

RELIGION WATCH

A Newsletter Monitoring Trends In Contemporary Religion

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LOOKING FOR SIGNS OF REVIVAL-- OR IS IT RENEWAL?

In reading the evangelical press, one often comes across claims that a revival is taking place around the country. The National & International Religion Report (April 17) has been tracking a "powerful, national revival," as it began in Texas and has spread to many Christian colleges, including Eastern Nazarene College in Quincy, Mass.; Taylor University in Upland, Ind.; Northwestern College in St. Paul, Minn.; Asbury College in Wilmore, Ky.; and Trinity College and Divinity School in Deerfield, Ill. The newsletter reports that phenomena have occurred on campuses representing various denominations that are "uncanny" in their similarity, such as students publicly confessing sins and seeking to renew their Christian commitment in chapel services held late into the night. Church historian John Woodbridge of Trinity Evangelical Divinity School says that "In 25 years of teaching I've never seen anything like this."

Professors and staff members say their lives have also been changed by the revival services. The movement appears to be spreading as students, faculty and clergy come into contact with each other. This was evidenced at the National Student Leadership Conference held in April at Taylor University, which was attended by student leaders from 22 schools. Although the revival movement is said to affect participants emotionally, the services are often low-key, with students at some gatherings sitting in "complete and total silence that you would almost think they have fallen asleep," says Gary Stratton, Dean of the Chapel at Gordon College, Wenham, Mass. In the aftermath of such experiences, college chaplains and deans are organizing Bible studies and other groups to encourage spiritual growth, according to the newsletter. Baptists Today newspaper (April 20) reports that this "revival" started at a church in Brownwood, Texas, and is now spreading to Southern Baptist and other churches around the country. Roy Fish, a professor of evangelism at Southwestern Baptist Theological Seminary, sees similarities between what is happening today and revivals in 1970 (which was part of the "Jesus revolution") and 1949. All three occurrences were mainly based around Christian colleges and consisted of "extended meetings characterized by honesty, transparency, sincere confession, evidence of repentance and reconciliation."

But researcher George Barna has his doubts about the talk of revival. In a news bulletin from his Barna Research Group (April 21), Barna writes that such "key measures" of the church's vitality as church attendance and evangelistic activity "suggest that the revival has not yet arrived." In a recent survey of 500 pastors, Barna found that the average weekend

adult attendance at church services is 92 people. This represents a 10 percent decline from 102 in 1993. This is also the lowest level measured since Barna began tracking church attendance in 1987. The proportion of the church budget devoted to evangelistic activity has remained unchanged since the late 1980s. Barna concludes that it might be more accurate to call such occurrences as the Christian college spiritual stirrings and the growth of the male-focused Promise Keepers ministry [which has also been associated with a spiritual revival; see September RW for more on this movement] as "renewal" rather than revival, "since they generally involve people who are already Christians, and are taking place within a predominantly evangelical environment..." (National & International Religion Report, P.O. Box 21433, Roanoke, VA 24018-0145; Barna Research Group, 647 West Broadway, Glendale, CA 91204-1007)

***THE SOFT-SELLING
OF RELIGION***

American religions are increasingly using sophisticated marketing techniques to reach unchurched baby boomers. But such advertising often plays down distinctive religious identities and, at least in one case, has created divisions among the faithful. The Wall Street Journal (April 17) reports that large denominations such as the Mormons, Southern Baptists, the Lutheran Church-Missouri Synod, and the Roman Catholics have recently introduced national public service campaigns which are focused on children and family values rather than specific religious themes. "They are also producing cable and network television specials that incorporate Christian themes in their story lines." Few such campaigns try to draw new members into churches. The Missouri Synod's "Lutheran Hour Ministries" is currently running a print, TV and radio series showing two children with the words "Drugs. Violence. Peer Pressure. The world is tough. Being a kid shouldn't be." The rest of the text includes a toll-free number to receive tapes and a booklet on how to "talk with your kids about today's issues and the Christian values they need in today's world."

The Southern Baptists still carry a religious message in their advertising, although they have changed from a "harvest revival approach" of a few years ago to one that is more "personalized," according to one official. The Southern Baptist print campaign shows a baby with the words, "Here's one big reason why you should be in church next week." The copy then talks about how much children can learn in church, such as "principles that will serve them well throughout life." Meanwhile, the Christian Scientists are taking a different approach as they are attempting to market their teachings to the New Age book circuit, according to a report in Baptist Today (March 23) newspaper. Church officials and members deny that their message has become "New Age," but the church is increasingly targeting the New Age and alternative religious readerships for its publications. The Boston based church is sending speakers to "such unlikely theological outposts as The Phoenix Bookstore," a center for New Age and alternative spiritual literature in Santa Monica, California, to pitch a new "hip-looking" version of Mary Baker Eddy's 119-year-old classic, "Science and Health With Key to the Scriptures."

In a new marketing campaign in 12 major U.S. cities consisting of newspaper ads, media interviews with top church official Virginia Harris, and lectures in secular bookstores, Christian Scientists "will be making

the case that theirs is a religion whose time has come," writes William Swaim. California--home to three-fifths of church members--is the key area for such promotion, mainly because of the state's residents' interest in spiritual alternatives, especially the mind-body connection and holistic health. But members are split over whether there should be such an attempt to market Christian Science to spiritual seekers. Critics claim that by becoming too associated with mind-body teachings, such an effort may dilute church teachings which put more of an emphasis on faith than on the mind's effect on healing. (Baptists Today, 403 West Ponce de Leon Ave., Decatur, GA 30030)

**SATELLITES
LINKING TOGETHER
LIKE-MINDED
BELIEVERS**

Religious groups are using satellites to disseminate their teachings and training programs as they seek to eliminate the obstacle of geographical distances and build new ties in their work, according to recent reports. In the evangelical digest Current Thoughts & Trends (March), Russell Chandler writes that while teleconferencing and satellite TV have been successfully used by some denominational and parachurch groups for years, application of the latest technology to 'distance learning' is just now coming into its own." Through the recently established Church Satellite Network, more than 100 churches have already been designated as training centers where clergy and leadership teams from surrounding congregations come together once a month to receive "world-class teaching." CSN recently hooked up Bill Hybels of the well-known Willow Creek Church to a satellite to conduct a church growth seminar. Such technology provides congregations with inexpensive access to well-known speakers giving participants the ability to ask immediate questions of the presenters. Satellites can also create a closer tie and ease mistrust between denominational leaders and people in the pews, as participants and presenters mingle (via electronic transmission) at local "learning centers," says church planning strategist Dan Reeves.

But some denominational officials have resisted CSN--which is interdenominational --seeing it as competition to their own programs. Education is likely to be a primary function of satellites. CSN is planning to offer seminary-based courses. The Gainesville Sun newspaper (March 18) reports that fundamentalist Bob Jones University is planning to beam courses to 250 Christian schools across the U.S., offering advanced programs that they otherwise might not be able to afford. Among Catholics, there is the recent establishment of a satellite network known as the International Catholic University. The conservative Catholic magazine Crisis (March) reports that the network, started by Catholic TV broadcaster Mother Angelica, will link together professors and students through electronic meetings presenting mini-courses on traditional Catholic spirituality and theology (a master's degree program will start by the fall). Ralph McNerny of Notre Dame University writes that the network will seek to override the "liberal" Catholic colleges and universities and create an orthodox Catholic educational system accessible to Catholics throughout the country. (Current Thoughts & Trends, P. O. Box 6000, Colorado Springs, CO 80901; Crisis, Box 1006, Notre Dame, Indiana 46556)

**STOREFRONTS
VICTIMS IN
NEW URBAN
BATTLES**

Evangelical storefront churches are facing growing restrictions as they seek to expand in inner cities, according to Pacific News Service (April

3-7). Many black and Hispanic evangelical storefront churches in the Chicago area have been denied permits to operate over the last year or in some cases closed by city officials for zoning violations. "Veteran observers like Burton Weisbrod of Northwestern University's Center for Urban Affairs and Policy Research view the conflict as a new land war pitting the city against poor, non-mainstream, minority-based churches and point to similar battles in other cities. At stake are tax dollars, religious freedom and competing visions of what makes for a healthy and viable community," reports Andres Tapia. The attempt to limit or restrict churches in residential and business neighborhoods, known as the "not in my backyard" (or NIMBY) syndrome, has been felt in both urban and suburban areas. What has intensified the conflict is the dramatic growth of evangelical churches in the inner city.

"Unlike traditional churches, which view their buildings as holy sites and value aesthetic appearance, the new groups view church buildings in largely functional terms. As more and more of these churches gravitate towards business spaces where rents are low, the resulting transformation of commercial sites into not-for-profits threatens municipalities with loss of tax revenues. Neighbors who operate businesses fear the crowds of poor people the churches' social service programs might attract," Tapia writes. Pentecostals are also charging that their churches are being targeted because they appeal to lower income minorities and engage in such unorthodox practices as speaking in tongues. While community centers and theatres assemble large groups of people, the new storefront churches are the only ones required to obtain a permit to operate. Tapia reports that many of these churches are also battling city officials for the right to include social services as part of their worship functions. (Pacific News Service, 450 Mission St., Rm. 506, San Francisco, CA 94105)

**JEWS, MUSLIMS
JOIN
HOMESCHOOLING
RANKS**

Homeschooling is spreading beyond its conservative Christian base to attract American Muslims and Jews, according to two reports. *Moment* magazine (December) reports that a small but growing movement of Jewish parents are homeschooling their children. There are now as many as 3,500 Jewish children among the 700,000 to one million homeschooled children, whose parents are "disappointed in the public schools [because] of violence, decreasing test scores [or] a sense of amorality," says Jenny Ethell of the Home School Legal Defense Association. Sara-Rivka Ernstoff has started the Jewish Home Educator's Network newsletter in Sharon, Mass., to provide a community for these Jewish parents and children. The newsletter discusses such topics as how and when to teach about the Holocaust and a section on the Torah. The contributors are from all over the U.S.--many in isolated areas-- and from every level of Jewish observance.

American Muslim homeschoolers are few but their ranks appear to be growing, according to *Issues & Views* (Winter), a conservative black newsletter. The Islamic Home School Association of North America (IHSANA) was started several years ago, but it is in the last year that a "big surge of interest" in homeschooling has emerged among Muslim parents, according to Janet Akremi, head of the Warrensburg, Missouri-based group. Akremi, whose newsletter the "Muslim Family," goes to about 300 Muslim homeschooling parents, told RELIGION WATCH that the recent interest among Muslim parents stems from the growing number of Muslims in the U.S. and the perception that much in the public school system "is not

set up to accommodate Muslim students." She adds that Muslim homeschoolers, who represent both converts and ethnic Muslims, often incorporate religious practices--such as the regular prayers--and teachings into their instruction; for instance, parents would introduce Islamic perspectives into their lessons on history or science. While many Muslims involved in IHSANA are determined homeschoolers, others have done so because they are in areas where there are no Muslim schools. Akremi says that support among Muslim leaders for homeschoolers varies widely, although some in the "intellectual leadership seem to think that children are better served in larger institutions." (Moment, 4710 41st St., Washington, D.C. 20016; Issues & Views, P.O. Box 467, New York, NY 10025)

**RELIGIOUS
OVERTONES TO
REVIVAL OF
TRADITIONAL
MUSIC**

There is growing interest in new religious music based on both traditional faith and traditional musical composition, according to an article in Commentary magazine (April). The magazine hails the return of "intensely religious" sacred music as evidence of a resurgence of traditional values. One such contributor to the new traditional movement is Polish composer Henryk Gorecki, whose work is called "holy minimalism." Gorecki's work, some of which has recently been released in the U.S., stands as evidence that the public has rejected the "smothering embrace of the postwar avant-garde" and opted by their purchase of recordings and attendance at concerts for the once neglected religious basis of Western music. Such holy minimalism "does not flinch from directly addressing the permanent problems of belief and meaning," writes Terry Teachout. Along with Gorecki, such holy minimalists as the Estonian Arvo Part and the British John Tavener are all "intensely religious, are associated with orthodox faiths, and write both secular scores and music intended for liturgical usage." Coming at the same time the public has turned medieval Gregorian chant music into best-selling recordings, the new interest in traditional religious music is having a ripple effect on other composers. (Commentary, 165 E. 56th St., New York, NY 10022)-- By Erling Jorstad, RW contributing editor.

**SCIENTOLOGY'S
MEMBERSHIP
OVER-INFLATED?**

Scientology is suffering from a high turnover rate of members, according to the Cult Observer (Vol. 12 No. 2). Former Scientologist Lawrence Wollersheim, director of the anti-cultist on-line service "FACTNet," says that the religion's claimed membership of some eight million may be excessive. Wollersheim writes in his FACTNewsletter that "According to a 1987 internal Scientology memo, there were then 25,000 active members. FACTNet estimates that the number of ex-members has grown to 1-2 million while there are at most 50,000 active members. Scientology appears to have an 80-90 percent turnover rate of new members every 3-5 years. That's why they are so focused on recruiting." Wollersheim notes, however, that Scientology elite leadership groups such as Staff, Sea Org, and OSA have a higher member retention rate than found in the lower levels of the church. (Cult Observer, P.O. Box 2265, Bonita Springs, FL 33959)

CURRENT RESEARCH *Recent Findings On Religious Attitudes And Behavior*

**RELIGIOUS RIGHT
HARD TO DEFINE--
EVEN FOR
SYMPATHIZERS**

* There has been a recent flurry of surveys attempting to find out how many Americans belong to the "religious right," but it appears that

many who identify themselves with such a movement do not have a firm idea of what it actually is, according to the Public Perspective (April/May), the journal of the Roper Center. Last summer a CBS/New York Times survey found that just nine percent of Americans identified with the religious right. Several months later, the Gallup poll conducted a series of surveys and found that the percentage of people identifying with the religious right varied considerably, climbing as high as 22 percent. The variation in responses was matched by the inconsistent views of those claiming to be identified with the religious right. The Gallup poll last December shows that of those who say they are members of the religious right, almost half (48 percent) say they are not conservative; 12 percent say religion is only "fairly" or "not very" important in their lives; and more than half (58 percent) say they attend church only about once a month or less frequently. Such findings-- which were also captured and publicized in the earlier CBS/New York Times poll-- show that "many of those who are willing to classify themselves as [religious rightists] do not fit what might seem a reasonable definition of that group-- no doubt because they have a different view of the concept than the political observers who are using the term in the first place," writes David Moore.

Rather than defining the "religious right" constituency based on the respondents' self-description, Moore argues that it is more accurate to designate as religious rightists only those who view religion as very important to their lives and who are conservative independent or Republican in political affiliation-- which would constitute about 14 percent of the general public. He finds other inconsistencies in comparing the self-defined religious right respondents and those who are actually both "religious" and on the political "right" (which Moore calls the "empirically-defined" group). Only four to five percent of the latter group is black, compared with 20 percent of the self-defined group; Only 12 percent of the self-defined group have a college education, but more than twice that number have that level of education in the empirically defined group. In comparing the views of empirically-defined religious right members with other conservative independents and Republicans, Moore finds that few differences emerged, although the former group was more opposed to abortion and gay rights. (The Public Perspective, P.O. Box 440, Storrs, CT 06268-0440)

***DIVORCE RATE
HIGHER FOR
MORMON WOMEN***

* While there has been an increase in divorce and separation among Mormons, this growth rate is much greater for women than for men, according to recent data from the National Opinion Research Center at the University of Chicago. In an examination of the Mormon divorce rates from 1972 to 1993, the percentage of Mormon or Latter Day Saints (LDS) women getting divorces are becoming almost as common as non-Mormon women. Mormon men, however, continue to have lower rates of marital disruption than their non-Mormon counterparts. According to the independent Mormon magazine Sunstone (April), the difference in male and female percentages may be due to the higher rate of remarriage among LDS men; higher rates of conversion among divorced women; and higher rates in interfaith marriages with an LDS wife. (Sunstone, 331 S. Rio Grande St., Suite 206, Salt Lake City, UT 84101-1136)

***ORTHODOX CHURCH
RATES HIGH
AMONG ROMANIANS***

* Five years after the fall of communism in Romania, the Orthodox church has gained the confidence of much of the public, according to a recent survey. The survey, conducted by Bucharest's Urban and Regional Sociology Center, found that 82 percent of Romanians described the Orthodox

church's activity as "good" or "very good," as compared to just seven percent who considered it "not very satisfactory." Ecumenical News International (April 11), an interfaith news service, reports that the survey found that the army was the only Romanian institution with a higher approval rating than the church, which had an approval score of 91 percent. The judicial system received an approval rating of 43 percent, while the government received a rating of 32 percent. The news service adds that Orthodoxy shows signs of steady growth, although minority religions, including Protestants, Catholics and Muslims, have protested the church's attempt to become a national religion under the law. (Ecumenical News International, P.O. Box 2100, 150 Route de Ferney, CH-1211, Geneva 2, Switzerland)

**ORTHODOX CHURCH
EMBRACING
GREEK
NATIONALISM,
ATTRACTING YOUNG**

The Greek Orthodox Church is reviving its national role in Greece, as well as finding a renewed interest in the church among its young people, according to the New York Times (April 24). "With the convulsion in the Balkans, the Greek Orthodox Church has found new opportunities to reclaim its long-held position of guide of the nation and guardian of its traditions...the church's voice has become more prominent on foreign policy issues. While the Primate of the Greek Church, Serafim, is considered a moderate, many clergymen have helped cultivate the nationalist wave of the last two years." Such priests have used the media to attack the "injustices" in neighboring Macedonia, especially for seeking to claim national symbols which the Greeks say belong only to them, as well as to give vocal and material support to fellow Orthodox Christians in Serbia.

Religion journalist George Tsakiris says that the church is using the nationalist passion to promote itself after a 15-year period of losing power to politicians, especially to the anti-clerical left. The clergy's activism has not filled the Greek Orthodox Church in Greece, which has often experienced a high rate of nominalism among its members. But there is a growing spiritual interest among young people, especially in the Greek church's monastic traditions. "Educated young men are leaving the cities and looking for the contemplative life again," particularly in monasteries such as Mount Athos, according to Tsakiris. A biography of Father Paisios, an abbot of Mount Athos, has become a best-seller among young people. A kind of "monastery tourism" has also sprung up around the country. One priest says that a decade ago, perhaps 100 people would stop by at a medieval monastery in the city of Pendeli to attend services or talk to the monks; "Now we have weekends of some 10,000 people," he says.

**UKRAINE JEWISH
LIFE REVIVING
UNDER NEW
GOVERNMENT**

After decades of repression, Ukrainian Jews are reviving their religion and culture, according to the Washington Post (March 28). Ukraine's Jewish community was a key scholarly center in worldwide Judaism, often dominating the republic's cities until it was destroyed by pogroms, the Nazi Holocaust and decades of Soviet oppression. "But three years after the Soviet Union's collapse, synagogues and Jewish schools and social programs are sprouting again in Kiev, Lviv, Odessa and other cities," writes James Rupert. Today Ukraine's Jews, which number up to 500,000 to 600,000, appear less likely to emigrate and abandon their centuries-old homeland than their Russian counterparts. Part of the reason for the revival of Judaism is the support shown to the republic's Jews by Jewish

communities in Europe, the U.S. and Israel. Jewish families often retrieve their identity through their children, as they carry the religion back home from Jewish day schools. One Jewish leader credits the three-year-old government of the independent republic with facilitating the revival, partly by handing back the properties of Jewish institutions seized by the Soviets. He added that Ukraine "has the best human rights record in the former Soviet Union." Although there are instances of antisemitism in the republic, such sentiments do not have prominent spokesmen as in Russia, such as nationalist politician Vladimir Zhirinovsky and Metropolitan Ionn, the Orthodox primate of St. Petersburg.

Note To Readers: RW thanks readers who have recently sent in gift subscriptions. Although we cannot personally acknowledge all those giving gift subscriptions, be assured that we will extend all the givers' subscriptions for two issues. For the spring, we are offering gift subscriptions at the discount rate of \$18.

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FINDINGS & FOOTNOTES

— A Bi-Monthly Supplement of Religion Watch —

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PRESSNOTES

* The British journal Religion Today, which has largely been devoted to examining new religious movements, has been enlarged and reborn in the Journal of Contemporary Religion. The tri-annual journal, which now has a large editorial board of recognized religion scholars from around the world, still focuses on new religions, while paying more attention to traditional religions. A recent issue (Vol. 10 Number 1) features articles on the Church Universal and Triumphant (the Christian-New Age group in Montana); Buddhism in Europe; and controversies surrounding the use of the term "fundamentalism." A subscription is \$38 (for North American subscribers). For more information, send to: Carfax Publishing Co., P.O. Box 2025, Dunnellon, FL 34430-2025.

* There has long been the need for a primer on the religious scene for reporters and other media people unfamiliar with such issues. The booklet Deities & Deadlines by journalist John Dart fulfills such a need by providing concise and basic information for anyone writing on religion today. The booklet lists resources (including Religion Watch) that provide background information on many religions, as well as featuring a useful glossary on religious terminology and issues. For a copy, contact: The Freedom Forum First Amendment Center, 1207 18th Avenue South, Nashville, TN 37212

* There appears to be a growing recognition that religion and religious conflicts will have to be seriously dealt with in public schools and universities. The recent book Religion and American Education: Rethinking a National Dilemma (University of North Carolina Press, \$19.95), by Warren A. Nord, represents such a middle ground of thinking existing between a strictly secularist approach to education and one that would seek to impose specific religious ideas and practices (such as prayer) in public schools. The 482-page book examines how American education became secularized and also discusses a wide spectrum of issues on the intersection of religion and education, including: prayer in the schools, vouchers, religion in textbooks (or the lack of it), and academic freedom and religious belief in the universities. Nord is of the view that schools are promoting secularism by ignoring religion and its influence in the world. Rather than calling for a distanced and non-controversial examination of religion in the schools, Nord holds that the truth claims of religion should be critically examined and debated and that classrooms should show an "openness to a broad variety of secular and religious ways of making sense of the world."

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

1) Care Fresno is a unique church-police partnership that seeks to rehabilitate run-down, crime-ridden apartment complexes in Fresno, California. The churches adopt troubled apartment complexes and provide such programs as sports, counseling and job training for residents. Care

Fresno, which is sponsored by Evangelicals for Social Action through local churches, goes into action only after the police move into high crime complexes, making arrests and offering security recommendations to owners and managers. When reasonable safety is assured, the group moves in to provide a variety of programs with the cooperation of residents. In a complex where the project has been implemented, there has been a noticeable decline in crime. Pastors involved in Care Fresno--which is said to be the first project of its kind in the U.S.-- are cautioned to avoid heavy evangelizing of residents, since many have not had exposure to churches. (Source: Fresno Bee, March 31)

2) Marvin Olasky has become one of the most influential conservative Christian thinkers behind the new Republican resurgence. This was evident when Newt Gingrich cited Olasky's book, "The Tragedy of American Compassion," as being on his recommended reading list for Republican leaders. The book traces the change from church-based welfare programs in the 19th century to state-run welfare in the 20th century and calls for a return to the earlier model. Olasky, who is editor of the evangelical newsweekly "World," is a leader of the Calvinistic-based Christian worldview movement. The movement has served as something of a think tank for the religious right as it seeks to aggressively challenge secularism and propose alternative Christian principles for shaping society--ranging from pro-life concerns to freemarket economics and homeschooling [see May 1989 RW article on the movement]. Olasky has also sought to articulate and practice a Christian-based form of journalism which seeks to go beyond objective news coverage to reporting the issues of the day through a conservative Christian perspective. Olasky's views are most clearly spelled out in his and Herbert Schlossberg's book "Turning Point: A Christian Worldview Declaration" (Crossway Books, 1987).

3) The recent formation of the Ecumenical Coalition On Women And Society (ECWS) is the result of the growing friction over feminist theology and spirituality in mainline Protestant denominations. The coalition was formed by women in the leadership of several evangelical renewal caucuses in mainline Protestant and Catholic churches. The group claims that the majority of Christian women have been "disenfranchised by the radicalization of their traditional women's groups and networks." The Washington, D.C.-based coalition plans to provide women with resources and programs to counter the "radical feminist theology" in their churches. ECWS will hold caucuses at several denominational gatherings in the next few months and is planning a national meeting in 1996. (Source: The Witness, March)

4) The aging Buddhist monk Thich Huyen Quang is likely to play an important role in Vietnam as the country struggles over the loss of its ideological and political direction following the fall of communism. Quang, the abbot of the outlawed United Buddhist Church of Vietnam, has been imprisoned without trial since last December. Quang has been a constant source of irritation to Hanoi, as he draws a mass movement of Vietnamese--especially the young--to the religious roots of the nation. This fear of religion and its role in nationalism is why Hanoi is clamping down on religious leaders (Buddhist and Christian) even as it liberalizes other segments of society. Quang is 77, but even his death could be a catalyst for explosive protests and change in Vietnam. A foreshadowing of such protest was seen two years ago when the largest mass protest since the end of the war occurred after another Buddhist abbot, Thich Tri Tuu, was arrested. (Source: Pacific News Service, April 10)