



# RELIGION WATCH

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A Newsletter Monitoring Trends In Contemporary Religion

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## BRUDERHOF AND HUTTERITE MARRIAGE UNRAVELS

Can a modern, evangelical-oriented movement and a highly traditional, ethnic-based group coexist peacefully together in the same church? That question is at the heart of a recent conflict involving the Bruderhof, a movement preaching pacifism and communal Christianity, and its more traditional mother church, the Hutterites. The Bruderhof became well-known in the 1970s and 80s for its publishing efforts and growing communities which sought to introduce mainstream Christians (and even non-Christians) to its message of radical New Testament faith based on non-violence and holding property in common. For several decades, the Bruderhof, which is based in Rifton, N.Y., has had a stormy marriage with the anabaptist Hutterites (numbering around 40,000 members), one of the oldest communal groups in history, surviving over 400 years in Europe, Russia and North America. The winter issue of *The Plough*, the quarterly magazine of the Bruderhof, reveals something of the complex split that has developed between the two groups. A lead article in the magazine criticizes the Hutterites as being "lukewarm" and secularized. The leader of the Bruderhof, J. Christoph Arnold, writes that the Hutterites are keeping money and goods for themselves in spite of membership vows to give up private property; "Alcoholism is rampant, even among some community leaders. Premarital sex is widespread, and there are illegitimate children." He adds that the various colonies and sub-groups are divided among themselves, with each claiming to be the true Hutterite church.

Arnold writes that the Bruderhof may well be excommunicated from the Hutterites for engaging in such criticism. In response to Arnold's article, a Hutterite leader at the Spring Hill Colony, Saint Agatha, Manitoba, told RELIGION WATCH that the grievances against his group are being exaggerated by the Bruderhof for its own purposes. The leader, who wished to remain anonymous, adds that "There's no need to excommunicate the Bruderhof. They're breaking away [from the Hutterites] on their own and they're looking for any reason to do it." Benjamin Zablocki, a Rutgers University sociologist whose book "The Joyful Community" is the standard study of the Bruderhof, says that the split is more complicated than either group acknowledges. Zablocki told RW that Arnold's article was a "pre-emptive strike" as Bruderhof leaders knew that the Hutterites wanted them out of the church. The Hutterites have long been divided about the Bruderhof since it was founded in the 1920s. One segment saw the group as an "evangelical leaven in the loaf" of the traditionalist and ethnic Hutterites who are in many ways similar to the Amish; the Bruderhof members knew how to use technology to promote their message and drew converts from a diversity of backgrounds. A larger group of

Hutterites were suspicious of the Bruderhof from the beginning, fearing that its modern ways would ruin their movement.

At the same time, the smaller Bruderhof (some claim the membership is around 5,000, although Zablocki says it is closer to about 2,000) also needed the Hutterites; they had the vast financial resources amassed from their farming communities in the Dakotas and central Canada. While Zablocki does not know the exact cause for the recent split, he said that financial concerns have long been the point of contention between many Hutterite leaders and the Bruderhof. There have been allegations that the Bruderhof has misappropriated a large amount of funds from the Hutterites in its missionary efforts. Although Arnold says in his article that the Bruderhof will continue to expand, building contacts with communities in Russia and Africa and even with the Kibbutz movement in Israel, Zablocki has his doubts. "The Bruderhof is in severe crisis over leadership and direction. They had a lot of eggs in the Hutterian basket and nothing could replace that."

There is also growing conflict and controversy within the Bruderhof. This is especially evident in the emergence of an organization known as KIT, which consists of former Bruderhof members who are critical of the authoritarian leadership in the group. A recent issue of the KIT Newsletter (February) charges that leaders harass former members who criticize Bruderhof leaders (including tapping their phones), separate Bruderhof members from ex-Bruderhof family members, exercise harsh church discipline, and encourage a mind-set that pits the group against the "evil" world. In the same issue, current members claim that such dissent and criticism is part of the persecution against the Bruderhof's New Testament Christianity. One such member claims that Bruderhof leader Arnold denies any such harassment has taken place. (The Plough, R.D. 2, Box 446, Farmington, PA 15437; KIT Newsletter, P.O. Box 460141, San Francisco, CA 94146-0141)

#### CELTIC CHRISTIANITY FINDS BROAD APPEAL

There is a growing interest in the Celtic spirituality among Christians that cuts across the liberal-conservative spectrum. The interest in the spirituality of the earliest Christians is expressed in theology as well as literature. The Presbyterian Layman (January/February), the newspaper of conservative members of the Presbyterian Church (USA), reports that "contemporary Christians are receiving new energy from the Celtic simplicity of prayer, expressed through an awareness of God's presence in every circumstance. Non-Christians as well are finding an attractive invitation to faith through the emphasis on living in harmony with creation and fierce loyalty to God the Sovereign King who actively protects and guides his people." Leading the literary interest in Celtic spirituality is evangelical Stephen Lawhead, whose fantasy novels uphold the ancient traditions of the Celtic Church in early Ireland, Scotland and Northern England. Lawhead says that aside from the Celtic respect for nature and ordinary life, this spirituality is appealing because it upholds the idea of God as a sovereign or king who demands "absolute sacrifice." David Adam, an Anglican parish priest on the ancient British island known as Lindisfarne, is also a popular exponent of Celtic spirituality.

Adam says that the spirituality serves as a "meeting place" for non-Christians because "The feeling of God within us is there, and all have

it, but that alone is not enough. So we share the awareness that all is in God. The whole creation, and all of life, is involved in God and God in it; it belongs to God." The interest in the Celtic tradition is evident on the various computer networks. Christianity Online, the computer network of the evangelical Christianity Today magazine (on America Online) features a popular "Celtic Christianity" bulletin board where Protestants discuss various features of this heritage and seek to reclaim it from those who are more unorthodox. As one such message on the bulletin board reads, "We Celts of the Christian persuasion seem to be faced with a two-front battle--the right to be Celts among Christians, and the affirmation of our faith with those who assume that Celtic means 'New Age.'" Until now, Celtic spirituality has mainly been the province of Neopagan groups, attempting to revive an indigenous spirituality, and Christian groups on the left, such as Matthew Fox's Creation Spirituality, seeking a synthesis between Christianity and ecology. [It seems that Celtic spirituality can be adapted to either a traditional Christian or non-traditional perspective. Non-traditionalists highlight the Celtic belief that God is more immanent (or part of creation) than transcendent, while conservative Christians retrieve the more transcendent-oriented Celtic imagery of God as king. (The Presbyterian Layman, 1489 Baltimore Pike, Suite 201, Springfield, PA 19064-3989)]

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#### **ANTHROPOLOGISTS AND MISSIONARIES BUILDING BRIDGES**

There are signs that the long time conflict and animosity between anthropologists and missionaries is easing. The Sacramento Bee (February 4) reports that a "new group of anthropologists and missionaries is seeking to put aside old conflicts and find common ground in a shared concern for the human rights of people in the least developed areas of the world." The most visible sign of the attempt at mutual understanding was a two-day session on "Missionaries and Human Rights" at the recent annual meeting of the American Anthropological Association in Atlanta. The new dialogue is viewed as something of a return to a time when missionaries and anthropologists had better relations as they were both viewed as carrying pro-American, Victorian values, writes David Briggs in the Associated Press-based article. In the 1960s and 70s, anthropologists started attacking missionaries as being agents of cultural imperialism and ethnocentrism, while missionaries began to view the anthropological community as amoral observers who cared little for native people's spiritual and physical welfare.

Briggs adds that what has helped bring about the current effort at dialogue is a "more self-critical approach adopted by both anthropologists and missionaries." Frank Salamone, an anthropologist at Iona College, said that missionaries have provided anthropologists with medical care and shelter as well as putting them in touch with native people to work with. Missionaries have also become aware of faults in imposing Western culture on foreign groups. They have increasingly used anthropology to gain an understanding of the social and economic structures affecting native societies in their mission work. For now, the cooperation between anthropologists and missionaries mainly centers on human rights work. Briggs reports that missionaries and anthropologists are working together in development projects to help South American native groups, such as the Yanomami in Brazil and Venezuela who are facing threats posed by mining interests to the rain forest areas they inhabit.

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## RELIGIOUS GROUPS BUYING INTO MUTUAL FUND PROGRAMS

Mutual funds based on religious and ethical concerns have created a new niche in the stock market, although they continue to trail behind secular funds. Over the last five years several new mutual fund programs have been created, each specifically aimed at reflecting the ethical and theological priorities of its investors. According to an article in the Arizona Republic (February 4), a wide range of religious communities is represented in religion-based mutual funds. Muslims invest in the Amana funds; evangelical Christians in the Timothy Plan; Jews have the Leadership funds; Catholics the Aquinas program, Lutherans invest in the Aid Association and the Lutheran Brotherhood.

In such programs, Muslims do not invest in any funds promoting alcohol, gambling or pornography; Catholics avoid investing in corporations which finance Planned Parenthood; and evangelicals refuse to invest in companies sponsoring television programs with objectional violence. Only the Catholic Aquinas fund has chosen to invest in companies which have policies not harmonious with its ethics; leaders say they want to use their leverage to help change those objectionable positions. To date, most religious programs have not been as profitable as those without connections to such ethics-oriented stocks. The latter's performance in 1994 was down during the first half of 1994 some five percent, compared to a one percent decline for the Standard and Poor's top 500. Nonetheless, leaders of the religious-oriented stocks are continuing both their investments and their attempts to educate their constituents about the long range importance of these programs.-- *By Erling Jorstad, RW contributing editor.*

## CALVINISM BECOMING DIVISIVE FORCE AMONG SOUTHERN BAPTISTS?

Calvinism is becoming an influential and potentially divisive force among Southern Baptists, according to Baptists Today newspaper (February 16). For several years there has been a Calvinist movement among Southern Baptist conservatives, but now proponents of Calvinism are gaining places of influence as well as becoming more organized and active in the nation's largest Protestant denomination. Calvinist theology, particularly the teachings that only the predestined are chosen for heaven and that the benefits of Christ's atonement are limited to the elect, is being "alternatively condemned as a looming threat to missions and evangelism, and praised as a way for Southern Baptists to return to their historical roots," reports Mark Wingfield. The center of the debate on Calvinism is taking place at the Southern Baptist Theological Seminary in Louisville, where its president Albert Mohler is a proponent of the theology. Mohler's position has drawn criticism from both the seminary faculty and its board of trustees. Much of the conflict involves the history of the SBC and its Louisville seminary. Mohler and fellow Calvinists argue that they are merely returning to their Baptist roots, citing early Calvinistic SBC leaders and theologians.

Others counter that Calvinist beliefs were never as sharply defined in the SBC as in other Reformed groups and that the Baptist tradition has since gradually began to place a greater emphasis on free-will. The upcoming 150th anniversary of the Southern Baptist Seminary is being celebrated by the Calvinists, who are based in an organization known as the "Founders' group," with one of its most extensive promotion campaigns. Approximately 50,000 copies of the Calvinist group's publication, the "Founder's Journal," will be mailed to pastors, seminary teachers, denominational executives and missionaries. The Calvinist

resurgence is viewed as significant because it could split the conservative leadership in a denomination already divided from the "moderate-conservative" battles of the last two decades. The point of division may not be so much over doctrine as over the influence of Calvinism on the convention's strong evangelistic thrust. Although Mohler insists that Calvinism does not put a damper on evangelism, others, such as Larry Lewis, conservative president of the SBC's Home Mission Board, fear that strict Calvinism will "diminish the imperative to share Christ with all people." (Baptists Today, 403 West Ponce de Leon Ave., Decatur, GA 30030)

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#### **HIGH CHURCH MOVEMENT GROWING AMONG BLACK PENTECOSTALS**

A small but growing movement of black Pentecostals are adopting formal and liturgical worship practices, such as adopting Catholic clerical collars and holding regular communion, according to an article in the Salt Lake Tribune (February 11). The movement, known as "High-Church Pentecostalism," is led by three denominations-- the five-year-old United Pentecostal Churches of Christ, the five-year-old Pilgrim Assemblies International and the two-year-old Full Gospel Baptist Church Fellowship. These Pentecostals have retained such traditional beliefs as the baptism of the Holy Spirit, often resulting in the speaking of tongues, while eschewing the emotional and free-form worship styles associated with such practices, reports Adelle Banks. The movement does not necessarily signal a turn to ancient Catholic tradition among some blacks: proponents of the high church group view their priestly garments as having links with their African heritage, and they ordain women. Church members associated with these churches number around 60,000, according to a recent estimate in the Religion News Service-based story. The three denominations recently met together for the first time in Washington for the first Joint College of African-American Pentecostal Bishops.

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#### **BIBLE TRANSLATIONS INCREASINGLY MARKETED TO SPECIAL INTERESTS**

In a trend started some 20 years ago of retranslating the Bible for specific special interest readers, publishers are continuing to bring out new versions for readers. The Washington Post (February 4) reports that over 100 separate versions are now available. Among the recent best-sellers are ones aimed at sports fans, the "Path to Victory, A Sports New Testament" from the International Bible Society. The book features 25 well known stars from several sports offering their testimonies alongside full page color photographs of them. Zondervan has issued the "Quest Bible Study," which uses some 6,500 questions produced by 100 biblical experts to facilitate scriptural study. From Chicago, the Children of Color Publishing House has issued an illustrated Bible targeted for children of color. It has 39 illustrations, focusing on North African and Middle Eastern personalities, as well as carrying information on African American holidays and words and music for spirituals. A liberal Catholic activist group, Priests for Equality, has issued a New Testament to encourage the full participation of women and men in the church. Its translation, "The Inclusive New Testament," removes alleged sexist, racist, and classist language. Finally, Tyndale Press has published "The Small Group Study Bible," which features 380 suggestions on how small groups can best use Bible study.-- *By Erling Jorstad*

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**SPIRITUAL  
RENEWAL MOVEMENT  
FOR MARRIAGES  
GROWS, DIVERSIFIES**

Marriage renewal programs based on religion continue to grow and diversify 25 years after the launching of the Marriage Encounter movement, which sought to enrich the spiritual and social lives of American couples through church-related auspices, according to the Los Angeles Times (February 11). There has been an increase in attendance at weekend seminars and book sales focusing on spiritual renewal among couples and such programs and literature have branched out to embrace a variety of religious sponsors. The Southern Baptist-based Festivals of Marriage program is growing more rapidly than ever. These weekend programs include issues such as finances, sexuality, and communication. Family Life, sponsored by Campus Crusade for Christ, has noted a sharp rise in interest in such programs, up 22 percent in 1994. For study guides, the recently published Couples Devotional Bible now ranks eighth on the January, 1995 list of bestsellers, according to trade journals. another study series, Homebuilders' Couples Series, shows similar growth.--By Erling Jorstad.

**CURRENT RESEARCH** *Recent Findings On Religious Attitudes And Behavior*

**LOWER INCOME  
AMERICANS  
MORE LIKELY TO  
SEEK BIBLE'S  
VIEW ON WEALTH**

\* In a survey on faith and finances it was found that poorer Americans were more likely to agree with the biblical view that one cannot serve the dual masters of God and money and were more inclined to count their financial blessings than those with higher incomes. The survey of 1,000 people, conducted by Louis Harris Associates, found that 65 percent of both the lower-income and middle-income respondents agreed with the saying of Jesus that one cannot serve both "God and wealth," while 47 percent of those earning more than \$50,000 agreed and 48 percent disagreed. The Portland Press Herald (January 28) reports that the study found that more than three-quarters of the lower-income respondents also agreed that the love of money is the root of all evil, while half of the higher income respondents disagreed. Sixty percent of the lower income respondents had prayed for guidance in how to manage their finances, compared to 40 percent of those making over \$50,000.

**FARRAKHAN  
APPEALS  
TO SIGNIFICANT  
MINORITY  
OF AMERICAN  
BLACKS**

\* About 10 percent of American blacks say that Louis Farrakhan and his Nation of Islam (NOI) represent their views very well, according to a recent Gallup Poll. The poll, cited in Emerging Trends (December), the Gallup newsletter on religion, found that another 22 percent of black respondents said that Farrakhan "somewhat" represented their views (19 percent for the Nation of Islam); Fifteen percent said that Farrakhan represented their views "a little" (19 percent for the Nation of Islam); about 30 percent said he and the NOI did not represent their views at all, with 21 percent saying they never heard of Farrakhan (11 percent never heard of the NOI). (Emerging Trends, 47 Hulfish St., Suite 215, P.O. Box 389, Princeton, NJ 08542)

**PERSONAL AND  
SOCIAL ASPECTS  
OF RELIGION  
PROVE BENEFICIAL  
TO HEALTH**

\* New research shows that both the social and the personal and meaning-based components of religious faith make it beneficial to health and to recovery from illness. There has been a spate of studies linking religious faith to health, with researchers attempting to isolate exactly which aspects of religion help protect health. The recent study, conducted by Dr. Thomas Oxman of Dartmouth Medical School, found that of 232 elderly patients who had undergone open heart surgery, those who were able to find strength in their religious outlook had a survival rate three times higher than those who found no comfort in religious faith. The New York Times (February 4) reports that the study is one of the

first to demonstrate such a strong health advantage of faith among seriously ill patients. But there was no effect on the death rate from the frequency of participation in religious services or from a feeling of being deeply religious. Oxman and other researchers conclude that religious faith is most beneficial in providing patients with a source of meaning during life-threatening situations. They found that religious faith was also beneficial to patients when it provides social support and belonging, although such social activity was found to be an advantage whether or not it was religiously based.

#### LIBERAL CATHOLIC NUNS MORE CONTENT?

\* Most U.S. Catholic nuns are satisfied with their lives as sisters, especially those who consider themselves liberal, according to a recent survey. The survey, conducted by the Los Angeles Times, is a companion study to one conducted of American Catholic priests [see September 94 RW]. In an analysis of the survey in America magazine (February 11), it is found that "conservative" nuns are more likely to be dissatisfied with life in the sisterhood than "liberal" ones ("conservative" and "liberal" in this study refers to religious and church views). Twelve percent of the conservatives surveyed say that they are "somewhat" or "very" dissatisfied with life as a nun, compared to only nine percent of the "liberals." (America, 106 W. 56th St., New York, NY 10019)

#### REFORM SYNAGOGUES INCREASINGLY ADOPTING ORTHODOX PRACTICES

\* Orthodox practices are increasingly making their way into Reform Judaism, according to a recent study. While in the last few years there have been reports that Reform Jewish congregations have accepted some traditional Jewish rituals, the recent survey, conducted by the Union of American Hebrew Congregations (UAHC), shows how extensive such borrowing from Orthodoxy has become in this liberal branch of Judaism. Washington Jewish Week (February 2) reports that the study found that most Reform congregations use Hebrew in between 20 percent and 50 percent of the liturgy during Friday night and Saturday morning services. The traditional "Reader's Kaddish" prayer is chanted regularly in 80 percent of Reform temples. Prior to 1975, no congregations chanted the prayer. Thirty eight percent of all Reform temples currently observe two days of Rosh Hashana and about 80 percent of all Reform temples currently make kiot and tallitot available to congregants--Orthodox vestments once deemed anathema in the Reform movement. One of the authors of the study, Rabbi Daniel Freeland, says that "Once one has moved beyond Orthodoxy on the right and Classical Reform on the left, the old labels have lost much of their original meaning and will require new and bold re-evaluations in the years ahead."

#### DANES ATTENDING CHURCH MORE

\* The number of people in Denmark attending church services is on the increase, according to a recent study by the Danish Institute for Social Sciences. Five percent of church members attend services "often," which means at least once per month. Such a level of attendance is equal to church attendance 70 years ago, according to the study, which is cited in Lutheran World Information (January 26). The rate of frequent attendance for 1987 was three percent. The number of people who said they never go to church sank over the same period from 37 percent in 1987 to 25 percent today. (Lutheran World Information, 150 route de Ferney, Postfach 2100, CH-1211 Geneva, Switzerland)

#### NORTHERN IRELAND'S CATHOLICS 1 ADDITIONAL AND DEVOTIONAL IN THEIR OWN WAY

The Catholic Church has served as the bulwark of both religious and national and political identity in Northern Ireland, but as its political



role fades and the prospects of peace between Protestants and Catholics grow, the church may find new challenges in maintaining the loyalty of its members. The recent book, In Search Of A State: Catholics In Northern Ireland (Blackstaff Press, 3 Galway Park, 3 Dundonald, Belfast BT16 0A9 Northern Ireland), by journalist Fionnuala O Connor, finds a mixture of conservatism and non-institutional religion among the nation's Catholics. The book, based on interviews with a wide range of people, reports that although Northern Irish Catholicism has felt some of the liberalizing currents in the wider church, it is more traditional than the church to the south. Devotional practices have been largely maintained, and the Marian movement (such as based around the alleged Marian apparitions in Medjugorje) is particularly strong. Along with such a sense of tradition is the discouragement of dissent or even discussion of controversial issues among the faithful, O Connor writes. Even with the growing political and economic confidence and openness, the historic conflict in the North has created an us-against-them mind-set that is not likely to pass away soon.

O Connor writes that "Former Northern Catholics may have all the flair for exuberant blasphemy and anti-clericalism of their counterparts elsewhere, but anti-Catholicism is a powerful check. In Northern Ireland, criticism from within the fold has always been understood as providing ammunition to 'anti-Catholics' without." For this reason, even such a contested issue as birth control is not openly discussed or questioned, especially because Catholics have been attacked and stigmatized for their large families by Northern Irish Protestants. O Connor finds a growth of spiritual interest among Northern Catholics, although it sometimes exists on the outskirts of the church. She reports that a novena held each year in the Clonard Monastery has attracted close to 20,000, has become a spiritual festival even drawing Protestants. Says one young woman, "There's people go to the novena who'd never darken a church door the rest of the year. And a lot go there on Sunday because maybe in the church near them the priest does nothing but give off about the [republican paramilitaries] or he goes on about teenage pregnancies all the time. Clonard, they're more spiritual. They give you a good feeling about yourself, and you want to pray. I don't know if it's the Catholic faith at all [that] brings them in, proper religion.... Hymns, singing, it's peaceful, there's an atmosphere."

## Religion Watch

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### Inside This Issue:

- Communal Divisions Among Anabaptists
- Investing Religiously; High Church Black Pentecostals



# FINDINGS & FOOTNOTES

— A Bi-Monthly Supplement of Religion Watch —

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## PRESSNOTES

\* The relation between the news media and religion receives an in-depth examination in the February 24 issue of the Catholic magazine Commonweal. The special issue reprints the proceedings of three forums on religion and the media organized by the magazine in Chicago, Washington and New York. These articles (presented in a dialogue format) explore a wide range of issues, including: bias (or the lack of bias) against religion in the media; the clash of worldviews that comes from skeptical journalists reporting on those upholding religious traditions; the day-to-day newsroom pressures (such as concerns over news space, marketing and just plain ignorance) and how it affects religion coverage. Particularly interesting is the interaction of journalists with religious leaders and spokespeople on such issues. Participants from the religious and journalistic communities include: Peter Steinfelds of the New York Times, church historian Martin Marty, John Dart of the Los Angeles Times, Cokie Roberts of ABC and Msgr. Francis Maniscalco, spokesman for the U.S. Catholic Conference. To receive this issue, send \$5 to: Commonweal, 15 Dutch St., Room 502, New York, NY 10038-3760 or call (212) 732-0800.

\* The latest issue of Progressions (February), the publication of the Lilly Endowment, focuses on religious institutions' involvement in community-based development. The magazine examines case studies of religious congregations that have joined hands with development groups to revitalize neighborhoods and communities. Initiatives and topics discussed in the issue include: the new growth of community development projects in black churches; ecumenical projects in rural America; and the theological implications of such involvement (for instance, "enlarging the sense of fellowship beyond the congregation.") For a copy of this issue send to: Progressions, Lilly Endowment Inc., 2801 N. Meridian St., P.O. Box 88068, Indianapolis, IN 46208-0068

\* Opus Dei, a lay Catholic order, has been the subject of sharp controversy, but so far there has been little unbiased, in-depth research or media coverage of the conservative group-- even though it is becoming increasingly influential under the papacy of John Paul II. The February 25 issue of America, the U.S. Jesuit magazine, provides a relatively balanced preliminary investigation of the movement. The 10-page article by James Martin investigates the charges of secrecy and authoritarian behavior made against the order by interviewing critics, officials, and former and present members. Not surprisingly, he finds very different portrayals of the movement. Martin does not come to any definite conclusions--although he shows how the group is growing on college campuses--but his article is noteworthy for listening to more diverse voices than usually heard on issues surrounding Opus Dei. For more information, write: America, 106 W. 56th St., New York, NY 10019)



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

- 1) The Global Mission is said to be the "largest and most ambitious outreach" in the history of the Christian Church, using a massive satellite system at 2,000 locations around the world. The outreach is being conducted by the Billy Graham Evangelistic Association and is putting to use the technical know-how demonstrated at such events as the Olympic games and the Super Bowl to beam Graham crusades through satellites to 29 time zones during March 14-16. Each of Graham's sermons will be translated into some 45 languages, and edited with appropriate cultural adaptations for each of the audiences. Over the Easter weekend, an edited version of the crusade will be broadcast to an estimated 1 billion people in some 100 countries, including the U.S. This programs marks the culmination of Graham's pioneer efforts in using satellite evangelism to preach his familiar message. (Source: Arizona Republic, February 11)-- **By Erling Jorstad.**
- 2) The film Jesus, produced by Campus Crusade for Christ, is the centerpiece for one of the largest U.S. evangelistic campaigns ever to be held. After field testing and refining a video version of "Jesus," a biography of Christ based on the King James Version of the Gospel of Luke, in 216 countries, Campus Crusade launched its first pilot program in the U.S. by distributing some 150,000 tapes in the greater Phoenix area in February. The video tapes will be distributed by volunteers, a strategy that is seen as a more personal approach for wining converts in urban settings. (Source: Arizona Republic, February 18)-- **By Erling Jorstad.**
- 3) Neighbors Who Care is a new ministry that attempts help the victims of crime through working with churches and law enforcement officials. The group is an offshoot of Charles Colson's Prison Fellowship Ministries. The organization works through volunteers who receive about 20 hours of training. A volunteer might help install dead bolt locks in a victim's home or help cancel credit cards for someone who was robbed. Although the group does not actively evangelize, volunteers usually inform people that they belong to local churches and are doing such work in the name of Christ. The organization has chapters in Alabama, Ohio, Colorado and North Carolina and is planning to expand into a national network. (Source: Sarasota Herald-Tribune, January 7)
- 4) Don Argue, president-elect of the National Association of Evangelicals, represents the new direction in which the pan-evangelical organization may be moving in the near future. Argue is the first Pentecostal (he was ordained in the Assemblies of God) to be chief executive of the NAE at a time when Pentecostals and charismatics are becoming increasingly influential in the evangelical world. Argue also has pressed the case for a greater presence of non-white, women and younger evangelical leaders in the NAE. The organization has been increasingly concerned in recent years to establish more contact with black evangelicals, such as those represented by the National Black Evangelical Association. He is also speaking against the "politicization of the evangelical camp," which he says can squelch dialogue with minorities. He is referring to the Washington office of the NAE, which he says has become too closely identified with the political right and the Republican Party. (Source: Christianity Today, February 6)