITUALITY

The Green movement in Europe and Great Britain has been markedly more secular than the Green groups in the U.S. But in an interview in Creation Spirituality magazine (May/June), British Green leader Jonathan Porritt says that Greens throughout the West are discovering spirituality, particularly the kind associated with creation spirituality, a movement led by Matthew Fox combining Christian mysticism with Eastern and New Age concepts teaching the sacredness of nature. Porritt, head of the environmentalist Friends of the Earth group, claims that the ecological crisis is at heart a crisis in spirituality, and the spiritual teachings he draws on comes from the indigenous or aboriginal people of the world. "It is absolutely apparent to us in Friends of the Earth, and in many other environmental organizations, that we have so much to learn from these people. And such a sense of sharing is beginning to develop now, that I think it's already changing the nature of many of the campaigns that western environmentalists are involved in...for many of these people, the Earth speaks much more simply through them than it seems to speak through us," he says. (*Creation Spirituality*, 4185 Park Blvd., Oakland, CA 94602)

ISLAMIC UPDATE

* Last September RW reported on a new organization known as Islam in Africa, which was said to have issued a plan to "eradicate Christianity" and other non-Islamic religions and ban non-Muslims from holding any political office throughout the African continent. More recently, the newsletter National & International Religion Report (May 6), did some investigation into this allegedly "top secret" plan to Islamize Africa and found that the story was mostly a hoax. Publications that carried the story--including Idea, the German evangelical news service often cited as the source--say they simply picked it up from other publications. The newsletter finally traced the story to "someone close to California-based Jack Chick Publications, which heavily promoted the John Todd-Illuminati and Alberto-Catholic conspiracy hoaxes of the 1970s." While a meeting of international Muslims in Nigeria did take place in late 1989 to

strategize the spread of Islam in Africa, the other parts of the story were embellishments by Christians. One source says that such an embellishment was made to underscore the threat Islam poses to Christianity. [The wide circulation of this hoax in the Christian-- particularly evangelical and Catholic--press also shows the intensifying reaction against Islamic growth in such circles; see January '90 RW for more on this issue]

* As U.S. troops pull out of Saudia Arabia, Muslim "fundamentalists" are reasserting themselves in the desert state, according to the Wall Street Journal (May 2). The U.S. presence in Saudia Arabia during the Gulf crisis raised the hopes of many Saudi liberals that there would soon be an opening for greater Western influence and democracy, but the situation seems to be moving in the opposite direction. Led by a fundamentalist group known as the "mutawin," militant Muslims are attacking any hints of Westernization in the already strictly Islamic Saudi society. Mutawin members are attempting to stamp out music, and they patrol the streets for any infringements of complete segregation between the sexes. These Muslims are widely spreading their views by cassette tapes, radio and TV, while the lack of a free press prevents any dissent from emerging. Western diplomats and Saudi academics believe that a "significant and growing minority of Saudis--perhaps a third--sympathize" with such extremists.

Liberals claim that the new morality crusade masks a broader mutawin campaign, as seen in their recent success in blocking legal and political reforms by King Fahd. The lack of any separation between mosque and state makes the royal family reluctant to rein in the militants, with "reactionary" elements "valuing the matawin as a brake on even the most modest reforms." The new Islamic fervor "bodes ill for the strong U.S.-Saudi alliance," the article concludes. But at the same time, the New York Times (May 26) reports that Saudi religious and academic leaders from fundamentalist institutions have recently petitioned King Fahd to end corruption, allow for wider representation in government, and protect human rights-- demands usually made by Saudi liberals. The petition also demands more Koran-based laws. But that conservative Saudis showed a greater inclination to give people a say in government may be part of a "reactive evolution brought about by the gulf crisis everywhere in the area," says a Saudi businessman.

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Religion Watch

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FINDINGS & FOOTNOTES

— A Bi-Monthly Supplement of Religion Watch —

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PRESS NOTES

* Emerging Trends, the newsletter of the Princeton Religion Research Center, presents a survey of the shape of research in religion in the 1990s in its January and February issues. The George Gallup International Institute, which is associated with the research center, brought together over 20 religious leaders and scholars to discuss the issues and trends that will engage the religious community in the years ahead, as well as to chart new paths to be taken in research (thereby serving as a good idea bank for journalists, researchers and religious leaders). Some of the topics reported by sociologist Robert Wuthnow have been reported in Religion Watch and other publications, such as women clergy and their affect on religious groups, Islamic growth in the U.S., the black church and its impact in its community, and new bioethical challenges. Other topics look in new directions: the new emphasis on national identity and tribalism around the world (such as in Eastern Europe and Quebec) and how this may relate to the recent interest in small religious groups; religious ministry to the mentally ill who have been forced on the streets through deinstitutionalization; renewing church roles as public meeting spaces; support groups and their role in a new spirituality. For more information write to: Emerging Trends, 100 Palmer Sq., Suite 213, P.O. Box 389, Princeton, NJ 08542.

* The March issue of the neoconservative magazine First Things features a symposium on Judaism and American Life which demonstrates some of the rethinking and debate on this issue that has been taking place in Jewish intellectual circles over the past decade. The editors put forth the thesis that American Jews "are increasingly contending for 'equal time' in law and government programs that encourage rather than restrict the role of religion in public life," questioning the once dominant view that religion should be kept separate from the public square, and they ask 16 Jewish leaders and thinkers how their minds have changed on this issue. While the majority (13 participants) say they have changed their minds and moved toward greater acceptance of religious values in public life, almost all of the respondents see no significant shift away from "separationism" among most American Jewish organizations. For more information write: First Things, 156 Fifth Ave., Suite 400, New York, NY 10010.

* FINDINGS & FOOTNOTES has noted that periodicals that have been started up from an ecumenical, mainline or liberal religious perspective over the past few years have not survived very long. Another sign of hard times for the liberal religious press could be seen in the recent mergers of some of publications. The journal, Religion & Intellectual Life, (RIL) which served as a forum for those studying religion and its relation to culture, merged last year with the Catholic-oriented yet inter-faith journal Cross Currents. Recent issues of the journal appear to have blended the scholarly style of RIL with the liberal social action and

spirituality emphasis of Cross Currents. A subscription to the quarterly is \$17.50 and is available from: Cross Currents/Religion & Intellectual Life, College of New Rochelle, New Rochelle, NY 10805-2308.

For 40 years the Reformed Journal was an independent journal coming from the Dutch Calvinist tradition that managed to cover the wide world of Christianity and current affairs. But in January the ecumenical and moderate evangelical magazine fell to financial pressures and merged with Perspectives: A Journal of Reformed Thought, a theological journal of the Reformed Church in America (also known as the Dutch Reformed). So far, the new Perspectives has kept the Reformed Journal's focus on both church and society (as well as featuring fiction), retaining many of its former editors and writers. It will be interesting to see if the denomination-owned journal can keep RJ's diversity and independence when it approaches controversial religious and political issues. A subscription is \$15 and can be obtained from: Perspectives, 6157-28th St., Grand Rapids, MI 49546-6999.

* New readers to Religion Watch often inquire about terms and movements referred to in the newsletter that are not defined, usually due to their frequent usage. High on the list would be regular references to evangelicals and fundamentalists; some readers wonder what the differences are between the two groups. A serious and concise examination of the histories and nuances of the two movements in the United States can be found in historian George Marsden's new book, Understanding Fundamentalism and Evangelicalism (Eerdmans, 255 Jefferson Ave., S.E., Grand Rapids, MI 49503. \$12.95). The book presents seven essays on a wide range of topics relating to fundamentalism and evangelicalism, including histories of both movements and their attitudes and involvement in the wider culture (particularly science and politics). In the introduction Marsden examines the complexities and problems in distinguishing evangelicals from fundamentalists. This is particularly true of evangelicalism, since it can mean both a wide section of Christians--from Episcopalian to Mennonite--holding certain beliefs (i.e., the authority of the Bible, the importance of a transformed life through Christ's redemption, and the importance of missions and evangelism) as well as a transdenominational movement, such as in the National Association of Evangelicals. Marsden thinks fundamentalists can be defined easier; one succinct definition he gives is that an American fundamentalist "is an evangelical who is militant in opposition to liberal theology in the churches or to changes in cultural values and mores..."

ON/FILE: A Survey of New Groups and People Impacting Religion

1) Fouad Zachariya may be among a new generation of Muslim thinkers who are pressing for democracy and the "separation of mosque and state" in Islamic societies, especially with the greater Western presence now in the Middle East. Zachariya, an Egyptian philosopher who was professor at the University of Kuwait until last summer (and may soon be again with the war's end), recently authored a work published in France entitled "Secularization and Islam," which argues that secularism is essential for development in Muslim countries-- a controversial claim even in moderate Islamic societies. It is worth noting that Zachariya is not writing for the West; his book was developed from articles that first appeared in Kuwait and Egypt. (Source: The Economist, April 12)