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b. Is freedom of conscience a denied effect if the seamless robe ideal is perpetuated?

- c. What are the biblical limitations on freedom of conscience, if there are any?
- d. Is freedom of conscience allowable within the bounds of a restricted society. In other words, can the proliferation of differences be limed and freedom of conscience allowed without abolishing the ideal?
- 6. Religious liberty is no doubt the villain in the multiplicity of ecclesiastical ideals. If you return to pages 58-59 in our syllabus you will see how this expressed itself in the variety of sects, etc., developed in the national period and since. The state of freedom of conscience was "established" with the Constitution, the Bill of Rights, and the subsequent disestablishment of the bodies that held that privileged status. At this point we note that the American ideal and its fulfillment has moved back to the older continent and societies and today it is a talked of concept in many parts of the world. It has come slowly to Roman Catholicism and in some parts of that body is still not acknowledged. Cardinal Gibbons in the United States formulated ideas to make freedom of conscience and a non-state-church palpable to the Roman minions and this concept has been slowly growing. John XXIII actually set a stage for it although a full implementation in the Roman countries, etc., is not completely seen yet today.
 - B. Church and State relationships: a delicate balance

This is an increasing problem as the matter of what separation of these powers really means is increasing today. Secular humanists have promoted the idea that separation means a hostility and stifling. Some thenonomists maintain the separation is a tragedy and urge a return to a theocratic idea. I am going to outline this material...I do not have it fully written out, and hopefully you can pull it together.

Background data:

- a. The established ideas:
 - the "two arms" concept
 - (2) the Erastian idea: an absolute state
 - (3) the Utopian idea: an absolute church
- b. The concept of theocracy