

# "Watchman, what of the night?"

*The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come. Isaiah 21:11-12*

## SPECIAL REPORT

RE: - Audience with Pope Paul VI by Official Representative of the Seventh-day Adventist Church

Introduction - On May 18, 1977, Dr. B. B. Beach, Secretary of the Northern Europe-West Africa Division of the Seventh-day Adventist Church, along with other representatives of the religious bodies which form the Conference of Secretaries of the World Confessional Families [Churches] had an audience with Pope Paul VI. The Pope welcomed these men as "representatives of a considerable portion of Christian people" and he sent the greetings of the Papacy through them "to your confessional families." (RNS, May 19, 1977. See p. 8 of this Special Report) Elder W. Duncan Eva, a vice president of the General Conference of the Seventh-day Adventist Church, reported that on this occasion, Dr. Beach presented the Pope a medallion which "was a gold-covered symbol of the Seventh-day Adventist Church." (Review, Aug. 11, 1977, p. 23) Concerning this meeting, Religious News Service (RNS) stated that Dr. Beach "noted that the audience with the Pope marked the first time in history that the Seventh-day Adventist Church, through an official representative, had met with a Roman Pontiff." The leadership of the Church is seeking to play down this event. The Editor of the Adventist Review, Kenneth H. Wood, in a letter dated Feb. 22, 1978, wrote to a layperson stating - "I am personally very well acquainted with Dr. Bert Beach and have discussed with him this visit. Even though the visit may look sinister to Brother Grotheer, the visit was entirely innocent and meaningless so far as any relationship goes between SDA's and the Catholics." In this Special Report, we shall present documented facts - primary, not secondary - concerning the background of this audience between Pope Paul VI and Dr. B. B. Beach - then leave with you, the reader to draw your own conclusion. These documents will consist of official publications of the World Council of Churches (WCC), Catholic newspapers, Letters addressed to me personally, and Letters and Statements from the files in the General Conference offices.

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*"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." - II Timothy 2:2*

This admonition of Paul to Timothy - "commit thou to faithful men" - is basic if the message given to any people or movement is to remain pure and viable. To this Church was committed the trust of the Three Angel's Messages of Revelation 14: 6-12. Of this fact it is written:

In a special sense Seventh-day Adventists have been set in the world as watchman and light-bearers. To them has been entrusted the last warning message for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import, - the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention.

The most solemn truths ever entrusted to mortals have been given us to proclaim to the world. The proclamation of these truths is to be our work. The world is to be warned, and God's people are to be true to the trust committed to them. (9T:19)

The Second Angel's Message declares - "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. (Rev. 14:8) How was this understood by the spiritual fathers of this Church to whom the giving of this message was committed? We read:

This message was understood by Adventists to be an announcement of the moral fall of the churches in consequence of their rejection of the first message. . .

The term Babylon, derived from Babel, and signifying confusion, is applied in Scripture to the various forms of false or apostate religion. But the message announcing the fall of Babylon must apply to some religious body that was once pure, and has become corrupt. It cannot be the Romish Church which is here meant; for that church has been in a fallen condition for many centuries. But how appropriate the figure as applied to the Protestant churches, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects. (SP, IV, pp. 232-233)

The Third Angel's Message warns - "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." (Rev. 14:9-10a) How was this understood by our spiritual fathers? We read:

The image is made to the first or leopard-like beast, which is the one brought to view in the third angel's message. By the first beast is represented the Roman Church, an ecclesiastical body clothed with civil power, having authority to punish all dissenters. The image to the beast represents another religious body clothed with similar power. The formation of this image is the work of that beast whose peaceful rise and mild professions render it so striking a symbol of the United States. Here is to be found an image of the papacy. When the churches of our land, uniting upon such points of faith as are held by them in common, shall influence the State to enforce their decrees and sustain their institutions, then will Protestant America have formed an image of the Roman hierarchy. (SP, IV, p. 278)

Here in this quotation is a sentence which needs to be pondered long - "When the churches of our land, uniting upon such points of faith as are held by them in common, shall influence the State to enforce their decrees and sustain their

institutions, then will Protestant America have formed an image of the Roman hierarchy." This does not exempt any church - "the churches of our land" - but does picture an ecumenical movement - "uniting upon such points of faith as are held by them in common." Certain direct results are pictured - "shall influence the State to . . . sustain their institutions" - government aid.

These are the messages and warnings entrusted to the Church. Our spiritual fathers committed this heritage to those whom they thought to be "faithful men." How is this commitment being handled by the church leadership today?

### STEPS TO ROME

In 1973, the World Council of Churches (WCC) published a paperback book entitled - So Much in Common (SMC). This book contained "Documents of Interest in the Conversations Between the World Council of Churches and the Seventh-day Adventist Church." (p. 1) One of these "Documents" outlines the history of the conversations from their inception in 1965 through 1969. It will be seen that the events which transpired during these years finally led to the meeting of the Conference of Secretaries of the World Confessional Families in Rome, which in turn provided the setting for the audience which Dr. B. B. Beach had with the Pope as an official representative of the Seventh-day Adventist Church.

#### Step One:

Strange as it may seem, these yearly consultations were an indirect by-product of Vatican II. In fact, while in Rome in connection with the Vatican Council a WCC staff member and an Adventist representative came to the conclusion that an informal meeting of a small group of Seventh-day Adventists with an equal number of representatives from the World Council of Churches would fulfill a useful purpose. (SMC, p. 98)

#### Step Two:

The first meeting was held in 1965, the participants being selected by the two organizers. Thus, the conversations got under way on a completely informal basis and were held under the sole responsibility of the participants. (ibid.)

It should be carefully noted that up to this point the conversations between the Seventh-day Adventists and representatives of the WCC were strictly an individual matter, and did not carry any official recognition from the Adventist Church nor the WCC.

#### Step Three:

Subsequent meetings have become somewhat more formal, in the sense that the employing bodies of the SDA participants have authorized and financed their presence and the executive committees of the three Adventist Divisions involved have given their blessing by facilitating the selection of the SDA representatives; the World Council of Churches has defrayed the expenses of its group. The General Conference of Seventh-day Adventists has been kept informed regarding the meetings, though it has taken no direct, active part

in the Consultations, except through its three European Divisional branch offices. (ibid.)

Herein is a very subtle situation which permits the leadership in Washington to say to the laity of the American Church sector who might inquire, that the General Conference is not involved with the WCC. But through their divisions in Europe, direct consultations were being carried forward with the full approval and financial blessings of the respective executive committees who were chaired by a Vice President of the General Conference voted to serve as President in their respective divisions. From fifteen to twenty participants have taken part in the five Consultation meetings from 1965 - 1969. The Adventist members have included "SDA church leaders and educators." (ibid. p. 99) "The Consultations [were] held on the basis of equal footing, each yearly meeting taking place part of the time at the WCC headquarters in Geneva and the rest of the time at the nearby Seminaire Adventiste at Collonges, just across the border in France." (ibid.)

#### Step Four:

A very useful product of the Conversations is the statement regarding the SDA Church which was published in January, 1967, issue of the Ecumenical Review. [A journal of the WCC]

With this began a very interesting series of events. Following the publication of this document prepared by the assistant director of the WCC Secretariat on Faith and Order, R. F. Cottrell, an Associate Editor of the Review - the "Official Organ of the Seventh-day Adventist Church" - reviewed this document and then told why the Church did not officially join the WCC in a series of three editorials (March 23; March 30; & April 6, 1967). But in the concluding editorial, Cottrell invited the Church into the back door of the WCC. Here is what he wrote:

*It is with no small measure of regret that SDA's do not find it possible, as an organization, to be more closely associated with others who profess the name of Christ. On the other hand, if the Secretariat on Faith and Order, for instance, were to invite SDA's to appoint someone competent in that area to meet with their group from time to time and represent the SDA point of view, we could accept such an invitation with a clear conscience. (Review, April 6, 1967, p. 13)*

This "back door" was quickly opened. Dr. Earle Hilgert, then Professor of New Testament at Andrews University was appointed by the WCC Central Committee to serve as a Seventh-day Adventist on the Faith and Order Commission. His place is now filled by Dr. R. Dederen, also of Andrews University. Herein is a tricky relationship that must be carefully worded to give the whole truth and nothing by the truth. The SDA Church did not appoint the Adventist representative to the Commission, but it did approve the selection by the Central Committee of the WCC. Thus the leadership of the Church can say, we are not members of the Faith and Order Commission.

#### Step Five:

Since the Conversations got under way, it has become the accepted procedure for the SDA Church to be represented at various WCC meetings, including the Assembly, by observers. These observers have not been present pro

forma, but have taken an active interest in the meetings attended. An additional step was taken when the General Conference, as a world confessional body or church, was represented by an advisor in Canterbury at the 1969 meeting of the WCC Central Committee. (SMC, p. 101)

The hierarchy in Washington can write in the Adventist Review, and in letters to the laity that the Church does not belong to the WCC - and technically this is true - but how can we honestly leave the impression that we are not deeply involved in the work and procedures of the WCC when we attend the General Assemblies not pro forma, but as active participants, and when we have an advisor present at the meeting of the Central Committee of the WCC. And if we send advisors to the Central Committee meetings, what should prevent the WCC from sending advisors to the General Conference Committee meetings? It should be noted further that "As a kind of corollary to the Geneva Consultations, Consultations began in 1969 in the United States between Seventh-day Adventists and a WCC appointed group." (SMC, p. 101) Have the laity been given a report of these meetings in the Review?

These Consultations are filtering down to the national level in Europe. The same document reports:

*It is interesting to note that the contacts on the WCC level have, to some extent, filtered down to certain national levels. As examples one can mention the SDA contacts with the British Council of Churches, the Finish Council of Churches and the office of the German Arbeitsgemeinschaft Christlicher Kirchen in Deutschland. (SMC, p. 101)*

#### Step Six:

Since 1968 the General Conference of Seventh-day Adventists have been actively represented at the annual meetings of "Secretaries of World Confessional Families." This participation is largely the result of the WCC/SDA Conversations and contacts that were made at the time of the Uppsala Assembly. (SMC, p. 100)

What is this "organization"? What is its relationship to the World Council of Churches? We shall answer the second question first. Robert Welsh of the Commission on Faith and Order of the WCC wrote under date, April 1, 1975 from Geneva, Switzerland - "With regard to Dr. Beach, he is the Secretary of the Annual Conference of Secretaries of the World Confessional Families. Faith and Order relates to that conference in a consultative manner." Dr. Beach himself states - "The bodies represented there [at the Conference] are between 12 and 15 world organizations such as the Lutheran World Federation, the Baptist World Alliance, the World Methodist Council, the World Reformed Alliance, the Roman Catholic Church, the Salvation Army, and the Anglican Consultative Council." (Letter to Pastor A. G. Brito, dated, Nov. 15, 1977) In another paragraph in the same letter, Beach declares - "I would like to make it clear that this conference is not a part of the World Council of Churches." However, RNS (May 19, 1977) quoted the president of the Conference, Bishop John Howe, as stating - "we have been able to decide how we shall work together more with the World Council of Churches in understanding the ecumenical role that all of us have."

Now to the first question - Beach denies that this conference is an organization

since he states it doesn't have a constitution, nor are dues paid into it. However he writes -

*I have been representing our church at this meeting for 9 years now and our involvement consists simply in attending the meeting and participating in the discussions and exchange of information. For the past few years I have served as Secretary of the Conference (this means that I am responsible for preparing the agenda and handling the minutes or report of the Conference). There is no useful purpose in giving any publicity to this fact, but I do mention it for your information." (Letter to A. G. Brito, op. cit.)*

We shall let the reader decide the question as to whether there is an organization - officers, agenda, minutes! But please do not give publicity to this fact, it will serve no useful purpose!

#### Step Seven:

It was our involvement in the Annual Conference of "Secretaries of the World Confessional Families" that led to the audience with the Pope. The Catholic Church joined this conference the same year as the Seventh-day Adventist Church, and it has been represented at these annual meetings through the Vatican Secretariat for Unity. Beach, himself has written - "Since this year's meeting [1977] was held in Rome, it was felt that it might be appropriate to have a meeting with the Pope, who is the head of Vatican State and the religious leader of well over 500 million people in the world." (Letter to Brito, op. cit.) In a letter dated, March 3, 1978, Elder W. Duncan Eva noted in a very clear manner - "The Northern Europe-West Africa Division Committee authorized Brother Beach's trip to Rome and it understood that the visit to the Pope with representatives of the World Confessional Families was a probability." This "probability" was so sure that the medallion given was "paid for from Departmental expense funds of the Northern Europe-West Africa Division."

#### Summary:

Thus the beginnings of what appeared to be an "innocent" dialogue between individuals of the Seventh-day Adventist Church, and persons connected with the WCC ended up in a formal audience with the Pope by an official representative of the Adventist Church who presented to the Pope as a "symbol" of the Church, "a gold-covered" medallion. (Review, August 11, 1977, p. 23). Well did the servant of the Lord write:

Who can truthfully say, "Our gold is tried in the fire; our garments are unspotted by the world"? I saw our Instructor pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me: "Can you not see how they have pretentiously covered up their defilement and rottenness of character? 'How is the faithful city become an harlot?'" (8T:250)

It was by departure from the Lord, and alliance with the heathen, that the Jewish church became a harlot. (GC, p. 382)

Footnote - Every quotation in the preceding topic - Steps to Rome - from the book - So Much in Common - is from a single document entitled - "The World Council of Churches/Seventh-day Adventist Conversations and Their Significance." It was written by none other than Dr. B. B. Beach, himself. The book - So Much in Common - carries an "Introductory Statement" signed co-jointly by Dr. Beach and Dr. Lukas Vischer of the Faith and Order Secretariat of the World Council of Churches. This book may be obtained by writing either to WCC, 150 route de Ferney, 1211 Geneva 20, Switzerland, or Room 439, 475 Riverside Dr. New York, NY 10027. (Keep in mind that these addresses were current as of date of publication in 1973.)

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### SOME QUESTIONS AND ANSWERS

On January 18, 1978, I wrote to Elder W. Duncan Eva, Vice President of the Seventh-day Adventist Church, and asked:

- 1) What committee, or church official authorized the audience with Pope Paul VI, and the presentation of the medallion overlaid with pure gold?
- 2) It is my understanding that all gold and silver issues of this medallion were serially numbered. What was the serial number given to the Pope?
- 3) From your article, and the RNS press release, this audience and presentation was made in conjunction with Dr. B. B. Beach's attendance at the Conference of Secretaries of the World Confessional Families. Who gave the authorization for this trip and paid the costs of travel to attend?
- 4) While the cost of the medallion was only nominal - \$45.00 as stated by Miss Hetzell - from what funds was this taken?

On March 3, 1978, I received the following reply regarding these questions from Elder Eva: He wrote:

Now to the questions of your letter of January 18.

1. The Northern Europe-West Africa Division Committee authorized Brother Beach's trip to Rome and it was understood that the visit to the Pope with representatives of the World Confessional Families was a probability.
2. Dr. Beach does not know the serial number of the medallion presented to the Pope and I am not able to ascertain it here.
3. This question is covered in the reply to your question 1.
4. The medallion was paid for from Departmental expense funds of the Northern Europe-West Africa Division.

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"The papacy is just what prophecy declared that she would be, the apostasy of the latter times. . . Shall this power, whose record for a thousand years is written in the blood of saints, be now acknowledged as a part of the church of Christ?"

RELIGIOUS NEWS SERVICE

FOREIGN SERVICE

- 9 -

THURSDAY, MAY 19, 1977

Addresses World Confessional Families Group

UNCEASING PURSUIT OF UNITY  
IS PLEDGED BY POPE PAUL

By Religious News Service (5-19-77)

VATICAN CITY (RNS) -- Pope Paul, receiving participants of the Conference of Secretaries of World Confessional Families, urged unceasing pursuit of the goal of "full unity in Christ and in the Church," despite "all obstacles."

"It is a joy for us to receive such an important group and to welcome you to the See of Peter," said the Pope. "In you we greet representatives of a considerable portion of Christian people and through you we send greetings of grace and peace in the Lord to your confessional families."

The Conference, a grouping of Anglican, Protestant, Orthodox, Old Catholic, and other Christian church bodies, which was formed in 1957, met in Rome (May 16 - 18) for the first time.

The Vatican Secretariat for Christian Unity and the Seventh-day Adventists became regular participants in the Conference in 1968.

"We are pleased," Pope Paul told the Conference participants, "to give expression in your presence to our common faith in Jesus Christ, the Son of God, the one mediator with the Father, the Saviour of the world.

"Yes, brothers, with the Apostle Peter we proclaim that there is salvation in none else, for there is no other Name under heaven given among men by which we must be saved."

The pontiff went on to remark that "on her part," the Catholic Church is solemnly committed by the Second Vatican Council to "an ecumenism based on increased fidelity to Christ the Lord and on conversion of hearts.

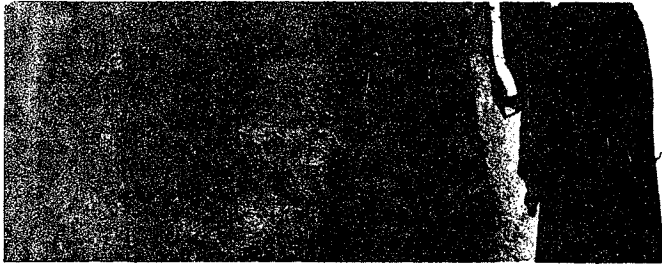
"At the same time she realizes that nothing is so foreign to ecumenism as a false conciliatory approach. Strengthened by the power of God's work," he urged, "Let us then, despite all obstacles, pursue the goal of full unity in Christ and in the Church. . ."

Later, in Vatican Radio interviews, two officers of the Conference of Secretaries of the World Confessional Families, expressed satisfaction with the Rome meeting. Bishop John Howe, secretary general of the Anglican Consultative Council, who is president of the Conference, said it had been "a satisfactory meeting" because "we had secretaries here from the world organizations of nearly all the Churches, including the (Vatican) Secretariat for Unity." "It was a brotherly discussion," said the Anglican prelate, "and we have been able to decide how we shall work together more with the World Council of Churches in understanding the ecumenical role that all of us have."



Dr. Bert Beach, the Conference secretary, who is secretary of the Northern Europe-West Africa Division of the Seventh-day Adventist Church, noted that the audience with Pope Paul marked the first time in history that the Seventh-day Adventist Church, through an official representative, had met with a Roman pontiff. Dr. Beach also said it had been "a pleasure" to be able to attend the Conference meeting in Rome, and that the meeting had provided "a good opportunity" for reflecting on "the work that has been accomplished" by the Conference since its founding.

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*Nuuwa*, the first successful dramatic program performed by a group of Adventists in Kampala, Uganda, was written by Hannington Kagimu. Here people try forcibly to enter the ark after the doors have been closed.

### Uganda Adventists Attempt Unique Witness

Through reenacting Bible stories in the Uganda National Theatre, Adventists in Uganda are sharing their faith. It was in June, 1973, that their first enactment, *Nuuwa* ("Noah"), written and produced by Hannington Kagimu, was performed in Kampala by the United Christian Players.

When a week before the two scheduled performances, only 20 tickets had been sold, the members were reminded of the manager's warning that religious plays usually failed in his theater. But after a Sabbath of fasting and prayer, tickets sold quickly, and every seat for the following Sunday afternoon program was booked. Soon the Monday evening program was fully booked too, and a last-minute arrangement for a Monday morning performance was heavily supported.

More than a thousand people saw Noah pleading with a sin-scarred generation to return to God lest they perish.

Playwright Kagimu in a recent report says of the event, "The Lord's name triumphed. . . . We were encouraged."

The only church paper in Uganda, the Catholic daily *Munno* ("Your Friend"), said, "*Nuuwa* is the new venue for preaching the gospel to the world. . . . The United Christian Players have initiated through the dramatic medium an effective presentation of the famous human mass rebellion against God."

Programs contained a Voice of Prophecy Bible school enrollment card, and as a result, interested people are studying the message, and a former Adventist has rejoined the church.

Further plays have been presented since *Nuuwa*. *Ibulaimu* (the story of Abraham), *Danieri* (the story of Daniel, with emphasis on chapter two), and more recently *Byonna Bisosonkole* ("All Is Emptiness").

Last year the Adventist book *Danieri N'Ekiseera Kyaffe* ("Daniel and Our Time") outsold all other religious books in Kampala.

As a result of a play on the value of Christian education, performed exclusively for Adventists at their 1974 camp meeting, enrollment in Adventist schools has increased. The school adjoining and supported by the Central church in Kampala had more than 600 pupils in attendance when I

the church.

VICTOR COOPER

### Book, Medallion Presented to Pope

In connection with a recent consultative meeting of secretaries of World Confessional Families held in Rome, B. B. Beach, secretary of the Northern Europe-West Africa Division, one of the 15 participants and the only Adventist in the group, presented a book and a medallion to Pope Paul VI on May 18.

The book presented was the Adventist missionary book *Faith in Action*, and the medallion was a gold-covered symbol of the Seventh-day Adventist Church. The medallion is an engraved witness to the Adventist faith in Christ as Creator, Redeemer, and soon-coming Lord, in the cross and Bible, and in the lasting validity of the Ten Commandments. While the other commandments are represented simply as Roman numerals, the words of the fourth—"Remember the sabbath day, to keep it holy"—are written out.

The Conference of World Confessional Families usually meets once a year. It is not an organization, but an informal, unstructured forum for consultation and the exchange of useful information.

W. D. EVA

### Adventist Schools Receive Grants

The Kresge Foundation, of Troy, Michigan, announced two challenge grants to Adventist schools in mid-July: (1) Andrews University's College of Technology, working to enlarge the educational

contributions of significant sums to the respective programs by specified dates. Andrews alumni and other sources of support must raise at least \$35,000 to qualify for the grant, and Southwestern Adventist College must receive other support from Texas foundations and from its own alumni toward their essential campus need.

Church leaders commend the trustees and administrators who have obtained these awards from the Kresge Foundation and wish them continued success in their quest for private support among alumni, corporations, and foundations.

KENNETH H. EMMERSON

### In Brief

**Tons of seminar materials:** Sixty-one and-a-half tons of materials have been ordered for the coming It Is Written Revelation Seminars to be held in various places from September, 1977, to June, 1978. Included in the seminar team's schedule is a return visit to Australia.

**Breath of Life reports baptisms:** Breath of Life evangelistic crusades have resulted in the baptism of 141 converts in Atlanta, Georgia, and more than 300 in Trinidad. This brings the total number baptized as a result of Breath of Life crusades during the past 18 months to more than 800. The Breath of Life television program was begun in the fall of 1975.

**New positions:** D. J. Russell, treasurer, Columbia Union Conference, formerly secretary-treasurer, Southern New England Conference. He replaces Dale Beaulieu, new treasurer of the Southeastern California Conference.

CIJENA 3,50 DIN / Poštarina plaćena u gotovinu

# GLAS KONCILIA

KATOLICKE DVOTJEDNE NOVINE

God. XVI.

5. lipnja 1977.

Broj 11 (356)

## Translation:

ADVENTISTI (Adventist) PRIVI (First) PUT  
(Time) KOD (By or To) PAPE (Pope)

On Wednesday, the 18th of May, Pope Paul received in Separate audience participants of the Secretarial Conference of the United Church World. The group was accompanied by Bishop John Howe, Chief Secretary of the Anglican Assembly Council and Mr. B. B. Beach, Chief Secretary of the Seventh-day Adventist Church. This is the first time a representative of this religion has met with the Pope who was thus presented with a gold medal. Upon their greeting, Paul VI answered:

"I am happy that we may receive such an esteemed group and express welcome from the Throne of Peter. In you, we greet representatives of the greater part of Christian believers and through you send greetings of God's mercy to your religious churches. I am glad that we may express in your presence our common faith in Jesus Christ, the Son of God, the only Intercessor with the Father and Redeemer of the World. Yes, brothers, with the apostle Peter we proclaim that there is salvation in nothing else. 'For there is none other name under heaven given among men whereby we must be saved' (Acts 4:12.) As concerns us, at the 2nd Vatican Council, the Catholic Church has sacredly engaged itself in ecumenicalism, established in and arisen out of faith in Christ our Lord and in the conversion of hearts. (UR 6-7) Strengthened by the power of God's word, let us continue, in defiance of all obstacles, to walk toward our goal of complete unity in Christ and in the Church."

(Continued on next page)

## Adventisti prvi put kod Pape

U srijedu 18. svibnja papa Pavao VI. primio je u posebnu audijenciju sudionike »Konferencije tajnika vjerskih zajednica svijeta«. Gruppu su pratili biskup John Howe, glavni tajnik »Anglikanskog savjetničkog sabora« i gospodin B. B. Beach, glavni tajnik zajednice »Adventista sedmoga dana«. Ovo je prvi put da su predstavnici te vjerske zajednice došli k Papi, te su mu u spomen svoga pohoda darovali umjetničku zlatnu medalju. Na njihov pozdrav Pavao VI. je odgovorio:

»Radujemo se što možemo danas primiti tako važnu grupu i izreći vam dobrodošlicu Petrove Stolice. U vama pozdravljamo predstavnike znatnog dijela kršćanskih vjernika i po vama šaljem pozdrave milosti Gospodnjega mira vašim vjerskim zajednicama. Drago nam je što možemo u vašoj prisutnosti izraziti našu zajedničku vjeru u Isusa Krista, Sina Božjega, jedinoga Posrednika s Ocem, Spasitelja svijeta. Jest, braćo, s apo-

stolom Petrom izjavljujemo da nema ni u kome drugome spasenja. Nema, uistinu, pod nebom drugoga imena dana ljudima po kojemu se možemo spasiti' (Dj 4, 12). Sa svoje strane Katolička Crkva se na II. vatikanskom saboru svečano obvezala na ekumenizam, zasnovan i izrastao iz vjernosti Kristu Gospodinu i iz obraćenja srdaca (UR 6-7). Ojačani snagom Božje Riječi, nastavljamo, usprkos svim zaprekama, hodati prema cilju punoga jedinstva u Kristu i u Crkvi.«

»Konferencija tajnika vjerskih zajednica svijeta« ustanovljena je pred 20 godina, a osnivač je bio glavni tajnik anglikanskog sabora biskup John Howe. Sadašnji tajnik Konferencije, i ujedno glavni tajnik zajednice »Adventista sedmoga dana« g. Beach dao je radio-Vatikanu izjavu u kojoj je posebno istaknuo važnost tog prvoga sastanka adventista s Papom. Doslovno je rekao: »Meni je bila posebna čast da ovdje u Rimu kao tajnik Konferencije budem prisutan u takvoj audijenciji kod Svetoga Oca, kojom sam prilikom predao Papi jednu knjigu, u kojoj je opisana djelatnost zajednice Adventista u cijelom svijetu.«

The Secretarial Conference of the United Church World was established 20 years ago by Bishop John Howe, Chief Secretary of the Anglican Assembly. The present Secretary of the Conference and Chief Secretary of the Seventh-day Adventist church, Mr. Beach, submitted to Radio-Vatican an announcement in which he distinctly emphasized the importance of that first meeting of an Adventist with the Pope. He is quoted as saying, "It is a distinct honor to be present as Secretary of the Conference in an audience here in Rome with the Holy Father upon which I presented to the Pope a book describing the work of the Adventist Church throughout the world.

Observations and Comments: This article taken from the Catholic Bi-Weekly published in Zagreb, Yugoslavia, gives the Catholic version of what took place. The name of the newspaper - Glas (Voice) and Koncila (Council) - can be interpreted as the Voice of the Council. In the upper left corner of the "Slag" which appears on page 1 of the newspaper are the words - Novo Lice Crkve - (only a blur on the copy as printed on page 10). A literal translation reads - "New Face Church" - but in conversational English - "The New Image of the Church." In other words, this newspaper reflects the spirit of Vatican II, and gives from that viewpoint how the Catholic Church viewed the audience with the Pope by the Secretaries of the World Confessional Families, which included Dr. B. B. Beach of the Seventh-day Adventist Church.

One notes that the newspaper referred to Dr. Beach as "Chief Secretary of the Seventh-day Adventist Church." This is not strictly correct, but an allowable technical error in the light of how Dr. Beach is presented in the publication of the WCC - So Much in Common. In two different places (pp. 92, 102) the notation appears - "Dr. B. B. Beach, General Conference of Seventh-day Adventists, is secretary of the Department of Public Affairs, Northern European Division, United Kingdom." This was in 1973, and in the 1976 Yearbook, he is listed as carrying the additional responsibility of Secretary of the Division. From the Catholic viewpoint, there is no question but they considered B. B. Beach as speaking for the Seventh-day Adventist Church in an official capacity. This event was also covered in L'Observatore Romano, the official Vatican newspaper. (This is confirmed by a letter dated, October 11, 1977, written by Azenilto G. Brito, San Paulo, Brazil, to the General Conference. We have not been able to secure a copy of this news item appearing in the official Vatican daily. Any help will be appreciated.)

Naturally, the hierarchy in Washington are doing everything in their power to play down this event as something "entirely innocent and meaningless." These are the very words of the Editor of the Adventist Review, Kenneth H. Wood, in a letter previously quoted. He wrote to a layperson - "I am personally very well acquainted with Dr. Bert Beach and have discussed with him this visit [to the Pope]. Even though it may look sinister to Brother Grotheer, the visit was entirely innocent and meaningless so far as any relationship goes between SDA's and Catholics."

This does not square with the following facts:

1) RNS in its report of the audience with the Pope noted - "The Vatican Secretariat for Christian Unity and the Seventh-day Adventists became regular participants in the Conference [Secretaries of the World Confessional Families] in 1968." (See

p. 8 of this Special Report) Thus the representative of the Adventist Church is in yearly fellowship with the representative from the Vatican Secretariat for Unity. Only heaven, and the parties themselves know what has been discussed between them. Further there must be kept in mind that Pope Paul told the Secretaries of the World Confessional Families (Churches) that despite "all obstacles" these leaders should unceasingly pursue the goal of "full unity in Christ and in the Church." And the Pope meant the Catholic Church! It dare not be overlooked that the Catholic Bi-Weekly - Glas Koncila - quoted Beach as stating over Radio-Vatican that it was a distinct honor to have had "an audience here in Rome with the Holy Father." Beach did not have to refer to the Pope as "the Holy Father."

And there remains the nagging question - How was it that when the Gregorian Pontifical University - the alma mater of popes and cardinals - opened its doors to a first non-Roman Catholic in its 425 year history, that individual was enrolled as a Seventh-day Adventist? And why is it that a Jesuit - with all that that Order has stood for in its history - signed the Preface to the published edition of that individual's dissertation?

2) The former Associate Editor of the Review wrote in an editorial about a conference he attended at Notre Dame University following Vatican II. He stated:

The new ecumenical climate is opening up countless opportunities for dialog with people of other faiths, both for a clearer understanding of their point of view and for sharing our own convictions with them. . .

It has been my privilege to participate in several such conferences. One of these was the International Conference on Theological Issues of Vatican II at Notre Dame in March, 1966. There for an entire week the leading theologians of the Catholic Church from North America and Europe, with a liberal sprinkling of Protestant, Orthodox, and Jewish theologians, shared their mutual convictions. My seatmates to the left were Henri de Lubac, leading French theologian, and Archbishop John F. Dearden of Detroit, since then elected president of the National Council of Catholic Bishops. To my right were Father Bernard Cooke of Marquette University, and Yves Congar, another French theologian. (Review, March 23, 1967, pp. 12-13)

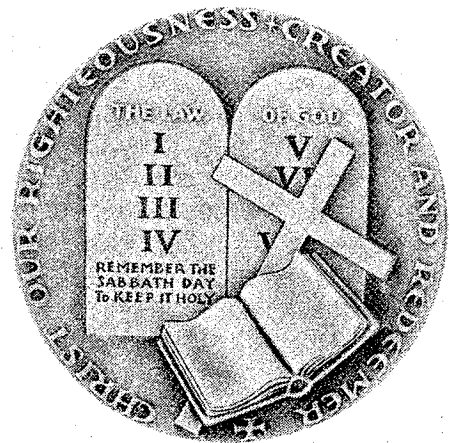
3) In the Silver-Tobler legal case involving the Seventh-day Adventist Church, the legal counsel for the Church submitted to the court a Brief which stated:

Although it is true that there was a period in the life of the Seventh-day Adventist Church when the denomination took a distinctly anti-Roman Catholic viewpoint, and the term, "hierarchy" was used in a perjorative sense to refer to the papal form of church governance; that attitude on the Church's part was nothing more than a manifestation of widespread anti-popery among conservative protestant denominations in the early part of this century and the latter part of the last, and which has now been assigned to the historical trash heap so far as the Seventh-day Adventist Church is concerned.  
(p. 4, footnote #2, Docket Entry #84: EEOC vs PPPA C-74-2025 CBR)

Further in the same brief:



FRONT



BACK

The above is a photo-copy of the gold medallion given by Dr. B. B. Beach to Pope Paul VI, along with the Adventist missionary book - Faith in Action. This medallion was designed and sculptured by Ralph J. Menconi of the Presidential Art Metals, Inc., of Vandallia, Ohio. It was issued by this company in 1973.

The suggestion for the Seventh-day Adventists to be included among the "great religions of the world" in the series planned by the Presidential Art Metals, Inc., was made by Miss M. Carol Hetzell of the General Conference Department of Communications. Mr. Menconi "visited our world headquarters here and talked with our committee that had been set up to suggest what the medallion might incorporate." (Letter from M. Carol Hetzell, Dec. 29, 1977)

As can be seen from the above pictures, an attempt was made to incorporate certain basic Adventist teachings. The front in depicting the Second Coming of Christ does not portray the usual representation of His coming - when He shall send His angels to gather together the elect to meet the Lord in the air. Rather the angels are pictured in "Catholic" fashion adoring a risen Lord. On the back the IV Commandment is abbreviated, while the other commandments are only numbered. We must keep in mind that the true Adventist emphasis in regard to the Fourth Commandment is - "the seventh day is the Sabbath of the Lord thy God." The Catholic Church in its catechisms - while noting it as the Third - admonishes - "Remember that thou keep holy the Sabbath day." (The Convert's Catechism of Catholic Doctrine, by Peter Geiermann, p. 49) Thus the testimony on the medallion is somewhat muted.

The medallions of the Great Religions of the World were issued as follows:

- Bronze - Unnumbered - Special Patina Finish - - - - - \$ 4.50/medal
- Silver - Antique Oxidized Finish - 5000 complete sets;
- 5000 individual medals (Total 10,000 Silver of each religion) - - - - - 20.00/medal
- Gold Filled - 1/10 14kt. G. F. - 24kt Gold Finish Limited issue -
- 500 pieces - - - - - 40.00/medal

This is quoted from the brochure - "Great Religions of the World" - prepared by the Presidential Art Medals., Inc. The prices represent the 1973 figure. The price in 1978 as quoted to us via telephone was - Bronze, \$5.00; Silver, \$35.00; and Gold, \$95.00. The Silver and Gold issues were serially numbered.

Again the cost of this medallion is being played down by the editorial voice in Washington. The Editor of the Adventist Review would have the laity believe that all Beach did was to obtain a trinket from a Dollar Store for the Pope. In his letter dated February 22, 1978, he wrote: "Representatives of the General Conference have given this medallion to heads of state and other dignitaries all around the world. We have one here in our office. It costs somewhere between \$5 and \$10, I believe." Either the Editor is naive; or else he is "sloppy" in his research of facts; or else he is seeking to mislead the laity. Yet he tells this layperson - "When questions are raised do not depend on secondary sources such as the Grotheer newsletter. Write directly to us or the General Conference and we will be happy to give you the facts." We will let the readers of this Special Report determine where the documented primary sources are to be found, and where they will obtain managed news releases.

We freely admit that when we first read of the gold medallion being presented to the Pope, we thought it was struck for the occasion, and wrote asking questions from this assumption. We were told that it had been produced by the Presidential Art Medals, Inc., but were not told where in Ohio to locate the company. We used available research procedures and obtained the information direct. We found when supplied with brochures from the company that the prices vary depending when purchased. If the medallion given to the Pope came from the medallions first purchased by the Church in 1973, then the price would have been \$40.00; but if ordered for the occasion of the presentation to the Pope in 1977, then the price would have been in the neighborhood of \$95.00 as was quoted to us. Thus the price was nominal, and the issue is simply that this gold medallion was presented by Beach to the Pope as a "symbol of the Seventh-day Adventist Church." (Review, Aug. 11, 1977, p. 23.)

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#### SOME UNANSWERED QUESTIONS

In the letter which Dr. B. B. Beach wrote to A. G. Brito in San Paulo, Brazil, dated November 15, 1977, he stated:

I am enclosing a brief statement regarding the meeting with the Pope. This statement (with one or two small modifications) appeared some time ago in the Review and Herald.

We have reproduced this statement on the next page. (You will observe that the word, "audience" - is struck through and over it is written - "meeting.") By carefully comparing this brief statement with the news item appearing in the Review for August 11, 1977, p. 23 (p. 9, Special Report), it can be seen that this is the basis for the Review news item. In a letter to Elder Eva, dated February 24, 1978, we sent a copy of this statement, and asked him - "Who made the change from "audience" to "meeting"? Did Beach in submitting the material to you, or did you do it,

STATEMENT REGARDING MEETING WITH POPE

In connection with a recent consultative meeting of Secretaries of World Confessional Families held in Rome, a group of fifteen participants had a special <sup>meeting</sup> audience with the Pope on May 10. Among the participants was one Seventh-day Adventist, Dr. D.B. Beach of the Northern Europe - West Africa Division. This was not the first time that an Adventist has met a pope. In meeting with the head of the Vatican State and leader of some five hundred million Catholics, Dr. Beach had the unusual opportunity of presenting to the Pope the Adventist missionary book Faith in Action and a gold-covered <sup>medallion</sup> medal of the SDA Church. The latter represents an engraved witness to the Adventist faith in Christ as Creator, Redeemer and soon-coming Lord, in the cross and Bible and the lasting validity of the ten commandments. While the other commandments are listed as Roman numerals, the words of the fourth "Remember the Sabbath day to keep it holy" - are especially highlighted.

The Conference of World Confessional Families meets usually once a year. It is not an organization but simply an informal, unstructured forum for consultation and the exchange of useful information.

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or authorized it done?" Eva refused to answer this in his letter dated. March 3, 1978.

We asked one further question in our letter dated, February 24, 1978:

Why was the sentence - "This is not the first time that an Adventist has met a pope" - omitted? What were the other times, and under what circumstances? Have there been frequent audiences involving officials of the church in their official capacities? If not frequent, what contacts have been made between our church leaders and the Pope and for what purposes? Since the official newspaper of the Vatican has noted this audience in regard to the Seventh-day Adventist participation as of special note, and RNS through its Vatican correspondent marked it as "the first time in history" that the Seventh-day Adventist Church through an official representative met with the Pope, have the other contacts been secret and private

so that only certain members of the hierarchy know of them? These things need to be clarified.

In his reply, Elder Eva refused to answer these questions. He stated - "We feel no burden to give you the detailed information you ask for and I have not tried to do so nor to answer the further questions of your letter of February 24." Thus it has neither been affirmed nor denied in regard to other contacts between the Adventists and the Pope or Vatican officials. Beach writes in his "Statement Regarding Meeting with Pope" - "This is not the first time that an Adventist has met a pope." The Review news item deleted this sentence. Yet Beach as reported by RNS in a Vatican radio interview declared, the audience "marked the first time in history that the Seventh-day Adventist Church, through an official representative, had met with a Roman Pontiff." How does one put this all together?

We know of one other recorded meeting with the Pope that appeared in the Review with pictures. (May 30, 1968) It shows Pope Paul VI giving a souvenir medal to Dr. Lief Kr. Tobiassen. Pictured with Tobiassen are Elders R. R. Hegstad, Editor of Liberty, and Pierre Lanares, Religious Liberty Secretary of the Southern European Division. These men were a part of "A 34-member International Church-State Study Commission, sponsored by Andrews University, the International Religious Liberty Association, and the Religious Liberty Department of the General Conference." (Review, May 16, 1968, p. 16) Hegstad in telling of the meeting with the Pope writes:

While in Rome the Adventist Study Commission experienced the pomp and ceremony of a papal audience in St. Peter's. It was hardly a private audience: some 5,000 shouting and clapping pilgrims were around us. Members of our group were seated not far from the high altar, which is in the midst of the serpentine Bernini columns, which, in turn, are under the central dome of St. Peter's. After the general audience, during which the Pope spoke for some 20 minutes on his year-old encyclical Populorum Progressio, L. Kr. Tobiassen, Pierre Lanares, and I were introduced to the pontiff. Dr. Tobiassen told him of the purpose of our study commission and of the countries we were visiting. I then mentioned our pleasure at finding material progress toward religious liberty in Spain, where the religious liberty schema of Vatican II is having good effect. (Ibid. p. 17)

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From p. 12

While, however, Adventist doctrine continues to teach that church government by one man is contrary to the Word of God, it is not good Seventh-day Adventism to express. . . an aversion to Roman Catholicism as such. (p. 30)

Think it through - Can you conceive of the associate editor of the Review sharing his conviction that the Pope was the "man of sin" - the antichrist of prophecy with Archbishop Dearden? Or had he lost this historic Adventist conviction? If he truly held to it, he would not have been there in the first place. There is no record of Christ being present during theological conferences involving the Sadducees, the Pharisees, and the Herodians. Maybe Cottrell's attendance at the Notre Dame conference was only "entirely innocent and meaningless" as Wood asserts.