

Need for Evangelical Cooperation with Roman Catholics

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~~In a post modern deconstructed world~~
The time is long overdue for evangelicals to put aside our prejudices and begin to ~~not yet the best hope of reconstruction~~ cooperate with Roman Catholics. The stereotype of the Pope as the antiChrist, all Roman Catholics worshipping images, and Catholicism as the deep, dark, monster that seeks to subvert American Freedom should become no more than an unhappy memory among orthodox Protestants. My proposal here is based on research my co-author, Ralph MacKenzie, and I have done for our forthcoming book, **Evangelicals and Roman Catholics: Agreements and Differences** (Baker, 1995). My thesis in this paper will be twofold. First, official Roman Catholic teaching accords with the six historic fundamentals of orthodox Protestantism. Second, we have far more in common with Roman Catholics, both doctrinally and ethically, than we have with the most dominant threats to evangelical Christianity in the ~~post-modern deconstructed of~~ world, ~~namely~~, Western Secularism, ~~and~~ Eastern Mysticism, ~~and~~ Militant Muslimism.

What I Do Not Mean by Cooperation with Roman Catholics

~~First~~
Let me make clear what I do not mean by cooperation with Roman Catholics, lest someone wrongly conclude that I am now a Jesuit in disguise or that I plan in the future to swear allegiance to the Pope. First of all, I do **not** mean that we should compromise any orthodox doctrine or evangelical distinctive for the sake of common efforts. Further, I do **not** mean that we should attempt some kind of ecclesiastical union with the Roman Catholic Church. With that firmly in mind, let's take a look at what we have in common with Catholics.

What We Have in Common with Catholics

When one contemplates what Evangelicalism and Catholicism have in common, it is baffling why we have not joined hands earlier. This is true both doctrinally and ethically. Despite our differences emerging from the Reformation, we often forget that orthodox Roman Catholics, by the modern doctrinal definition of the term, are Fundamentalists. And since Evangelicals, at least conservative ones, believe all the doctrinal fundamentals, then the same would apply to us. For example, the Six Fundamentals include: 1) the Virgin Birth of Christ; 2) His deity (and implied Trinity); 3) His Vicarious Atonement; 4) His Bodily Resurrection; 5) His Second Coming, and 6) the Inspiration of the Bible.¹ But with the exception of differences over the extent of the canon (which is not spelled out in the Fundamentals themselves), official orthodox Catholicism holds to all of them. Hence, by this definition orthodox Roman Catholics are Fundamentalists.

Again, this is not to say there are no significant differences between Roman Catholics and Evangelicals. But strangely enough, many of these differences can also be found with other orthodox Protestant groups. For example, as a Baptist, I reject the view that baptism is necessary for salvation. But many other evangelical groups, from Anglicans and Lutherans on the one end to the Church of Christ on the other end, believe it is necessary. Yet we do not hesitate as evangelicals to embrace Protestants who hold this doctrine, While at the same time we reject Catholics because they believe it. Virtually the same thing can be said about the acceptance of a broader canon, including the disputed deuterocanonical books. For it is not only Roman Catholics but also many Anglicans and Eastern Orthodox who have given a canonical or semi-canonical status to these books. Indeed, even the original King James

Version, so revered by many Fundamentalists, contains these deuterо-canonical books!

This same thing is also true of other doctrines that separate Evangelicals and Catholics; such as, the Veneration of Mary, the use of Images, the belief in seven sacraments, apostolic succession, the Real Presence of Christ in the Eucharist, Purgatory, and other teachings--all of which are accepted by some non-Catholic or Protestant group, such as, Eastern Orthodox, Anglicans, or Lutherans. But these are not an insurmountable obstacle to evangelical cooperation with these groups on other issues. Why, then, do Evangelicals place Roman Catholics in the group of "separated brethren" (or, non-brethren), as the case may be?

Some critics respond by pointing out still other differences, like, justification by faith alone or the infallibility of the teaching Magisterium of the Church of Rome. Several things, however, should be noted in response to this obstacle. First of all, adding belief in the infallibility of the Pope's ability to interpret the Bible does not destroy the Roman Catholic belief in the infallibility of the Bible itself, which we do hold in common with them.

Secondly, while Evangelicals do not have a de jure teaching Magisterium, we often have a de facto one. On the conservative end of our movement, one would be ill-advised to attack the sacred teachings of a handful of the Fundamentalists' fathers, at least if he wished to remain a card-carrying member of the Fold. And on the liberal end, contemporary scholarship has been exalted to the de facto status of a teaching Magisterium. So we do not have as much to complain about to our Roman Catholic brethren as we think.

As for the objection that Catholics deny salvation by grace through Christ's finished works, the Council of Trent clearly affirmed the Augustinian teaching we hold in common. It declared: **"If anyone shall say that man can be justified before God by his own works**

which are done...without divine grace through Christ Jesus: let him be anathema."²

Further, "[N]othing that precedes justification, whether faith or works, merits the grace of justification. For if it is by grace, it is no more by works; otherwise, as the apostle says, **grace is no more grace.**"³ In short, initial justification is by grace alone. Indeed, many Catholics even believe in salvation by faith alone. In any event, Catholics do believe that both grace (and faith if adults) are absolutely necessary for salvation. And there is nothing in the Council of Trent to exclude the belief in forensic justification. Indeed, some Catholics, like Peter Kreeft, confess that Luther was right.

But don't Catholics worship Mary and isn't this condemned by Scripture? It comes as a surprise to many evangelicals that Catholicism teaches that it is wrong to worship Mary or any other creature. Only God should receive worship (**latria**). Mary should merely be given veneration or high respect (**hyperdulia**), and other saints should be given honor (**dulia**). No knowledgeable Catholic worships any creature. Neither do they worship images. The Roman Catholic Penny Catechism says flatly: "**Do we pray to relics or images?** We do not pray to relics or images, for they can neither see, nor hear, nor help us."⁴ Of course, the Protestant objection is that some Catholics violate this in practice and actually do worship Mary. But bad Catholics do not make Catholicism bad, any more than bad Evangelicals make Evangelicalism bad. He who is without sin among us, let him cast the first stone. Recently, many Protestant, Presbyterians, Methodists and others, engaged in the worship of "our Mother Sophia," a voluptuous feminist reimagining of God. Do we condemn orthodox Protestantism because of the unorthodox practice of some Protestants? To paraphrase another truth, let us cast the beam out of our own Protestant eyes before we attempt to cast the log out of our

Roman Catholic brother's eye.

Lest I be hanged before sunrise, let me repeat again: I am not a Roman Catholic. I do not believe in many doctrines which orthodox Catholics cannot deny, since they have been proclaimed as infallibly and irrevocably true by the Roman Catholic Church. For example, I do not believe in the inspiration of the Apocrypha, the Infallibility of the Pope (or the Church), the Immaculate Conception of Mary, nor her Bodily Assumption. Nor do I believe in the Veneration of and prayers to Mary. Further, I do not believe that good works are a necessary condition of obtaining eternal life, nor do I believe in Purgatory, Transubstantiation and numerous other Roman Catholic teachings. In fact, I believe that some of these are so +important, that there is no hope for ecumenical reunion with Rome Catholicism. Hence, when I speak of cooperation with Catholics, I do not mean organizational reunion with Catholicism. In short, I am an ecclesiastical separatist. What I plead for here is not that "Rome is home," and that we should return as soon as possible. What we hold in common with Catholics can be put this way: One Bible, two Testaments, three Confessions, Four Creeds, and five centuries.¹ And in view of these strong doctrinal and ethical bonds, I believe we should cooperate with Catholics in common moral, social, and educational goals.

What I Do Mean by Cooperations with Roman Catholics

Let me mention just a few examples of what I believe are viable areas of cooperation with Roman Catholics; namely, common social, educational, and moral efforts. First, let me

¹ The three Creeds are **The Apostles' Creed** (A.D. 150), **The Nicene Creed** (A.D. 326), and **The Athanasian Creed** (A. D. 428). The four Councils are **The First Council of Nicea** (A.D. 325), **The First Council of Constantinople** (A.D. 381), **The Council of Ephesus** (A.D. 431), and **the Council of Chalcedon** (A.D. 451).

speak to the need for such cooperation.

The Need for Evangelical Cooperation with Catholics

During the last few decades tremendous social change and a cultural decoupling have occurred in society around us. Neither informed Roman Catholics nor evangelicals are of the opinion that this country was founded to be a "Christian" nation in the theocratic sense. Nonetheless, it is true that the United States has been informed morally by what might be called the basic "Judeo-Christian ethic." And because these ethical guidelines were universal reflected in the "natural law," they were accepted by those of other faiths as well.

The cultural climate has regrettably changed in a secularistic direction, and some Roman Catholics and evangelicals feel its time to "circle the wagons" and face this moral relativism together whenever possible. One issue which seems to be a major catalyst bringing our two groups together is the social and moral tragedy of abortion.

The status of the unborn began to be seriously debated by large segments of society at the time of the abortion decision--known as *Roe v. Wade*--in 1973. The coming together of Catholics--laity priests, nuns and the occasional bishop--on one side and evangelicals/fundamentalists on the other caused a great deal of soul searching and revaluation, by both groups. Perhaps evangelicals felt a bit guilty when they realized they were "Johnnie come lately's," given the fact that Roman Catholics had been alert to the moral dimensions of the problem while their evangelical neighbors were spiritually asleep. However, the tragic situation of abortion seems to have been one of the issues that has awakened us from our "dogmatic slumbers" to "stake out" common moral ground with Roman Catholics.

A perceptive observer of these issues is James Hitchcock, Roman Catholic professor

of history, at St. Louis University. Recognized as a leading spokesman among traditional Roman Catholics, Hitchcock has written a number of significant books.⁵ Hitchcock has also lectured widely before Roman Catholic and Protestant groups and is a member of the *Allies for Faith and Renewal Movement*. He has a special affinity for evangelicals and sees them as allies united with believing Roman Catholics to battle unbelief in the culture. He writes:

The real ecumenical task...is to begin explorations with the Protestant groups broadly called evangelical. The greatest difficulties are found here, because these groups take their own beliefs very seriously.... However, the greatest rewards are also to be found here because by the end of the twentieth century the liberal denominations will probably have ceased to be Christian...and the future of Christianity will depend on Catholics, Orthodox and evangelical Protestants.⁶

Some Areas of Cooperation: Social and Moral Issues

An important figure on this scene is William Bentley Ball. Ball, a practicing Roman Catholic and a distinguished "religious freedom" attorney who has been lead counsel in first and fourteenth Amendment litigations before the Supreme Court and in 22 states. William Bentley Ball, like fellow Roman Catholic James Hitchcock, finds common cause with evangelicals. Concerning cooperation, Ball says:

...**certain** Catholics and **certain** evangelicals should be hanging together.

Excluded, for example, would be those Catholics whose sentiments clustered...(around persons like) Fr. Richard McBrien of Notre Dame...whose ideological compass needles invariably point to political causes of the Left.

Also included in the above exclusion "...are the Edward Kennedys, the Mario Cuomos, various gay-rights folks, socialists, and do-your-own thing doctrinaires."⁷ In other words, if you are a "milk and water" Catholic, stay off Ball's bus.

Ball indicates that cooperation between Roman Catholics and evangelicals has already begun. Catholics worked with Pat Robertson in 1988. Jerry Falwell reported that one-third of his *Moral Majority* membership was Catholic. Indeed, he has publically commended the Pope for his stand on moral issues. Ball would like to see "...Catholics and evangelicals sit down with one another to address pressing problems in the political order. For that they will both need, in the name of public duty, to suppress old suspicions and antagonisms and endeavors to see in one another brothers and sisters in Christ."⁸

Ralph Martin is another Roman Catholic who recognizes the degree that unbelief has impacted our culture and indeed, Roman Catholicism and mainline Protestantism. Liberation theology has its tentacles in both jurisdictions.⁹ Radical feminism has also worked its baleful effect in Roman Catholicism and Protestantism.¹⁰

Our cultural and societal frameworks are in spiritual and moral disarray. Both Roman Catholics and evangelicals have a vested interest in the outcome of this battle. Our yard is a mess; let's clean it up. However, a change has occurred in our culture. The moral relativists claim "...that democracy itself rests on the conviction that there are no ultimate convictions...none about which we can know and on which we can form a public consensus to guide public policy."¹¹

The idea that human government should be ordered by the norms of a moral order that transcends it ("natural law") is unacceptable to the "progressives." Hence, a popular governor

(a "practicing" Roman Catholic) can proclaim that while he is "personally opposed to abortion," he cannot let his religious views influence his "public deportment." Happily there are some persons in public life (Roman Catholic as well as evangelical) who resist this "value-neutral" political posture. We will look at some.

Congressman Henry J. Hyde has represented the Sixth District of Illinois since 1974. A devout Roman Catholic, Hyde has been an eloquent defender of traditional values in general and the rights of the unborn in particular. Henry Hyde is the author of the "Hyde Amendment" (presently under siege), which has prevented the use of federal funds to pay for abortions since 1976. He is an accomplished writer and has contributed to a volume which is a "Manifesto for Evangelicals and Catholics."

Robert Casey (Democrat) is Governor of Pennsylvania.--Casey, another practicing Roman Catholic, is staunchly pro-life, a position which causes him no end of difficulty in the currently structured Democratic Party. Casey was the main author of a bill (Pennsylvania's Abortion Control Act) which--concerning abortion--has some restrictions. Namely, women seeking abortions must be offered information on fetal development and alternatives to abortion, followed by a 24-hour waiting period. Also, parental or judicial consent is mandatory for minors. This act has been upheld by the U. S. Supreme Court [June 29, 1992] and is now law in Pennsylvania.

Governor Casey, who is a textbook liberal on issues excluding social/moral questions, is about as popular in the Democratic Party as ants at a picnic. Fearing his pro-life rhetoric, the organizers of the 1992 Democratic Convention refused Casey speaking time. He canceled a planned appearance at a local Democratic Party dinner on October 27th after learning that

Hillary Clinton was scheduled to be at the same event.¹² Governor Casey is a courageous man in resisting moral and spiritual relativism.

Jim Lightfoot (Republican from Iowa) is another Roman Catholic who is up front in his pro-life commitment. He defended his position on the Phil Donahue show opposite abortion advocate Representative Barbara Boxer (Democrat from California). Among the points he made were: "No one has ever listened to the people who are the product of this whole process.... I happen to be one of those kids. I was adopted as a baby."¹³

After speaking without notes, Lightfoot answered questions from a skeptical audience. Among the points raised was the situation of a severely handicapped baby and the resulting financial and emotional stress on the family. Lightfoot responded:

I have a daughter that was born with spinabifida and the way people are thinking today, had that been identified during the pregnancy, she would have been terminated. She's a 20-year-old kid who's got the usual problems that all 20-year-old kids have.

A woman asked: "I'd like to know if your 12-year old daughter was raped and she told you three weeks later and then you found out she was pregnant, would you make her have that baby?" Lightfoot answered, "It's very important with children to teach them values and taking an innocent life is not the value I want to teach my kids."¹⁴ Phil Donahue--who never met a perversion or an aberration he could not sympathize with--claimed, nevertheless, to be impressed with Representative Jim Lightfoot.

Some Cooperative Organizations

There are a number of organizations and publications made up of Roman Catholics

and evangelicals (and the occasional Orthodox Jew and Eastern Orthodox Christian as well). They address a myriad of issues--from America's role in the world to physician-assisted suicide here at home. Also, important scholars from both Roman Catholic and evangelical camps team-up to address issues which threaten basic Christian values. We can mention but a few organizations that do this.

The Ethics and Public Policy Center.--This organization publishes a news letter and books. Also conferences and seminars are held addressing a number of different issues. Michael Cromartie, George Weigel, Nicholas Wolterstorff, Terry Eastland, Fr. Richard John Neuhaus, and Carl F. H. Henry are among those who have participated with this group.

The Institute on Religion and Public Life.--This group publishes a monthly journal, *First Things*, of which Richard John Neuhaus, former Lutheran now Catholic, is editor-in-chief. Articles by the aforementioned Henry Hyde and James Hitchcock have appeared on the pages of this journal. There are also a number of Christian journalists--Cal Thomas (evangelical) and Pat Buchanan (Catholic) come to mind--who write columns and address issues from the classic Christian perspective. We will mention other persons as we continue to deal with topics in the remainder of this Article.

The Life and Death Issue

Christians of orthodox convictions--evangelicals and Roman Catholics--are united in opposition to abortion and euthanasia. From the theological perspective the basic reason is the *imago Dei*: "Of all his material creatures, man and man alone is made in the image and likeness of God."¹⁵ Put in terms of common moral ground (i.e., natural law), the reason is that unborn babies are **humans**, and it is morally wrong to intentionally take the life of an

innocent human being, which an unborn child is.¹⁶

The Roman Catholic church has been very clear in addressing the sin of abortion: "The tradition of the Church has always held that human life must be protected and cherished from the beginning, just as at the various stages of its development." And further, "In the course of history, the Fathers of the Church, her Pastors and her Doctors have taught the same doctrine--the various opinions on the infusion of the spiritual soul did not cast doubt on the illicitness of abortion."¹⁷ A group of evangelicals called "Presbyterians Pro-Life" hosted a presentation for over 2,000 commissioners, General Assembly officials and members of the press. The featured speaker was Mother Teresa of Calcutta, whom Baptist layman Chuck Colson calls "the greatest living example of holiness."

As she addressed the gathering, "The softness of her voice forced a hush upon her audience as she wove the words of scripture through her plea for the life of the unborn." Mother Teresa spoke of the pregnancy of Mary and her visit to the home of her cousin, Elizabeth. Concerning the "leaping with joy" on the part of the then unborn John the Baptist, she noted that it is "Very strange that God used an unborn child to proclaim the coming of Christ. And we know today that terrible things are happening to that little unborn child; how the mother kills, destroys, murders her own child created by God Himself for greater things.... The mother kills two: the child and her conscience." Mother Teresa added, "When we look at the cross, we understand how much God loves us. We too must learn from Him how to love one another, so that we are ready to give our all to save life, especially the little unborn child..."¹⁸ Imagine the scene; a tiny Roman Catholic nun teaching "Ethics 101" to a group of sophisticated mainline Presbyterians!

Euthanasia, while not as prominent as its unholy sister, abortion, it is an act condemned by the believing Christian community. Roman Catholicism asks the question: "Why does Catholic Christianity condemn euthanasia? Because, no matter what sentimentalists or social engineers may say, it is a grave crime against justice, both human and divine." Therefore, "...the sin committed is either murder or suicide."¹⁹ And since Americans kill 1.6 million unborn human beings every year--4300 a day, there is no close second to abortion as the number one ethical issue in America. After all, Hitler only killed six million Jews, and America has slaughtered nearly thirty million unborn children!

The Issue of Homosexuality

Roman Catholicism, united with evangelicals on this issue, opposes homosexuality as an acceptable Christian lifestyle. It is more accurate to say that orthodox Christians reject homosexual *behavior*, to be distinguished from homosexual *orientation*; the latter condition not necessarily sin in itself.²⁰

Unfortunately, the Roman Catholic church, like the Protestant mainline denominations, finds people receptive to homosexual behavior within its ranks. In a recent article in a news magazine, the question was asked: "Just how common is homosexuality among the Catholic clergy? A September *Washington Post* article cited the figures of a Baltimore therapist, A. W. Richard Sipe, who, after 25 years of interviewing 1,000 priests, concluded that 20% of the nation's Catholic clergy are gay, half of those sexually active." Some ecclesiastically placed officials in the Roman Catholic church have resisted the traditional position and opted for a more "broad-minded" stance, more in keeping with this so-called "enlightened" age. A major newspaper ran an article on the Vatican and gays: "Three Roman Catholic bishops have

joined more than 1,500 Catholics in signing a statement rejecting a Vatican document that supports legal discrimination against gays and lesbians in some cases."²¹ The above signers were Bishop Walter Sullivan of Richmond, Virginia; Bishop Thomas Gumbleton, Auxiliary Bishop of Detroit, Michigan; and retired Bishop Charles A. Buswell of Pueblo, Colorado. This information was released through an organization (*New Ways Ministry*) which describes itself as an "...educational and bridge-building ministry of reconciliation between the Catholic gay and lesbian community and the Catholic Church."²² It is situations like these which occasion in more conservative Roman Catholics the realization that conservative Protestants are closer to them in many basic respects than are liberal Catholics. Simultaneously the same awareness seems to be moving through evangelical circles.

On June 5, 1991, John Cardinal O'Connor, of New York, addressed the commissioners of the 203rd General Assembly of the Presbyterian Church (USA). Sponsored by the same group (Presbyterians Pro-Life) that brought Mother Teresa to address the issue of abortion three years earlier, Cardinal O'Connor spoke to the issues of AIDS and homosexual lifestyles. An editorial comment concerning the Cardinal noted that "Because the Cardinal has stood firm where the integrity of the Church's teaching is concerned, his counsel is widely sought by leaders throughout the United States, including those who disagree with him on isolated issues."²³

Conservative Roman Catholics and evangelicals may as well join forces against the special rights for homosexuals lobby. A recent government study dominated by homosexual interests, arrives at the astonishing conclusion that it is Roman Catholics and evangelicals who are primarily responsible for the dilemma of Gays.²⁴ The rationale: we teach that it is

morally wrong, thus causing unnecessary guilt among homosexuals with attending evil consequences flowing from that guilt! The element of truth here is that few besides Roman Catholics and Evangelicals still believe the moral law should be the basis of civil law. This fact accents the need to cooperate, that is, if we are to save America from moral collapse. The common denominator is the premise that the moral prescriptions that have come from the Judeo-Christian tradition are not up for grabs; cultural norms may change--God's moral law does not.²⁵

Cooperation on Legal Issues

That Christians are to involve themselves in society is a truth which can be found throughout the New Testament (Matt. 22:15-22). Our Lord indicated that "Caesar" (the state) has legitimate responsibilities and thus deserves the support of Christians. The Apostle Paul teaches the Roman Christians to be: "...subordinate to the higher authorities, for there is no authority except from God, and those that exist have been established by God (Rom. 13:1)." Also St. Peter says: "Be subject to every human institution for the Lord's sake.... Give honor to all, love the community, fear God, honor the King (1 Pe. 2:13, 17)." Therefore, Christians are inexorably linked to the State. However, due to pressures from secularistic forces, some have attempted to use the State to limit the church and hamper its mission in the world. This pressure can be clearly discerned in the legal system.

In 1977, Paul Ellwanger, a Roman Catholic layman from South Carolina, formed "Citizens for Fairness in Education," a group which sponsored "balanced treatment for creation-evolution" bills in various state legislatures. In Arkansas, such a bill was signed into law by the governor on March 19, 1981. On the following May the American Civil Liberties

Union (ACLU) filed a challenge to the constitutionality of the bill. A trial was held and the bill was held to be unconstitutional. I was privileged to be the first expert witness for the defense at this court case known popularly as the "Scopes II Trial."²⁶

Many such situations could be cited. We wish to draw attention to efforts in the legal arena by William Bentley Ball, already featured in this Article. He has involved himself in numerous cases involving religious rights of Christians in the public and legal sectors. In 1992, Assistant Chief Robert Vernon of the Los Angeles Police Department was forced to retire because of attacks on his Christian faith. Vernon had served the LAPD for nearly 38 years and is an elder at Grace Community Church, Sun Valley, California, pastored by John F. MacArthur, Jr.

Chief Vernon has filed a lawsuit against the City of Los Angeles for this breach of his religious rights and William Bentley Ball has signed on as lead counsel in this case. Ball has stated that this case may be the most significant religious liberty case of our generation. This is a solid example of Roman Catholic/evangelical teamwork addressing the dangerous effect of secularism and hostility leveled at those who would stand for Christ in our time.²⁷

Ball sums up his concerns in this area:

It is time that Catholics and evangelicals sit down with one another to address pressing problems in the political order. For that they will both need, in the name of public duty, to suppress old suspicions and antagonisms and endeavor to see in one another brothers and sisters in Christ.²⁸

Coperation in Prison Reform

Throughout the Scriptures, we find references to many of God's people spending time

in prison. In the Old Testament, Joseph was imprisoned for alleged improprieties with Potiphar's wife (Gen. 39) and King Zedekiah incarcerated Jeremiah for prophetic utterances (Jer. 32:2-5). In the New Testament, John the Baptist (Matt. 11:2), the Apostles (Acts 5:21,23) and Paul with Silas (Acts 16:26) spent time behind bars. Jesus instructs His followers to minister to those in prison (Matt. 25:36).

In 1976, Colson founded **Prison Fellowship Ministries**, a program which seeks to rehabilitate those behind bars. Prisoners, ex-prisoners, victims and their families are exposed to the power and healing of the Gospel. **Prison Fellowship Ministries** is the largest prison-outreach program in the world and is active not only in the United States but also in 55 countries around the world. It ministers to about 250,000 people.

Charles Colson is a highly acclaimed author, speaker and commentator. He is an insightful thinker who reads both widely and deeply--at home with the likes of Karl Menninger, Henri Nouwen, Alexis De Tocqueville and Jacques Ellul. Colson has recently been awarded the one million dollar 1993 Templeton Prize for Progress in Religion. This prestigious award is presented annually to a person who shows exceptional thinking in advancing humanity's understanding of God. Previous recipients include former Soviet dissident Alexander Solzhenitsyn, evangelist Billy Graham and Mother Teresa. It is not well known in evangelical circles of the great amount of friendship and assistance that Colson receives from Roman Catholics. William F. Buckley, of "Firing Line" fame is a close friend and has participated with Colson in conferences.

While Benigno Aquino was imprisoned by Ferdinand Marcos, he received a copy of Colson's *Born Again*. Aquino was convicted of his need for salvation and gave his life to

Jesus Christ. Upon his release, he was tragically gunned down as he deplaned in Manila.

Colson used his friendship with the dead patriot to obtain access for **Prison Fellowship** into the Philippines and has gained a powerful ally there in Jaime Cardinal Sin, the leading Roman Catholic prelate in that country. Cardinal Sin, in addressing a Prison Fellowship International Conference in Nairobi, Kenya, in 1986, said: "Justice without mercy is tyranny, and mercy without justice is weakness. Justice without love is pure socialism, and love without justice is baloney."²⁹

When **Prison Fellowship** outgrew its facilities and moved into a new headquarters, Charles Colson invited his close friend Father Michael Scanlan, T.O.R., president of the Franciscan University of Steubenville (Ohio) to speak at the dedication. In the course of his homily, Fr. Scanlan said: "God made Jesus a felon that the rest of us felons could go free!"

Conclusion

Now for a few thoughts in conclusion. William Bentley Ball has been featured in our discussion. He is the editor of a current work titled *In Search of a National Morality*. This book addresses the areas of concern: secularization, morals, government leadership, issues of human life, family values and the like. Contributors are equally divided between Roman Catholics and evangelicals. In the preface of this volume--titled "*Life in an Occupied Country*"--Ball speaks to the moral decline we see all around: "We are assaulted by media (and, widely, through our educational institutions) in ways no less distressing to Christians than political propaganda was to people of occupied countries."³⁰

As a Roman Catholic, Ball had been encouraged by the firm moral stand that his church has exhibited through the twentieth century. But a change was coming. He wrote:

"...in the 1970's I, along with many other Catholics, shared in the appalling experience that many evangelicals had earlier experienced--the entry of modernism into the church, the rise of dissenters within its body who boldly attacked the fundamental teachings of the faith and, indeed, the very teaching authority of the Church."³¹

Because of this new situation and his contacts with evangelicals in the school movements and other social areas, Ball concluded that "'Orthodox' Catholics and 'orthodox' evangelical Protestants should work together in the battle against rampant secularism. I defined 'orthodox' as those who hold belief in God, the Trinity, the divinity of Christ as our personal Savior, the Virgin Birth, the Holy Spirit, in inerrancy of Scripture, the existence of Satan, man as created by God in His image and likeness, man's salvation through Christ."³² In short, William Bentley Ball is encouraging an alliance between Roman Catholics and evangelicals who--in the words of Charles Colson: "Serve in the 'little platoons' around the world, faithfully evidencing the love and justice of the Kingdom of God in the midst of the kingdoms of this world."³³

As we pointed out earlier, evangelicals have far more in common with Roman Catholics than most have realized. And in spite of significant doctrinal differences, we do have a common core of doctrinal and ethical beliefs a united voice which is desperately needed in our morally decadent society. Indeed, a committed coalition of Roman Catholics and evangelicals could turn the tide in America both morally, socially, and politically. There are early signs that this is already beginning to happen. As evangelicals, we need desperately to overcome our ignorance and fears of Catholicism and join hands with conservative Catholics in common cause. One thing seems certain, if we do not hang together, then it

appears we are both going to hang separately!

End Notes

1. A List of six fundamentals is gained by combining the five of Presbyterians and the five of Baptist and making one master list.
22. Trent, see *Denzinger, ibid.*, 811.
23. Trent, *ibid.*, Chapter 8.
4. **The Penny Catechism: 370 Fundamental Questions and Answers on the Catholic Faith** (Libertyville, IL: Prow Books, reprint 1982), p. 33.
5. Among which are: *Catholicism and Modernity*, (New York: Seabury Press, 1979); *Years of Crisis: Collected Essays, 1970-1983*, (San Francisco: Ignatius Press, 1985); and *What is Secular Humanism?* (Ann Arbor: Servant Books, 1982).
6. *Catholicism & Modernity, ibid.*, p. 231.
7. "Why Can't We Work Together?" *Christianity Today*, June 16, 1990, p. 22.
8. "We'd Better Hang Together," *Crisis*, October 1989, p. 21.
9. For the effect that Liberation Theology has had in the Roman Catholic church see: Ralph Martin, *A Crisis of Truth*, (Ann Arbor: Servant Books, 1982), pp. 87-97.
10. For a good treatment of the debate over inclusive God-language (which springs from radical feminism) see: Donald G. Bloesch, *The Battle For the Trinity*, (Ann Arbor: Servant Publications, 1985). And for an evangelical treatment of feminism: Mary A. Kassian, *The Feminist Gospel*, (Wheaton: Crossway Books, 1992). For an investigation of Roman Catholic feminism, see: Donna Steichen, *Ungodly Rage: The Hidden Face of Catholic Feminism*, (San Francisco: Ignatius Press, 1992).
11. *Ibid.*, p. 92.
12. "Gov. Casey Refuses to Appear with Hillary Clinton," *The Wanderer*, Vol 125, No. 45, November 5, 1992. Concerning pro-life members of the Democratic Party, see: Fred Barnes, "No Womb For Debate," *The New Republic*, July 27, 1992, pp. 36-38.
13. Martin Johnson, "In 'Rape and Incest' Debate, Unborn Find New Hero," in *World*, November 4, 1989.
14. *Ibid.*

15. William E. May, "The Sanctity of Human Life," Ball, *ibid.*, p. 104.

16. See Frank Beckwith and Norman L. Geisler, *Matters of Life and Death* (Grand Rapids, MI: Baker Book House, 1991), pp. 24-30; 84-92.

17. Austin Flannery, O.P., *Vatican Collection: Vatican Council II, Vol. 2.*, (North Port: Costello Publishing Co., rev. 1992), p. 443. Of course, with the rise of modern science the exact point of the beginning of human life became more evident. But Catholics have always held that human life is sacred from its very inception in the womb.

18. *The Presbyterian Layman*, Vol. 21, Number 4, July/August, 1988.

19. John A. Hardon, J.J., *The Catholic Catechism*, (New York: Doubleday, 1966), p. 330.

20. Leo IX (A.D. 1054), Alexander VII (1665-66), Innocent XI (1679), Pius XI (1929-30), Pius XII (1955) and John XXIII (1961) all issued documents concerning this problem.

21. "Three Bishops Oppose Vatican on Gays," in the *San Diego Union & Tribune*, November 31, 1992.

22. *Ibid.*

23. Fancy that--a Roman Catholic cleric encouraging products of the Reformation to pay closer attention to biblical norms; the disturbance you hear is John Calvin and John Knox turning over in their graves. "Cardinal O'Connor to Address Commissioners" in *Presbyterian Layman*, May/June, 1991.

24. See Family Research Institute, Washington D.C., 1989, Special Report, Paul Cameron, editor.

25. Concerning AIDS, see: Franklin E. Payne, Jr., M.D., *What Every Christian Should Know About the AIDS Epidemic*, (Augusta: Covenant Books, 1991). Good Material on homosexuality may be found in: Harry V. Jaffa, *Homosexuality and the Natural Law*, (Montclair: The Claremont Institute, 1990) and J. Isamu Yamamoto, Editor, *The Crisis of Homosexuality*, (Wheaton: Victor Books, 1990).

26. See Norman L. Geisler, *The Creator in the Courtroom*, (Milford: Mott Media, 1982) later purchased and distributed by Baker Book House.

27. For background on this incident, see: Robert Vernon, "L.A. Justice Not For All," *Focus on the Family: Citizen*, Vol. 7, No. 2, February 15, 1993. The case is ongoing at this time. William Bentley Ball is being assisted by the Western Center for Law and

Religious Freedom.

28. William Bentley Ball, "We'd Better Hang Together," *Crisis*, October 1989, p. 21.

29. Quoted in: Charles Colson, *Kingdoms in Conflict*, (Grand Rapids: Zondervan, 1987), p. 313.

30. *In Search of*, *ibid.*, p. 10.

31. *Ibid.*, p. 11.

32. *Ibid.*, p. 12.

33. Colson, *ibid.*, "Dedication."