

Ronald Reagan Presidential Library Digital Library Collections

This is a PDF of a folder from our textual collections.

Collection: Blackwell, Morton: Files
Folder Title: Evangelicals
(2 of 7)
Box: 35

To see more digitized collections visit:

<https://reaganlibrary.gov/archives/digital-library>

To see all Ronald Reagan Presidential Library inventories visit:

<https://reaganlibrary.gov/document-collection>

Contact a reference archivist at: reagan.library@nara.gov

Citation Guidelines: <https://reaganlibrary.gov/citing>

National Archives Catalogue: <https://catalog.archives.gov/>

From the desk of:

DAVID BECKER
Editor, Family Policy Insights

file
NAE

Date 10-6-82

Mr. Morton Blackwell

Dear Mr. Blackwell,

Paul Veyrich directed me to
send copies of these articles from the
October 8, 1982 Christianity Today to
you.

Dave Becker

FREE CONGRESS RESEARCH AND EDUCATION FOUNDATION INC.
721 2ND STREET, N.E. • CAPITOL HILL
WASHINGTON, D.C. 20002 • (202) 546-3004

How much money does NAE have to raise each year?

A million dollars just for NAE, not including any subsidiary or related organizations. Most of this comes through membership fees from denominations, churches, and individual members. The balance is met by gifts from churches and interested people.

What are your dreams for NAE?

I'm convinced the best days for NAE are still ahead. The battle in Washington is going to get rougher. There is a growing tendency for government to probe into churches and into nonprofit organizations. That means control. The family comes under increasing attack.

But that's why we're here. That's why we're sponsoring a Save the Family Month this month. That's why we created a task force to work on family concerns. That's why we set up a Washington office. That's why NAE. We want to help local churches carry on their witness and ministry for Christ. That's where the action is. □

The Washington Office: A Voice Above the Clamor



RESPONSIBLE VOICES for religion haven't been getting a balanced hearing in the nation's capital. In past years the liberal establishment was the only voice heard. Recently the communications media have focused almost exclusively on extreme positions of the New Religious Right. But this state of affairs is changing. After years of quietly representing mainstream evangelicalism in Washington, the NAE Office of Public Affairs is now projecting a higher profile.

When CHRISTIANITY TODAY was launched in 1956, NAE's Washington office was already celebrating its thirteenth anniversary. During its early decades, the office provided services for the missionary agencies affiliated with NAE, handled work between the Pentagon and clergy, and served as the evangelical "watchman" on church and state issues.

In 1978 the NAE Board of Administration foresaw the need for a more visible evangelical presence in the nation's capital and translated that vision into an expanded staff with greater functions. Their timing was opportune, for evangelicals were just discovering the pressing need to take an active part in the political process.

To head the office, the board selected Robert Dugan, 18 years a pastor, a denominational president, and a congressional candidate from Colorado. Dugan added an experienced constitutional lawyer and a legislative researcher to the staff to provide the legal analysis and political research necessary to maintain credibility.

In 1979 Dugan began writing an issues-oriented monthly newsletter, "NAE Washington Insight." "Insight" quickly earned a reputation as a newsletter evangelicals could trust, written neither from a perspective of paranoia nor with a hidden political agenda. One prominent senator applauded "the approach of Bob Dugan and his staff as the best of the Christian representatives in Washington."

While headline issues such as abortion and school prayer get most of the attention, behind-the-scenes work on dozens of less prominent issues are hardly ever noted in the press. Changes in the Foreign Earned Income Act, for example, saved mission agencies cumulative millions of dollars by preventing double taxation of missionaries. The Office of Public Affairs regularly interprets IRS and other governmental regulations, helps quash rumors, and clarifies the status of pending legislation for its constituency.

Annual NAE seminars for college students and for evangelical leaders provide politically sound dialogue and debate with members of Congress and the Administration on major national issues. The Institute for Religion and Democracy recently compared NAE's seminars with those held by the mainline denominations "... where the point of view represented covered the gamut from very liberal to far left, [whereas] the NAE Washington Insight Briefing panels always presented conservative as well as liberal spokesmen."

THE AGENDA OF public concerns adopted by NAE over the years represents the balance of biblical revelation. NAE is specifically committed to religious freedom, the sanctity of human life, justice for the poor and oppressed, peacemaking, stewardship of natural resources, and the proper roles of church, family, and government. Such biblical principles are translated into political action consistent with NAE resolutions, such as one condemning abortion on demand.

On issues where NAE has not positioned itself by resolution, "Insight" digests pro-and-con arguments on proposed legislation so that readers can form their own conclusions in relating their Christian convictions to public policy.

In contrast to the New Religious Right, a political coalition actively engaged in elective politics, NAE has remained essentially nonpartisan. As Dugan has observed, "We're here year in and year out interpreting evangelical concerns to the judicial, legislative, and executive branches of government. We maintain effective working relationships with whoever is in authority, remembering that the doors to the White House, for example, can swing shut as easily as they swing open."

Currently the White House is particularly receptive to the office's input on strategy related to moral issues. Its balanced voice is winning a hearing above the clamor. □



At 8:15 A.M., August 6, 1945, a single U.S. plane flew over Hiroshima, Japan, and dropped a single bomb—the first of the nuclear age.

Evangelicals Jump with Both Feet into Debate on Nuclear Arms

A controversial book published this month and a conference slated for next spring highlight the new momentum.

Mushroom clouds have billowed on the covers of news magazines and, increasingly, in the imaginations of millions of ordinary citizens worldwide. The "wars and rumors of wars" Christ prophesied have always been fearful, but the fear and rumor of nuclear war eclipses any foreboding about "conventional" warfare.

The Fate of the Earth, an examination of nuclear war's horror by a *New Yorker* editor, is one of the year's most debated books. Antinuclear peace demonstrations have occurred internationally. In America, churches have taken an active role in the nuclear disarmament movement. Roman Catholic bishops have denounced the arms race. Several major Protestant denominations have endorsed a nuclear arms freeze.

Until now, however, evangelical participation has been spotty and indistinct. That may be changing in upcoming months. Sure to provoke discussion is a book to be published late

this month by a respected evangelical publisher, InterVarsity Press. Ronald Sider's and Richard Taylor's *Nuclear Holocaust and Christian Hope* is biblically grounded, something evangelicals like. But the authors' conclusions—calling, among other things, for nuclear disarmament and the building of a nonmilitary defense system—will not be so agreeable.

Less provocative, but equally indicative of growing evangelical concern, is a conference planned for May, "The Church and Peacemaking in the Nuclear Age—a Biblical Conference." The conference, which was sparked by two Fuller Theological Seminary graduates, enjoys a broadly based convening board. It includes the National Association of Evangelicals (NAE), Evangelicals for Social Action, *Eternity* magazine, and Calvin College.

Ted Engstrom of World Vision chairs the meeting's board of directors, which also includes Inter-Varsity Christian Fellowship's Pete Hammond,

NAE's Robert Dugan, and *Sojourners* magazine editor Jim Wallis. Conference speakers will include Wallis and British evangelical John R. W. Stott.

Fuller graduates Susan Baldauf and Charles Shelton were the spark plugs for the May meeting. Baldauf said she expects up to 2,000 to attend the conference. They will receive a balanced offering of views on nuclear peace, Baldauf thinks, with lectures and testimonies coming from several Christian traditions.

The evangelical NAE's cautious interest in the nuclear issue will likely be reflected at its March 1983 annual conference. Washington office researcher Richard Cizik said "a lot of [President Reagan's] administration people are relying on conservative evangelicals to be a counterweight to liberal church involvement in the nuclear freeze." Whether that is a legitimate expectation may be debated at the NAE meeting. Cizik's perception is that evangelicals are being courted

from both sides and the outcome is difficult to predict.

Illustrating evangelical divergence on the issue is NAE's reaction to a September protest organized by Wallis's Sojourners fellowship. For the fourth consecutive year, Sojourners led a demonstration against an arms exhibit at a Washington, D.C., hotel. Evangelical support came from Myron Augsburger (pastor of Washing-



Remains of wristwatch stopped by explosion.

ton Community Fellowship), Douglas Badger of the antiabortion Christian Action Council, and charismatic leader Tom Hess of Christian Restoration Ministries.

But NAE kept its distance from the Washington protests, since its 3.5-million-member constituency includes historic peace denominations and those who support "peace through strength." Promotional material for the demonstration this year equated military defense with sin, stating, "It is a sin to build and threaten to use nuclear weapons—a sin against God, against God's children, and all of God's creation."

Cizik disagreed: "Evangelicals need to address the nuclear arms question, but we must make it clear that our concern for peacemaking is a result of our evangelical faith and our commitment to a Christ who is divine and Scriptures that are authoritative." Working for peace is "not the essence of the gospel," he said, "but rather an essential by-product of the gospel."

It is on such already hotly contested

The book is likely to act as a lightning rod conducting wider evangelical discussion.

points that Sider's and Taylor's book will stoke the fire. *Nuclear Holocaust and Christian Hope* is not an irrationally passionate book. It is spare on the garish nuclear devastation scenarios that dominate so much of this burgeoning new genre, the nuclear holocaust literature.

The writers are nonetheless clear about their conclusions, and their conclusions are controversial. Taylor (a Quaker) and Sider (Mennonite Brethren) are both pacifists, but they take the time to painstakingly ask if nuclear war—and even armament buildup for a possible nuclear war—is justifiable from that wider Christian tradition of the just war. Their answer is an unequivocal "no."

Of the seven classic criteria of a just war, Sider and Taylor find nuclear war (even limited) defective on five points. Nuclear war might meet the just war qualifications of last resort and just cause, they believe, but it would violate the other qualifications:

- Right attitude. Just wars are to be fought with the intention of restoring justice. The theory of deterrence is based on the hypothesis America would retaliate against any nuclear attack with its own nuclear attack. Revenge and retaliation, say Sider and Taylor, have no place in the just war tradition.

- Prior declaration of war. Just wars are supposed to be explicitly declared by a legitimate authority. Nuclear war, by its very nature, is more likely to occur unexpectedly, without declaration.

- Reasonable hope of success. "There must be a reasonable chance of success" in the just war effort, the authors write, and "reasonable probability that the things for which one is fighting will not be destroyed in the process." They contend there are no

such reasonable probabilities in the event of nuclear conflicts.

- Noncombatant immunity. Just war entails protection of noncombatants. Nuclear war would be indiscriminate in its destruction.

- Proportionality. "The principle of proportionality specifies that there must be a reasonable expectation that the good results of the war will exceed the horrible evils involved," Sider and Taylor note. "Obviously, if one or both societies are destroyed in the process of trying to restore right relationships between them, the means have lost all proportion to the ends."

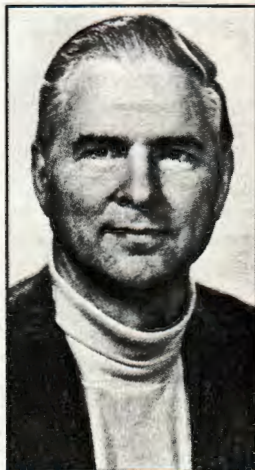
The book goes on to argue that the consistent Christian must be a nuclear pacifist and, if he wishes to be thoroughly consistent, a complete pacifist. But Taylor and Sider are not left-wing extremists who believe the Soviet Union can do no wrong. They repeatedly declare "Russian totalitarianism" a "ghastly evil" and state a preference for bilateral disarmament.

The writers have a long-range vision for disarmament of a new sort, "transarmament." Transarmament would transfer "armament" to a "civilian-based defense," or a citizenry trained to resist invasion by nonviolent means. That would include civil disobedience and noncooperation in the work force.

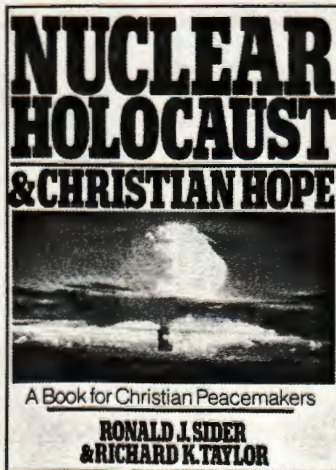
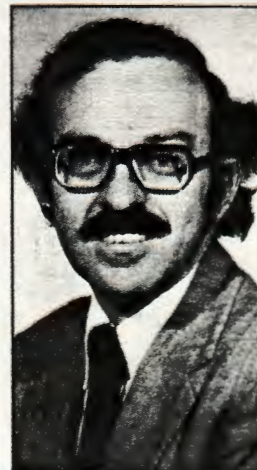
Sider and Taylor cite several historical examples of such resistance and argue that it is feasible for modern America. At any rate, they believe, nuclear war would probably destroy the very free and democratic structures it was supposed to protect.

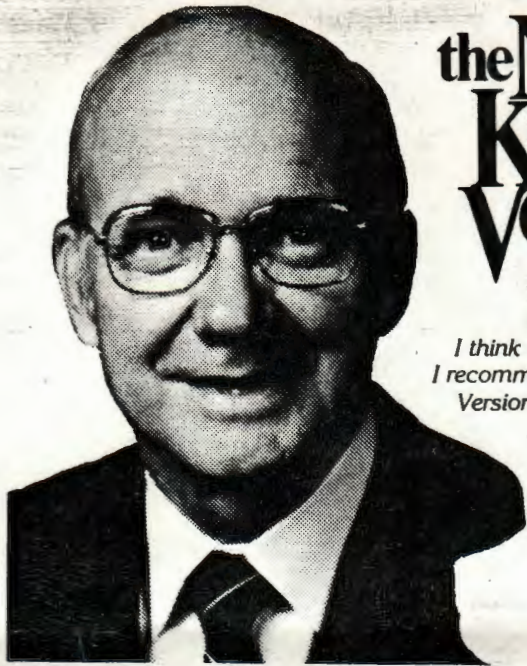
Nuclear Holocaust and Christian Hope follows an InterVarsity tradition of publishing significant, albeit controversial, books. IVP editor James Sire notes that when the press published Francis Schaeffer's *The God Who Is*

Richard Taylor



Ronald Sider



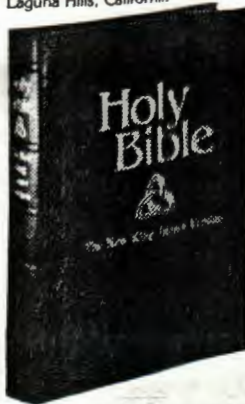


the New King James Version

"The New King James Version has lost nothing in the process of the change; I think it has gained a great deal. I recommend the New King James Version without reservation . . ."

Harold Lindsell

Dr. Harold Lindsell
Editor Emeritus
Christianity Today
Laguna Hills, California



The New King James Version is a scholarly revision which preserves the lyric beauty, authority, and originally intended meaning of the 1611 King James Version. The NEW King James is more readable and more understandable for 20th century readers. Available now at bookstores everywhere.



Thomas Nelson
The World's Largest Bible Publisher

You're needed... and we'll show you where...

Over 1,000 Christian organizations recruit their personnel through Inter Cristo . . .

- All vocations . . .
- All locations
- 28,000 openings . . .
- Available right now.

They need people, they need you now. Inter Cristo can show you which specific opportunities match your unique background, skills and interests. Contact us now to see where you're needed in a Christian organization.



Helping God's People
Into God's Work — Worldwide
P.O. Box 33487
Seattle, WA 98133
(800) 426-1342

Please send me information about how my skills and abilities can be used in a Christian organization;

NAME _____
ADDRESS _____
CITY _____
STATE _____ ZIP _____

There in 1968, it was seen as a work too friendly to high culture and unduly critical of the church. Yet now Schaeffer's writing is widely esteemed and finding a new readership in staunchly fundamentalist churches. *Nuclear Holocaust* will bring "an awful lot of criticism now," Sire admits, but in a few years will be considered tame.

Sider's previous book for IVP, *Rich Christians in an Age of Hunger* (1977) also sparked widespread debate. Just the same, it has sold about 133,000 copies and convinced most readers that Sider's biblical commitment is indisputable.

Sire sees the publication of *Nuclear Holocaust* as a move "not terribly courageous. If we can't publish books of this sort then we're not doing our duty as a Christian publisher. It is not so much an act of courage as an act of responsibility."

Nuclear Holocaust is unusual for IVP on some counts, however. At 372 pages, it is twice as lengthy as the average IVP title, and its pages are embellished with diagrams and photographs, which increased the publisher's typesetting costs. Those costs were eased, Sire adds, by an agreement with the Roman Catholic Paulist Press to copublish 5,000 of the title's 20,000 copy print-run.

Nuclear Holocaust is not the only Christian book to deal with the nuclear arms race issue. Since being published in July of 1981, Dale Aukerman's *Darkening Valley* (Seabury) has sold 6,000 copies. Seabury considers a run of 1,500 to 2,000 volumes good. Other Seabury titles on the subject include a combined sale of 8,000 copies.

Donald Kraybill's *Facing the Nuclear War*, just released by the Mennonite Herald Press, has gotten positive reviews, especially within the historic peace church tradition from which it comes. *Nuclear Holocaust*, on the other hand, seeks to appeal to a broader audience including but going beyond the historic peace churches. Back-cover blurbs from nonpacifist evangelicals such as John Stott, Mark Hatfield, and Vernon Grounds are part of that strategy.

Because of that, Taylor's and Sider's book is most likely to act as a lightning rod conducting wider evangelical discussion on a grave topic that already has much of the public talking. Sider thinks many evangelicals will listen because "they want to obey Scripture and Jesus—even when it is costly."

BETH SPRING and RODNEY CLAPP

Strengthening the Family Is Jerry Regier's Capitol Crusade

An evangelical in the Department of Health and Human Services discusses his role.

The federal bureaucracy is probably the last place evangelicals would expect to find a strong profamily advocate. But the man who occupies a strategic government position for dealing with policies and programs that bear on family life is Jerry Regier, an evangelical Christian with 14 years of experience in a Campus Crusade for Christ ministry.

Regier, 37, is one of three associate commissioners in the Department of Health and Human Services' Administration for Children, Youth, and Families. He heads the Office for Families, created under President Jimmy Carter to set in motion the recommendations emerging from the 1980 White House Conference on Families. With the arrival of the Reagan administration and Regier's appointment one year ago, the Office for Families has steered a more conservative course, leaving most of the White House Conference ideas behind.

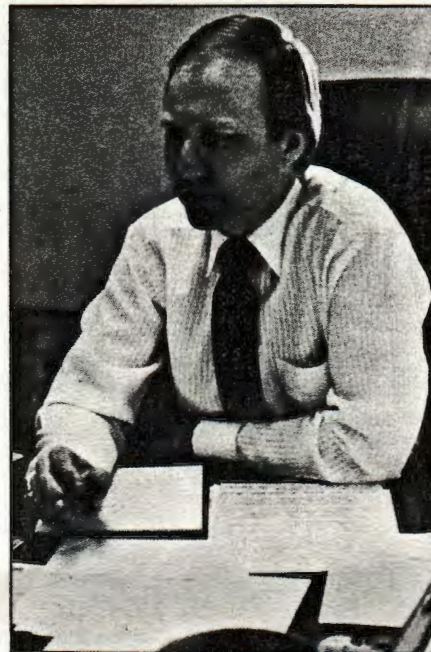
What Regier hopes to accomplish is to bring a whole-family perspective to

problems that are often handled with individuals in mind, such as day care, teen pregnancy, and personnel policies that affect families. He has also given evangelical family experts better access to people who set policy in the administration and Congress. The agency he works for administers programs including Head Start, adoption assistance, runaway-youth shelters, foster care, and child welfare.

In an interview with CHRISTIANITY TODAY's Washington correspondent, Beth Spring, Regier spelled out what "protecting the family" means to him and discussed his role as a Christian in government.

What was your role in the White House Conference on Families?

I was on the national task force that compiled the final report. I got involved by trying to bring some leaders from the religious community into the process, and I introduced the chairman of the executive committee to a group of about ten people, including James Dobson, J. Allan Petersen, and



Jerry Regier

Robert Dugan.

Should Christians be alarmed about the so-called battle for the family?

Even though some trends are disturbing—such as the great increase in single-parent homes—to say, as Families magazine did recently, that the traditional family is dead is ridiculous. It doesn't hold up statistically. Even Christian media pick up these things and go off on the family being

Urge to Merge Prevails in Three Lutheran Bodies

Meeting at their respective denominational conventions in September, three Lutheran bodies overwhelmingly approved a proposal to merge into what would be a 5.4-million-member church. The largest of the three churches, the 2.9-million-member Lutheran Church in America (LCA) voted 669 to 11 in favor of the merger.

The LCA will merge by 1987 with the 107,000-member Association of Evangelical Lutheran Churches (approving 136 to 0) and the 2.35-million-member American Lutheran Church (approving 897 to 90). With present figures, the combined total of 5.4 million members would make the new Lutheran denomination (not yet named) the fifth largest religious body in the U.S. It would rank behind the Roman Catho-

lic church, Southern Baptist Convention, United Methodist church, and National Baptist Convention, USA.

Not included in the unity proposal is the 2.6-million-member Lutheran Church—Missouri Synod, which last year broke fellowship with the American Lutheran Church (ALC) for what it considered false teaching. David Preus, presiding bishop of the ALC, said that "with the help of God, I hope the Lutheran Church—Missouri Synod will be drawn into this." He noted that bringing about such a move might take a generation but "God has a way of changing things through the generations."

Missouri Synod president Ralph Bohlmann told the LCA convention that the two denominations still lacked agreement on biblical doctrine, but rejected any suggestion that the Missouri Synod churches were "isolationist" or "ecclesiastical loners."

The three bodies looking forward to

merger also agreed to closer ties with the Episcopal church. Delegates voted to allow joint communion among Episcopalians and Lutherans.

Many Lutherans immigrated to this country from Europe in the nineteenth century. The ethnic character of American Lutheranism continued into this century. By the 1950s there were nearly two dozen Lutheran denominations, with similar doctrine, but divided by Swedish, German, Finnish, Danish, and Norwegian backgrounds.

Mergers during the 1960s created the LCA and ALC. The Association of Evangelical Lutherans was formed in 1976 when it split from the Missouri Synod.

The union of the three Lutheran bodies is expected to facilitate ecumenical moves toward other unions. Philip Potter, general secretary of the World Council of Churches, said the Lutheran merger would have a "significant impact" on the WCC. □

destroyed. I don't want to soften at all the fact that families are facing some very crucial issues, but at the same time I think it's a bit of an overreaction. I'm here to do all I can to strengthen the family and preserve it.

How will your office go about doing that?

One key emphasis is on parental responsibility and involvement, especially in programs that serve poorer populations. Many of these, like Head Start, already have a tremendous level of parental involvement. We'd like to see it increase. This office also analyzes family-oriented legislation to see how it will affect both families in general and our agency.

In our resource center, we're letting people know what's available from a broad spectrum of authorities on family issues.

Do you find that your faith has a bearing on your work?

I really think it does. A person is who he is, and my commitment to Christ is very strong. After my years of biblical training and sharing biblical principles with other leaders, now I need to practice what I've been preaching. It does bear very directly. A person's view of human nature has a very strong part to play in how we approach social service areas.

Have you run up against resistance because of your faith?

I've heard through the grapevine that people are trying to figure out where I'm coming from, particularly since I spent so many years in Christian ministry. But people don't talk about it; I think they're afraid to bring up Christianity. My involvement with the Lord is so much of a lifestyle that to me it's not separated that much. As I think about strengthening families across the country, I can't think of it outside the context of the church, in addition to other areas.

It's not new for the government to be interested and involved with the church as a major part of the private sector. What is new is that the religious people that I'm bringing into the process are from the conservative side.

Dr. Dobson is a good example; he's very well qualified academically as well as being a strong Christian leader. And yet, I didn't see anyone in government going to him previously, because they were not even aware of that world. Government has developed its own network, and if you're not a part of it, your input just doesn't hold that much weight. I am hoping to bring in a whole, new, fresh input.



Discipline Problems?

Any discipline problem is a warning. You can't teach if you can't control your class. Why not get advice from an expert? **Dr. James C. Dobson**, today's leading Christian psychologist, can show you how to keep that "little" problem from turning into a full-scale disaster. In his new teacher training film* you'll find out how to establish firm but loving control. You'll see common "acting-out" situations demonstrated . . . and learn how to cope with them. You'll acquire the basic skills that will put you in charge and help you do a far better job, spending more time teaching and less time tackling problems. Whether you work with preschoolers or high schoolers, this is a film with answers. Find out how to get this film in your church or school by mailing the coupon today.

WHY WAIT? GET HELP NOW!

From the producers of the Focus on the Family film series

OK—I NEED HELP!

YES! *DISCIPLINE IN THE CHRISTIAN CLASSROOM sounds like just what the teacher ordered. Rush me full details before my little problems become disasters.

Name _____
Address _____
City _____ State _____ Zip _____
Telephone _____

Mail coupon today without obligation.

Word, Inc. / Attn: Film Dept.
P.O. Box 1790 Waco, Texas 76796

WORD INC., Educational Products Div.

CT

THE NAVIGATORS ON SMALL GROUP BIBLE STUDIES

TURNING PROBLEMS INTO OPPORTUNITIES



Problems in the discussion group may seem like obstacles, but they can be turned into opportunities with proper handling. Here are some ideas:

How to control the talkative

Calling for contributions from others helps—*What do the rest of you think?* In very difficult situations you may have to take control of the discussion and call for a show of hands before anyone responds. Then you can call on the group members in turn.

How to get back on track

A verbal recognition of the problem usually helps—*This is interesting. However, we have left our topic. Perhaps we could discuss this further after we finish our topic.* Or you can present a thought-provoking question to draw the discussion back to the initial thought.

How to handle wrong answers

Never tell a person he is wrong. You may want to ask the group the question you asked him. For example, *Okay, what do others think?* or *Does anyone have another Scripture which may help us here?* or *Does someone else have something to say about this?*

How to handle silence

You don't have to feel embarrassed or uncomfortable during long pauses in

the study. By being patient, you may be surprised with the excellent thoughts the group members give.

How to handle difficult questions

Don't be afraid of saying, *I don't know.* You can always find the answer later, have someone else research it or a member of the group may have a good answer.

How to elicit good applications

Be direct in your approach where the Word is direct. You can help people see the relevance of the Scriptures for themselves by asking them application questions such as *What does this mean to you?* or *Is there anything you can do about this today?* Learn how to share your own applications with honesty and humility. If you are open, they will be open, also.

This article is the ninth in a series intended to help you discover some of these effective ways to lead—and participate in—Bible study discussion groups. The tenth article deals with *Improving Your Leadership.* The following two articles will review techniques on training others to lead and common errors in leading groups.

For a free booklet containing all the principles covered in this series, write: NavPress Bible Study Coordinator, P.O. Box 6000, Colorado Springs, CO 80934.

Are critics of the administration from the political right damaging the opportunity for evangelicals to be heard in government?

Speaking in biblical terms, they play the prophet's role. Many times they are the ones who can open the doors for those who really want to be involved in the system. There's a great segment of evangelical Christianity that is academically credible and ready to step in and really do some substantive work within government. I don't think many of the far-right people could function in government because the issues are too black and white to them. At the same time, I wish I had a little more of their courage and political expertise. As long as they attack the president on issues and not on the basis of saying "you sold us out," then I can understand it.

What can the government realistically expect from churches and other private groups in terms of picking up the slack from federal budget cuts in social services?

It's a matter of individuals within churches getting involved with neighbors or adopting families. I think churches ought to be in the forefront in providing day care, and many are. Transportation is another area—assisting poorer people to be able to go to work. It goes beyond providing clothes and food, but those are important too. I got a letter the other day from a church in Chicago saying, "We're serious about this. How do we go about doing it?" So I talked to them about counseling and providing other services.

What has happened in the evangelical world is that we have become very distrustful of social service agencies, because we think they waste too much money. In their hearts, evangelicals have a deep compassion for people who are poor and disadvantaged, but they just aren't interested in giving to a secular-based institution.

Some people say the problem is so huge that to return to voluntarism is not feasible. What do you think?

I firmly believe that the best social service is a healthy economy. Until we get a healthy economy, we are facing some hard times. That's been misperceived as a lack of compassion on the part of this administration. The adjustment period between budget cuts and moving back to the private sector has come at the same time we're trying to get the economy back on track.

BETH SPRING

**NAVPRESS, HELPING
CHRISTIANS GROW**

January 17, 1983

8531 Greeley Blvd
Springfield Va
22152
letter of
thanks

Mr. Morton Blackwell
Special Assistant to the President
The White House
Washington, D. C. 20500

Dear Morton:

Thanks very much for joining our breakfast meeting on December 17. At that time you repeated the invitation, offered earlier to the Kingston Group, to comment on behalf of our "constituents" regarding the President's intention to find a viable basing mode for the MX Missile.

I would like to share some thoughts on this subject, although I suspect the MX is a dead issue in view of Congressional action during the lame-duck session. True, the President has appointed a bi-partisan commission to review deployment of the MX, but that group is no more likely to produce a politically acceptable (or militarily sound) plan than was the bi-partisan commission on Social Security. In any case, the MX controversy raises a number of broader questions about our national security that are disturbing to many evangelicals and theologically conservative Christians.

First let me emphasize that such a discussion is very timely. There is a great deal of restlessness, internal debate, soul-searching, and just plain confusion in the evangelical community over the issue of nuclear weapons. Most of the media attention surrounding the nuclear freeze has been directed toward the Catholic Bishops' conference and draft letter. But I'm sure you are aware that many Protestants are being sucked into the freeze movement. They have been prodded in this direction in part by the media's disinformation campaign, and in part by the heightened awareness of the threat of nuclear war resulting from the MX debate. You may know, for example, that a major conference has been set for May 25 in Pasadena, CA, on "The Church and Peacemaking in the Nuclear Age." This conference is drawing on the general evangelical leadership for credibility and support. Yet the workshops are being stacked by liberal and unilateral disarmament types to produce publicity that the evangelical movement supports pacifist and nuclear freeze positions.

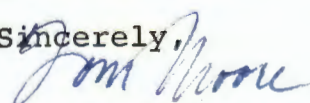
Parentetically, I urge you to see that the Administration sends observers to this conference, preferably yourself or someone who understands the many nuances and cross-currents of the evangelical community as well as defense policy. There are some 80 million Americans who consider themselves evangelicals, fundamentalists, or theological conservatives. A considerable number of these supported the President in 1980, remain politically active, and are still a large potential part of the President's coalition.

Since they have been disappointed for the most part with progress on social issues - and since for the most part they are uninformed about strategic doctrine and nuclear warfare, the implications for the Administration are serious indeed if many of these people are misled into supporting pacifist or freeze propositions.

Now to the specific question of the MX. Most informed evangelicals understand better than most the nature and threat of Communism and the Soviet empire. They support the President to the extent that he represents a departure from the potentially disastrous defense policies of previous administrations. Those who understand U. S. nuclear forces and doctrine support deployment of the MX because it will modernize our strategic capability; but more important, because it is a counterforce - rather than a countervalue - weapon. For Christians, the moral dilemma lies in supporting the Administration which apparently is continuing to operate on the doctrine of mutual deterrence, or Mutually Assured Destruction. MAD in theory deters nuclear war by deliberately leaving one's civilian population vulnerable to the enemy's nuclear weapons, thus achieving a deterrent balance since each antagonist's non-combatants are "hostage" to a retaliatory or counterstrike capability. This theory is immoral based on any Biblical or traditional "just war" principle. It is also militarily untenable and inherently destabilizing since the Soviets are moving massively to shelter their civilian population and industries, and assert they can wage and win a protracted nuclear conflict. If the MX represents the beginning of a repudiation of MAD by targetting the Soviets' military capability rather than "value" targets, then the Administration can advance a very strong moral argument in favor of the MX. But to be truly credible, the Administration should go further and undertake the restoration of a genuine defense of our populace, through an ABM System or space-based defense/interdiction concept. Only by doing this can the Administration satisfy the primary moral requirement imposed upon government by Scripture, i.e., to defend the safety of the Commonwealth. In so doing, the Administration may discover that promoting a true defense doctrine may be a less expensive option and more politically feasible in face of the growing freeze movement, in addition to being the morally correct action.

I would like to state, without either false humility or boastfulness, that I have devoted considerable study to national security issues, and am able to articulate the moral and religious arguments implicit in our defense policies. As a Christian representing a large grassroots organization, as a conservative and Republican activist since 1964, and as an appointee of the Administration, I feel I have multiple insights into the vitally important debate over our nation's defense and security. My hope is that these views, though presented here briefly and simply, may be of some value to you; and I hope we will have the opportunity to discuss these crucial issues in more detail.

Sincerely,



Thomas G. Moore



Executive Director
Bob Darling

Ministries

- Summer Camping
- Snow Camps
- Teacher Training
- Leadership Seminars
- Discipleship Seminars
- Music Concerts
- Youth Crusades

A year round
Christian
Conference
Center

*copy sent to
DOD -
response requested
on behalf of
Pres.*

*Maxon
Baker*



Box 99 - Highway 25
Rumney, N.H. 03266
603-786-9504

July 27, 1982

The President
The White House
Washington, DC 20500

Re: High Frontier defense system

Dear Mr. President:

A short study of the facts of this system versus MAD leads me to believe that High Frontier should be given very careful consideration.

Is not Assured Survival preferable to mutual destruction?

Would be interested in informing the several thousand of our organization what your response is regarding the above.

Thank you for your response.

Maranatha,

Bob Darling
Director

Romans 12: 1, 2

BD/1a

5
M. Blackwell (copy)



NATIONAL ASSOCIATION OF
EVANGELICALS

450 E. Gundersen Drive/P.O. Box 28, Wheaton, Illinois 60187 312/665-0500

March 9, 1983

President Ronald Reagan
The White House
Washington, DC 20500

Dear Mr. President:

Thank you for your inspiring address to our annual convention on March 8. You have given voice to those millions of God-fearing Americans who steadfastly cling to the timeless values that have made this land of the free unique among the nations of the world.

We admire your courage in publicly stating a profound Biblical truth--that there is sin and evil in the world and that Jesus Christ calls us to oppose it with every fibre of our being. There are, indeed, secularists who want America to turn its back on the Judeo-Christian ethic which is the moral bedrock of "one nation under God."

Count on us to do everything in our power, as God enables us, to see that your vision for a true peace throughout the world becomes a reality.

Be assured, Mr. President, of our faithful prayers for you and your lovely wife, Nancy.

Sincerely yours,

The Executive Committee
National Association of Evangelicals

Arthur E. Gay, President

Leith Anderson

Daniel Mercado

Robert W. McIntyre, 1st V.P.

Arthur Climenhaga

John Perkins

Ray Hughes, 2nd V.P.

Donald Duff

Paul Toms

Louis L. King, Secretary

Edward Hales

John White

Paul Steiner, Treasurer

Thomas McDill

Thomas Zimmerman



United Press International

President Reagan at Orlando, Fla., meeting of National Association of Evangelicals. Others are, from left: Dr. Ray Hughes and Dr. Robert W. McIntyre, vice presidents of the group, and Dr. Billy A. Melvin, executive director.

REAGAN DENOUNCES IDEOLOGY OF SOVIET AS 'FOCUS OF EVIL'

PLEA TO CLERICS ON ARMS

President Warns of 'Illusion of Peace,' Rejecting as Fraud Call for Nuclear Freeze

By FRANCIS X. CLINES

Special to The New York Times

ORLANDO, Fla., March 8 — President Reagan, denouncing Soviet Communism as "the focus of evil in the modern world," today called on the nation's church leaders to avoid treating the arms race "as a giant misunderstanding and thereby remove yourself from the struggle between right and wrong, good and evil."

Appearing before a convention of evangelical Christians, the President

Excerpts from speech, page A18.

delivered one of the most forceful speeches of his incumbency on the subjects of theology and war, morality and government.

In what White House aides privately said was something of a rebuttal to recent criticism of Administration policy by church officials, notably the Roman Catholic hierarchy, Mr. Reagan delighted his audience by declaring:

"In your discussion of the nuclear freeze proposals, I urge you to beware the temptation of pride — the temptation of blithely declaring yourselves above it all and label both sides equally at fault, to ignore the facts of history and the aggressive impulses of an evil empire."

'Very Dangerous Fraud'

In an addition to his prepared text, the President used some of his strongest language in again rejecting as "a very dangerous fraud" calls for a nuclear freeze without additional Soviet arms reductions.

"That is merely the illusion of peace," he said. "The reality is that we must find peace through strength." He continued: "A freeze at current levels of weapons would remove any incentive for the Soviets to negotiate seriously at Geneva and virtually end our chances to achieve the major arms reductions which we have proposed."

The speech, to the National Association of Evangelicals, received a standing ovation in the Sheraton convention center as the orchestra played "Onward Christian Soldiers."

The President also issued renewed calls for Federal laws that would restrict abortions and permit public school prayer. But the strongest thrust of his address appeared to be his response to unspecified church leaders who have criticized his foreign policy.

"Simple-minded appeasement or wishful thinking about our adversaries is folly," said the President as he discussed the nuclear freeze issue. "It means the betrayal of our past, the squandering of our freedom."

The President argued, in effect, that

Continued on Page A18, Column 5

Fire and Brimstone

Reagan Talk Strong on Morality in Bid To Rekindle Support of Conservatives

By ADAM CLYMER

Talking of morality to a degree that Presidents usually avoid, President Reagan yesterday adhered not only to old-fashioned religion but to old-fashioned political wisdom: "Dance with the girl you came in with."

Before he got to the nuclear freeze issue and the opposite poles of a God-fearing America and a Godless Soviet Union, Mr. Reagan's speech to the National Association of Evangelicals meeting in Orlando, Fla., sounded the themes that won him support and votes from the so-called religious right in his 1980 election.

In speaking forcefully against abortion and for prayer in school to identifying himself as one of the "many God-fearing, dedicated noble men and women in public life," Mr. Reagan appealed to a constituency that seemed, after his election, to have retired to the political sidelines.

To Paul Weyrich, a conservative who has urged Mr. Reagan to hew to the social issues that drew ordinarily nonvoting evangelicals to the polls in 1980, yesterday's speech "might as well have been a declaration of candidacy." That view was backed by a high-ranking Republican strategist who spoke on the condition that his name not be used. He said, "It could fairly be interpreted as another in a series of signals that a candidate is talking."

Mr. Weyrich, who heads the Committee for the Survival of a Free Congress, said he told Mr. Reagan personally Monday to stress the moral arguments against a nuclear freeze. He also said "If Ronald Reagan had sounded like that in 1982, the Republicans wouldn't have lost as many seats as they did."

Mr. Reagan's campaigning for Congressional Republicans last November concentrated on a defense of his economic policies and a plea to stay the course he had charted. There was little

Bill to Protect Truman Home

WASHINGTON, March 8 (AP)—The House of Representatives voted today to protect the home of Harry S. Truman in Independence, Mo., as a national historic site. Bess Truman, the President's widow, left the house and its contents to the United States when she died last October. The bill, passed on a voice vote, now goes to the Senate.

evidence of interest in the election, or voting, from the white Protestant evangelicals who appeared to have registered and voted in unusually heavy numbers only two years before.

But yesterday Mr. Reagan sounded like the candidate who in 1980 said in a Dallas speech, "The First Amendment was written not to protect the people and their laws from religious values, but to protect those values from government tyranny."

In Orlando yesterday he said, "Freedom prospers when religion is vibrant and the rule of law under God acknowledged. When our Founding Fathers passed the First Amendment, they sought to protect churches from government interference. They never meant to construct a wall of hostility between government and the concept of religious belief itself."

Pledge on School Prayer

That passage introduced a pledge to campaign for a Constitutional amendment to allow organized prayer in public schools. "Let our children pray," Mr. Reagan said.

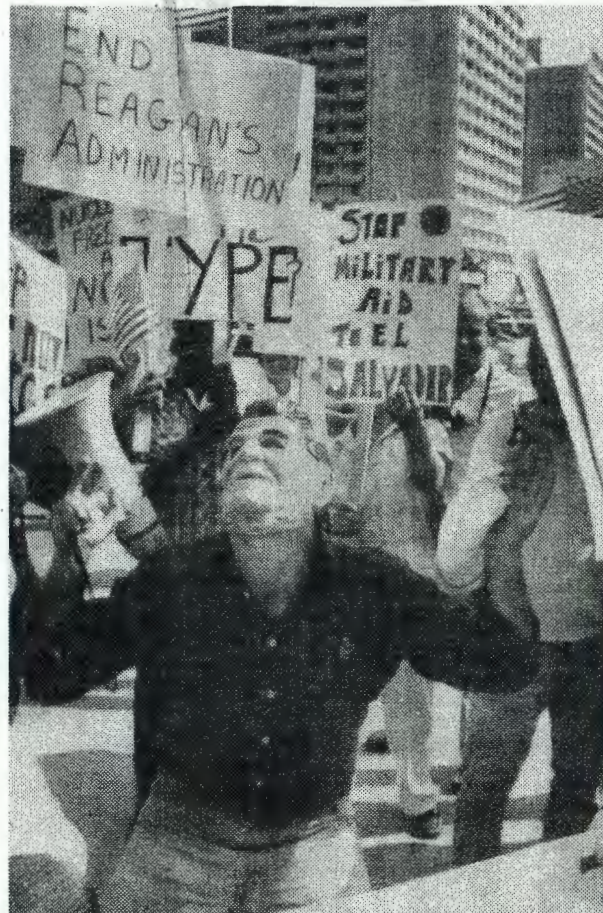
He also promised to fight in the courts recent judicial decisions that have prevented his Administration from informing the parents of young people who get contraceptives from family planning clinics that receive Federal aid.

Mr. Reagan complained that the critics' voices were "louder than ours" on this issue, but he insisted, "The rights of parents and the rights of family take precedence over those of Washington-based bureaucrats and social engineers."

National polls do not identify clearly the beliefs of the audience to whom his appeal for, and promise of support were directed. But last September a New York Times/CBS News Poll found that white Protestants who said they attended church weekly or almost every week did indeed support school prayer and oppose abortion more strongly than the rest of the public.

In a survey of registered voters, 79 percent of the churchgoers backed a school prayer amendment. Only 62 percent of the others surveyed said they did. Thirty-six percent of the Protestants said they favored a constitutional amendment prohibiting abortion, as against 25 percent of the others in the poll.

But this group, which in the poll included more people than some other



A man in a Reagan mask was among the demonstrators picketing the Sheraton Towers in Orlando, Fla., where the President addressed evangelicals.

surveys might identify as Mr. Reagan's primary audience yesterday, was only barely less approving of a freeze on the deployment and production of nuclear weapons. Sixty-four percent of the white Protestant churchgoers supported a freeze, while 70 percent of the others surveyed did.

However, Mr. Reagan sought to connect his audience's religious concerns with his opposition to a freeze, going easily from "we will never abandon our belief in God" to asserting that a freeze would be tolerable only if it would "freeze the Soviets' global desires."

Even so, one high-ranking Republican strategist said yesterday that all these issues were important to strengthening Mr. Reagan's ties to the

religious conservatives who were part of his 1980 base. The speech had its fire and brimstone moments, which the strategist said was important to "reigniting the coalition."

Another conservative, however, indicated the ambivalence with which the political right has viewed the President cannot be washed away with a single speech.

Richard Viguerie, the direct mail specialist and publisher of Conservative Digest, praised Mr. Reagan for "moralizing and sermonizing" on vital issues. But, he added, "The President has always been very good at giving the conservatives their rhetoric. It remains to be seen if the White House staff will stay the President's course and fight for these issues."

Reagan Denounces Soviet, Cautioning Clerics on Arms

Continued From Page 1

his national security goals were parallel to the nation's founding spiritual values. He echoed a debating point of the past in praising as a "profound truth," a young father who Mr. Reagan said he once heard discussing communism with his daughters. The President said the father declared:

"I would rather see my little girls die now, still believing in God, than have them grow up under Communism and one day die no longer believing in God."

There was strong applause as the President delivered this line with dramatic emphasis, and an undertone of cheers could be heard in the hall, too.

"Let us pray for the salvation of all those who live in that totalitarian darkness," the President said, adding that Americans also must not forget that Communists "are the focus of evil in the modern world."

He then criticized unidentified people, who, he said, would have the nation accept Communists "at their word and accommodate ourselves to their aggressive impulses."

"So I would urge you to speak out against those who would place the United States in a position of military and moral inferiority," President Reagan continued.

Church Stands on Freeze

The National Conference of Catholic Bishops is scheduled to vote in May on a final draft of a pastoral letter on the arms race. Earlier drafts have endorsed a two-way nuclear freeze and the final version is expected to include such a statement. Many Protestant denominations have taken similar stands against nuclear arms.

Last month, in another major statement, the Synagogue Council of America, representing six leading groups of Conservative, Reform and Orthodox organizations, asserted that the United States was "morally bound" to reduce the danger of nuclear war. The statement further urged President Reagan and the Soviet leader, Yuri V. Andropov, to seek a "total cessation of production and deployment of nuclear weapons."

In discussing domestic issues that have been dormant in the Administration's recent budget troubles, the President stressed a full list of social proposals being pressed in the Congress by conservative legislators and church leaders.

"No one seems to mention morality as playing a part in the subject of sex,"

Mr. Reagan said in complaining that "sexually active" has replaced "promiscuous" as a description for some girls. Mr. Reagan defended the "squeal rule," proposed by his Administration and enjoined temporarily by two Federal judges, under which parents must be notified when children receive contraceptive help from Federally aided clinics.

Court Fight Pledged

"Is all of Judeo-Christian tradition wrong?" Mr. Reagan asked, drawing strong applause as he added: "We are going to fight in the courts. The rights of parents and the rights of family take precedence over those of Washington-based bureaucrats and social engineers."

In quick order, with his comments punctuated by the crowd's frequent applause, Mr. Reagan urged these steps:

¶ A renewed fight for a constitutional amendment for public school prayer. "Let our children pray," he said.

¶ A renewed fight to end "abortion on demand." "You and I must never rest," he said, until abortion is outlawed.

¶ Congressional hearings on "infanticide" legislation to protect the handicapped against "mercy killing." The President said this was a growing problem directly related to "a decline in respect for human life," generated by the growing prevalence of abortion.

'Enjoined by Scripture'

"There is sin and evil in the world," the President declared. "And we are enjoined by Scripture and the Lord Jesus to oppose it with all our might."

The President called on the Christian preachers to use their pulpits to denounce "hate groups preaching bigotry and prejudice." The gathering applauded in approval.

The National Association of Evangelicals is the largest umbrella group for conservative Protestants. Formed in 1942, it is a loosely knit organization of 38,000 individuals and church groups from 40 denominations with a total membership of 3.5 million. While members affirm central religious beliefs common among evangelicals, the association has generally refrained from taking strong stands on social issues.

But an activist group has been gaining strength within the association in recent years. Many in the group, called Evangelicals for Social Action, have pressed the association to consider making an antinuclear statement. In May, the activists plan a large conference in Pasadena, Calif., on war and peace.

Excerpts From President's Speech to

ORLANDO, Fla., March 8 (AP) — Following are excerpts from a transcript of President Reagan's speech today to the National Association of Evangelicals:

This Administration is motivated by a political philosophy that sees the greatness of America in you, her people, and in your families, churches, neighborhoods, communities — the institutions that foster and nourish values like concern for others and respect for the rule of law under God.

Now I don't have to tell you that this puts us in opposition to, or at least out of step with, a prevailing attitude of many who have turned to a modern-day secularism, discarding the tried and time-tested values upon which our very civilization is based.

No matter how well-intentioned, their value system is radically different from that of most Americans.

And, while they proclaim they are freeing us from superstitions of the past, they have taken upon themselves the job of superintending us by government rule and regulation. Sometimes their voices are louder than ours, but they are not yet a majority.

An example of that vocal superiority is evident in a controversy now going on in Washington. Since I'm involved, I've been waiting to hear from the parents of young America. How far are they willing to go in giving to government their prerogatives as parents?

Let me state the case as briefly and simply as I can. An organization of citizens sincerely motivated and deeply concerned about the increase in illegitimate births and abortions involving girls well below the age of consent established clinics nationwide to offer help to these girls and hopefully alleviate this situation.

Order on Birth Control Clinics

Again let me say, I do not fault their intent. However, in their well-intentioned effort, these clinics provide advice and birth control drugs and devices to underage girls without the knowledge of their parents.

For some years now, the Federal Government has helped with funds to subsidize these clinics. In providing for this, the Congress decreed that every effort would be made to maximize parental participation. Nevertheless, the drugs and devices are prescribed without getting parental consent or giving notification. Girls termed "sexually active" — that has replaced the word "promiscuous" — are given this help in order to prevent illegitimate birth or abortion.

We have ordered clinics receiving Federal funds to notify the parents such help has been given. One of the nation's leading newspapers has created the term "squeal rule" in editorializing against us, and we are being criticized for violating the privacy of young people. A judge has granted an injunction against enforcement of our rule. I have watched TV panel shows discuss this issue, have read columns pontificating on our error, but no one seems to mention morality as playing a part in the subject of sex.

Is all of Judeo-Christian tradition

wrong? Are we to believe that something so sacred can be looked upon as a purely physical thing with no potential for emotional and psychological harm? And isn't it the parents' right to give counsel and advice to keep their children from making mistakes that may affect their entire lives?

Many of us in government would like to know what parents think about this intrusion in their family by government. We are going to fight in the courts. The rights of parents and the rights of family take precedence over those of Washington-based bureaucrats and social engineers.

Rule of Law Under God

But the fight against parental notification is really only one example of many attempts to water down traditional values and even abrogate the original terms of American democracy. Freedom prospers when religion is vibrant and the rule of law under God acknowledged.

When our Founding Fathers passed the First Amendment, they sought to protect churches from government interference. They never meant to construct a wall of hostility between government and the concept of religious belief itself.

The evidence of this permeates our history and our government: The Declaration of Independence mentions the Supreme Being no less than four times; "In God We Trust" is engraved on our coinage; the Supreme Court opens its proceedings with a religious invocation; and the members of Congress open their sessions with a prayer.

I just happen to believe the schoolchildren of the United States are entitled to the same privileges as Supreme Court Justices and Congressmen. Last year, I sent the Congress a constitutional amendment to restore prayer to public schools. This week I am resubmitting that amendment and calling on the Congress to act speedily to pass it.

Let our children pray. Perhaps some of you read recently about the Lubbock school case where a judge actually ruled that it was unconstitutional for a school district to give equal treatment to religious and non-religious student groups, even when the group meetings were held during the students' own time.

The First Amendment never intended to require government to discriminate against religious speech. Senators Denton and Hatfield have proposed legislation in the Congress on the whole question of prohibiting discrimination against religious forms of student speech. Such legislation could go far to restore freedom of religious speech for public school students and I hope the Congress considers these bills quickly. And with your help, I think it's possible we could also get the constitutional amendment through the Congress this year.

Court Decision on Abortion

More than a decade ago, a Supreme Court decision literally wiped off the books of 50 states statutes protecting the rights of unborn children. "Abor-

tion on demand" now takes the lives up to one and a half million unborn children a year.

Human life legislation ending that tragedy will someday pass the Congress — and you and I must never rest until it does. Unless and until it can be proven that the unborn child is no living entity, then its right to life, liberty and the pursuit of happiness must be protected.

You may remember that when abortion on demand began many, indeed, I'm sure many of you warned that the practice would lead to a decline in respect for human life, that the philosophical premises used to justify abortion on demand would ultimately be used to justify other attacks on the sacredness of human life, infanticide or mercy killing. Tragically enough, those warnings proved all true: Only last year a court permitted the death by starvation of a handicapped infant.

I have directed the Health and Human Services Department to make clear to every health care facility in the United States that the Rehabilitation Act of 1973 protects all handicapped persons against discrimination based on handicaps, including infants.

And we have taken the further step of requiring that each and every recipient of Federal funds who provides health care services to infants must post and keep posted in a conspicuous place a notice stating that "discriminatory failure to feed and care handicapped infants in this facility prohibited by Federal law." It also lists a 24-hour, toll-free number that nurses and others may report violations in time to save the infant's life.

Problem of Infanticide

In addition, recent legislation introduced in the Congress by Representative Henry Hyde not only increases restrictions on publicly financed abortions, it also addresses this whole problem of infanticide.

I urge the Congress to begin hearings and to adopt legislation that will protect the right of life to all children including the disabled or handicapped.

I'm sure you must get discouraged at times, but there is a great spirit awakening in America, a renewal of the traditional values that have been the bedrock of America's goodness and greatness.

One recent survey by a Washington-based research council concluded that Americans were far more religious than the people of other nations; 80 percent of those surveyed expressed belief in God and a huge majority believed the Ten Commandments had real meaning for their lives.

Another study has found that an overwhelming majority of Americans disapprove of adultery, teen-age pornography, abortion and hard drugs. And this same study showed deep reverence for the importance of family ties and religious belief.

I think the items we have discussed here today must be a key part of our nation's political agenda. For the first time the Congress is openly and seriously debating and dealing with prayer and abortion issues — the enormous progress right there.

RESERVATION COPY

h to National Association of Evangelicals

the lives of
sea unborn

ending this
is the Con-
t never rest
til it can be
ild is not a
to life, lib-
iness must

hat when
many, in-
u warned,
ad to a de-
a life, that
s used to
would ulter-
her attacks
life, infan-
Tragically
ved all too
permitted
of a handi-

health and
nt to make
facility in
Rehabilita-
all handi-
discrimina-
cluding in-

urther step
every re-
o provides
ants must
onspicuous
"discrimi-
d care for
s facility is
v." It also
umber so
ay report
the infant's

ide
ation intro-
representa-
creases re-
nced abor-
this whole

egin hear-
n that will
ll children,
or handi-

discouraged
at spiritual
renewal of
have been
goodness

ashington-
cluded that
e religious
iations; 95
xpressed a
majority be-
ments had

d that an
Americans
n-age sex,
and hard
7 showed a
ortance of
lif.

discussed
part of the
or the first
y and seri-
g with the
— that's
re.

I repeat: America is in the midst of a spiritual awakening and a moral renewal. With your biblical keynote, I say today let "justice roll on like a river, righteousness like a never-failing stream."

Now, obviously, much of this new political and social consensus I have talked about is based on a positive view of American history, one that takes pride in our country's accomplishments and record. But we must never forget that no government schemes are going to perfect man; we know that living in this world means dealing with what philosophers would call the phenomenology of evil or, as theologians would put it, the doctrine of sin.

National Legacy of Evil

There is sin and evil in the world, and we are enjoined by Scripture and the Lord Jesus to oppose it with all our might. Our nation, too, has a legacy of evil with which it must deal. The glory of this land has been its capacity for transcending the moral evils of our past.

For example, the long struggle of minority citizens for equal rights, once a source of disunity and civil war, is now a point of pride for all Americans. We must never go back.

There is no room for racism, anti-Semitism or other forms of ethnic and racial hatred in this country. I know you have been horrified, as have I, by the resurgence of some hate groups preaching bigotry and prejudice. Use the mighty voice of your pulpits and the powerful standing of your churches to denounce and isolate these hate groups in our midst. The commandment given us is clear and simple: "Thou shalt love thy neighbor as thyself."

But whatever sad episodes exist in our past, any objective observer must hold a positive view of American history, a history that has been the story of hopes fulfilled and dreams made into reality. Especially in this century, America has kept alight the torch of freedom — not just for ourselves but for millions of others around the world. And this brings me to my final point today.

During my first press conference as President, in answer to a direct question, I pointed out that as good Marxists-Leninists the Soviet leaders have openly and publicly declared that the only morality they recognize is that which will further their cause, which is world revolution.

I think I should point out I was only quoting Lenin, their guiding spirit, who said in 1920 that they repudiate all morality that proceeds from supernatural ideas or ideas that are outside class conceptions; morality is entirely subordinate to the interests of class war; and everything is moral that is necessary for the annihilation of the old exploiting social order and for uniting the proletariat.

Fact of Soviet Doctrine

I think the refusal of many influential people to accept this elementary fact of Soviet doctrine illustrates an historical reluctance to see totalitarian powers for what they are. We saw this phenomenon in the 1930's; we see it too often today. This does not mean we should isolate ourselves and refuse to seek an understanding with them.

I intend to do everything I can to persuade them of our peaceful intent; to remind them that it was the West that refused to use its nuclear monopoly in the 40's and 50's for territorial gain and which now proposes 50 percent cuts in strategic ballistic missiles and the elimination of an entire class of land-based, intermediate-range nuclear missiles.

At the same time, however, they must be made to understand we will never compromise our principles and standards. We will never give away our freedom. We will never abandon our belief in God.

And we will never stop searching for a genuine peace. But we can assure none of these things America stands for through the so-called nuclear freeze solutions proposed by some. The truth is that a freeze now would be a very dangerous fraud, for that is merely the illusion of peace. The reality is that we must find peace through strength.

I would agree to a freeze if only we could freeze the Soviets' global desires. A freeze at current levels of weapons would remove any incentive for the Soviets to negotiate seriously in Geneva, and virtually end our chances to achieve the major arms reductions which we have proposed. Instead, they would achieve their objectives through the freeze.

A freeze would reward the Soviet Union for its enormous and unparalleled military buildup. It would prevent the essential and long-overdue modernization of United States and allied defenses and would leave our aging forces increasingly vulnerable. And an honest freeze would require extensive prior negotiations on the systems and numbers to be limited and on the measures to insure effective verification and compliance.

And the kind of freeze that has been suggested would be virtually impossible to verify. Such a major effort would divert us completely from our current negotiations on achieving substantial reductions.

Let us pray for the salvation of all those who live in totalitarian darkness, pray they will discover the joy of knowing God.

Evil in the Modern World

But until they do, let us be aware that while they preach the supremacy of the state, declare its omnipotence over individual man, and predict its eventual domination of all peoples of the earth — they are the focus of evil in the modern world.

It was C. S. Lewis who, in his unforgettable "Screwtape Letters," wrote:

"The greatest evil is not now done in those sordid 'dens of crime' that Dickens loved to paint. It is not done even in concentration camps and labor camps. In those we see its final result. But it is conceived and ordered (moved, seconded, carried, and minuted) in clear, carpeted, warmed, and well-lighted offices, by quiet men with white collars and cut fingernails and smooth-shaven cheeks who do not need to raise their voice."

Because these "quiet men" do not "raise their voices," because they sometimes speak in soothing tones of brotherhood and peace, because, like other dictators before them, they are

always making "their final territorial demand," some would have us accept them at their word and accommodate ourselves to their aggressive impulses.

But, if history teaches anything, it teaches: Simple-minded appeasement or wishful thinking about our adversaries is folly — it means the betrayal of our past, the squandering of our freedom.

So I urge you to speak out against those who would place the United States in a position of military and moral inferiority. You know, I have always believed that old Screwtape reserves his best efforts for those of you in the church.

So in your discussions of the nuclear freeze proposals, I urge you to beware the temptation of pride — the temptation blithely to declare yourselves above it all and label both sides equally at fault, to ignore the facts of history and the aggressive impulses of an evil empire, to simply call the arms race a giant misunderstanding and thereby remove yourself from the struggle between right and wrong, good and evil.

Nuclear Arms Negotiations

I ask you to resist the attempts of those who would have you withhold your support for this Administration's efforts to keep America strong and free, while we negotiate real and verifiable reductions in the world's nuclear arsenals and one day, with God's help, their total elimination.

While America's military strength is important, let me add here that I have always maintained that the struggle now going on for the world will never be decided by bombs or rockets, by armies or military might.

The real crisis we face today is a spiritual one; at root, it is a test of moral will and faith.

Whittaker Chambers, the man whose own religious conversion made him a "witness" to one of the terrible traumas of our age, the Hiss-Chambers case, wrote that the crisis of the Western world exists to the degree in which the West is indifferent to God, the degree to which it collaborates in Communism's attempt to make man stand alone without God.

For Marxism-Leninism is actually the second oldest faith, he said, first proclaimed in the Garden of Eden with the words of temptation: "Ye shall be as gods." The Western world can answer this challenge, he wrote, "but only provided that its faith in God and the freedom He enjoins is as great as Communism's faith in man."

I believe we shall rise to this challenge; I believe that Communism is another sad, bizarre chapter in human history whose last pages even now are being written. I believe this because the source of our strength in the quest for human freedom is not material but spiritual, and, because it knows no limitation, it must terrify and ultimately triumph over those who would enslave their fellow man.

For, in the words of Isaiah:

"He giveth power to the faint; and to them that have no might He increased strength. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary."

REQUEST FOR APPOINTMENTS

To: Officer-in-charge
Appointments Center
Room 060, OEOB

Please admit the following appointments on JANUARY 25, 19 83

for MORTON C. BLACKWELL of Office of Public Liaison
(NAME OF PERSON TO BE VISITED) (AGENCY)

PLEASE CLEAR THE ATTACHED LIST

ALSO

KARMAKOVIC, Ruth

PUSEY, Gail

STORER, Relly

SPRINGER, Jim

MEETING LOCATION

Building OEOB Requested by Morton Blackwell

Room No. 450 Room No. 191 Telephone 2657

Time of Meeting 2pm Date of request Jan. 24, 1983

Additions and/or changes made by telephone should be limited to three (3) names or less.

APPOINTMENTS CENTER: SIG/OEOB - 395-6046 or WHITE HOUSE - 456-6742

Ammons, Adela - Friends University
 Andersen, Joe - Azusa Pacific University
 Bancroft, Charles - Malone College
 Barrett, Bruce - Oral Roberts University
 Blair, Joe - Houghton College
 Boman, Tad - Olivet Nazarene College
 Bonsel, Joe - Azusa Pacific University
 Brown, Dean - Oral Roberts University
 Caldwell, David - Trevecca Nazarene College
 Carpenter, John - Bryan College
 Carrasquillo, John - Philadelphia Col. of Bible
 Chilton, John R. & Sara C. - Trevecca Nazarene
 Clements, Stephen - Asbury College
 Cobbett, Clint - Malone College
 Coleman, Jon - Trevecca Nazarene College
 Coleman, Pam - Greenville College
 Collins, Marc - Olivet Nazarene College
 Conte, Marcie - Oral Roberts University
 Corwin, Kevin - Oral Roberts University
 Cotton, Steve - Asbury College
 Davis, Angela - Greenville College
 Dean, Don - Olivet Nazarene College
 Derfer, Cheryl - Evangel College
 DeWitt, Mark - Friends University
 Dixon, David - Wheaton College
 Doezema, William R. - Houghton College
 Donnelly, Denise - Friends University
 Dougherty, Dan - The Kings College
 Durgan, Jim - Bryan College
 DuVall, Bobby - Bryan College
 Dykhouse, Rick - Olivet Nazarene College
 Edington, Tammie - Evangel College
 Eicher, James - Friends University
 Elsaieh, Christine - Trevecca Nazarene College
 Estes, Randolph - Oral Roberts University
 Fagerheim, Kristin - Houghton College
 Harris, Leslie - Bryan College
 Henton, Wally - Greenville College
 Ink, Tom - Philadelphia Col. of Bible
 Rank, Paul - Trevecca Nazarene College
 Krensley, Dottie - Bryan College
 Kriesen, Faith - Seattle Pacific
 Kuehr, Krista - Oral Roberts University
 Larison, Dom - Trevecca Nazarene College
 Laylor, David - Seattle Pacific University
 Lazier, Doug - Azusa Pacific University
 Lodenight, David R. - Greenville College
 Loth, Michael - Philadelphia Col. of Bible
 Lutz, Keith - Trevecca Nazarene
 Mas, Dr. Garland A. - Whitworth College
 Mase, Don - Seattle Pacific
 Minceton, Patricia - Philadelphia Col of Bible
 Mordin, Paul D.N. - Friends University
 Myers, Dwight - Evangel College
 Nath, Mary Ann - Wheaton College
 Nidner, Rachel - Friends University
 Osp, Robert - Wheaton College
 Olley, Glen - Wheaton College
 Ont, Sarah, A. - Asbury College
 Ousey, Joel - Seattle Pacific University
 Isaacs, Gregory B. - Asbury College
 Jalo, Jack - Asbury College
 Johns, Celeste - Evangel College
 x Johnson, Merle R. - Friends University
 Johnson, Rhonda - Bethany Nazarene College
 x Jordahl, Donald - Greenville College
 x Karmarkovic, Dr. & Mrs. Alex - Evangel ^{Ru}
 Kimzey, Charlene - Friends University
 King, David - Bethany Nazarene
 Kinkead, Timothy - Malone College
 Kleinert, Kevin - Evangel College
 Koch, Monte - University of Montana
 Kronenberger, Lynn Anne - Malone College
 Langford, Mark - Malone College
 Lappert, Mary - The Kings College
 Laue, Brant - Oral Roberts University
 x Lively, Bob - Bethany Nazarene College
 Lundberg, Sarah - Wheaton College
 Luchtenburg, Wayne - Azusa Pacific University
 Mangelsdorf, Patty - Olivet Nazarene College
~~Marcy, Daniel - Philadelphia Col. of Bible~~
 Mattox, Wayne - Olivet Nazarene College
 McDaniels, Annette - Bethany Nazarene College
 McLaughlin, Mike - Olivet Nazarene College
 Mikstay, John Jr. - Malone College
 Mumpower, Brian D. - Philadelphia Co. of Bibl
 Natale, Johnathan - Evangel College
 Neal, Jeffrey A. - Evangel College
 x Neff, Dr. Robert - Asbury College
 Neuville, Kim - Evangel College
 Omland, Betty Ann - The Kings College
 Peterson, Dan - The Kings College
 Phillipson, Bryan - Evangel College
 Pickard, Mitzi - Whitworth College
 Pittman, Mark - Evangel College
 Plank, Bob - The Kings College
 Polley, David - Greenville College
 x Poteet, Dr. David C. - Oral Roberts U.
 Potter, Thomas R. - Whitworth College
 x x Pusey, Dr. & Mrs. Stephen - Olivet Nazarene
 x x Quackenbush, [REDACTED] - The Kings Col.
 Ragland, Dave - Bryan College
 Reed, Marion - The Kings College
 Richard, Patricia - Greenville College
 x Richards, Jane - Friends University
 Richardson, Jane - Philadelphia Col. of Bible
 Rogg, Kyle R. Friends University
 Robinson, Rhonda - Wheaton College
 x x Rung, [REDACTED] & [REDACTED] - Wheaton College
 Runner, Leon E. Philadelphia Col. of Bible
 Sadeghi, Hovik - Evangel College
 Sain, Beverly A. - Asbury College
 Sanga, Sharon - The Kings College
 Scott, Shelley - Houghton College
 x Sexton, Mrs. Ruth - Oral Roberts University
 Shearer, Timothy A. - Evangel College
 Shomali, Anton - Olivet Nazarene
 Spengler, Brett - Olivet Nazarene
 x Spoede, Dr. Robert W. - Bryan College
 x Stanley, Dr. James G. - Malone College

Steimle, Mark - Azusa Pacific
Stoutenborough, Tom - Olivet Nazarene
Strutz, Heidi - Wheaton College
Stickey, James - Malone College
Swanston, Janice - The Kings College
Taylor, Nora - Trevecca Nazarene
Van Diest, Lisa - The Kings College
Vaughan, Jack Jr. - Asbury College
Viet, Rick - The Kings College
Waller, Jim - Asbury College
Ward, Don - Trevecca Nazarene
Watring, Robert - Oral Roberts University
Wharton, Jim - Malone College
Wiens, Clifton - Bethany Nazarene
Williams, Kent - Olivet Nazarene
Winterbottom, Deborah - Philadelphia Col of Bible
Woods, Kathrine - Friends University
Woods, Mark L. - Malone College
Worrell, Donald - Greenville College
Yarbrough, John C. - Houghton College
Youd, Sarah - Houghton College

Peters, Lynn - Olivet Nazarene
Rose, John M. - Philadelphia Col of Bible
Slatt, Jacqueline - Philadelphia Col of Bible

Cizik, Richard - NAE Staff
Montgomery, Forest " "
Koan, Jodie " "
Koan, Kim " "
White, Preston
Spoede, Nancy - faculty wife
Palm, Helen

L

REQUEST FOR APPOINTMENTS

To: Officer-in-charge
Appointments Center
Room 060, OEOB

Please admit the following appointments on JANUARY 25, 19 83

for MORTON C. BLACKWELL of Office of Public Liaison
(NAME OF PERSON TO BE VISITED) (AGENCY)

PLEASE CLEAR THE ATTACHED LIST

ALSO

KARMAKOVIC, Ruth

PUSEY, Gail

RECEIVED
PROV. SERVICE
25 JAN 83 12 45

MEETING LOCATION

Building OEOB

Requested by Morton Blackwell

Room No. 450

Room No. 191 Telephone 2657

Time of Meeting 2pm

Date of request Jan. 24, 1983

Additions and/or changes made by telephone should be limited to three (3) names or less.

APPOINTMENTS CENTER: SIG/OEOB - 395-6046 or WHITE HOUSE - 456-6742

FACULTY SPONSOR SHOULD MAIL TO: NAE Office of Public Affairs, 1430 K Street, NW,
Washington, D.C. 20005

- YES, I would like to attend the Federal Seminar in Washington, D.C., January 24-28, 1983.
 male female student faculty
 Enclosed is my registration fee of \$85.00. I understand that the balance of \$100 is due by January 10.

- I prefer to be housed: 4 to a room (no extra charge)
 3 to a room (\$20.00 extra charge)
 2 to a room (\$50.00 extra charge)
 single room (\$140.00 extra charge)

Name _____

Address _____

Phone _____

PLEASE DETACH AND RETURN TO:

(faculty sponsor)

(college)



*Bob Dugan, director
of NAE's Office of
Public Affairs, is
your host at the 1983
Federal Seminar.*



National Association
of Evangelicals
P.O. Box 28
Wheaton, Illinois 60187

About NAE . . .

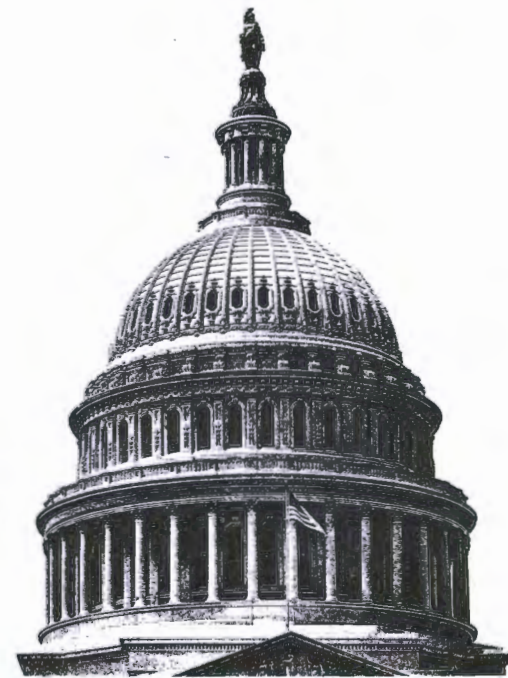
The National Association of Evangelicals was organized in 1942 for the purpose of providing a means of "cooperation without compromise" among Bible-believing Christians. At the present time it represents 42 complete denominations; individual churches from at least 34 other denominations, and many Christian organizations, including Bible schools, colleges and seminaries.

NAE membership now numbers more than 3.5 million, with a service constituency of more than 10 million through its commissions and affiliated service agencies.

These agencies include the Evangelical Foreign Missions Association, serving 81 mission boards, the World Relief Corporation, the Commission on Chaplains, the National Religious Broadcasters, and many others. Through these agencies, the NAE has been effective in bringing together the various denominational groups which adhere to evangelical faith, creating a unity in spiritual purpose without enforcing or impairing any denominational preference.

The *Office of Public Affairs*, located in Washington, D.C., watches legislation and works to correct any infringement on religious liberty. NAE headquarters is located in Wheaton, Illinois.

Each winter, the
National Association of Evangelicals'
Office of Public Affairs gives
students from Christian colleges
the opportunity to meet together
in the nation's capital.



FEDERAL SEMINAR

Washington D.C.
January 24-28, 1983

Capitol Smithsonian Holiday Inn
550 C Street, S. W.
Washington, D.C. 20024
(202) 479-4000

Convinced that the Christian perspective can and should have an influence on this country's legislative, executive, and judicial processes, NAE offers this annual seminar to collegians with the potential of a lifetime of significant Christian influence.

Program

In order to implement our purpose, we try each year to create a balance between briefing, observation, and interaction.

Briefing sessions are given to inform students of particular current problems of many types, given by those active in various facets of government.

Visits to Congress, the White House, and administrative offices, as well as other places of interest allow students to observe and take note of areas where Christian influence could be active.

Interaction with various speakers and among students allows questions to be raised and challenging ideas to be discovered.

Purpose

To observe government in action, as well as hear from those involved in the activity.

To secure an insight into the relationship between political ethics and Christian ethics and determine how these may be brought into consistency.

To meet with other Christian students and formulate a creative element for discussion, out of which new ideas and impetus for action may arise.

To become informed on professional opportunities for college graduates in the federal service and the manner in which one may qualify for appointment to federal service.

A Note to Students

Ask questions! Government officials are eager to respond to questions to foster public awareness on an intelligent level. Knowledge of the background materials will facilitate good interaction.

A Note to Colleges

It may be possible for your delegation to meet with your representative or senators during free time in the seminar schedule which will be made available at least one month in advance. It may also be worthwhile to set up a meeting with college alumni who are now in federal service.

Expenses

A participation fee is paid by each college. Additionally, the basic individual cost is \$185.

The \$85 registration fee is transferable but not refundable. The remaining \$100 should be transmitted through your faculty sponsor by January 10.

Fees include four nights with four to a room; four breakfasts and dinners; and all gratuities. Hotel parking is free for registered guests.

Adequate spending money should be brought for lunches, transportation in the city and possible mementos.

Each student will be given a packet containing program materials, maps and other helpful information free of charge.

While we do not want this to be a "tourist" seminar, we recognize the value of visiting the places of interest in the nation's capital as a source of pride for those of American heritage. If time allows, therefore, we encourage students to seek out these spots, or for the faculty advisor to organize tours when the seminar is not in session.

Most interesting are the Library of Congress, the House and Senate chambers, Lincoln Memorial, Jefferson Memorial, National Air & Space Museum, National History Museum, FBI, National Gallery of Art, Museum of American History and Technology, the Centennial Exhibition and the National Archives to name only a few.



NAE Office of Public Affairs
1430 K Street NW
Washington, D.C. 20005
(202) 628-7911



Morton

Do introduction +
explain what your office
does role at W.H. vice versa
religious groups.

Dee Jensen - ^{Have Role + important} Women's Issues -
Steve Galbach - Social issues

THE WHITE HOUSE
WASHINGTON



EHD

15-20 mins
plus P&A.

Wes Jepsen

Special Agent

Steve Galebach
U6520
Incis

almanac

Mexico \$90 250KT
7000

Wash Post - Ultra Conserva
Ultra Lib for 1 yr

2832



NATIONAL ASSOCIATION OF
EVANGELICALS

OFFICE OF PUBLIC AFFAIRS/1430 K STREET NW/WASHINGTON DC 20005/(202) 628-7911

December 1, 1982

Mrs. Maiselle Shortley
The White House
Office of Morton Blackwell
Washington, D.C. 20500

Dear Maiselle:

Each spring the NAE hosts a Federal Seminar for evangelical college leaders from around the country.

Part of our week-long event has always been an issues briefing at the White House. You are already well aware of this, Maiselle, as your help last year was crucial for the success of both our Federal Seminar and Washington Insight Briefing. (You'll be relieved to hear that 1983 does not include a planned W.I.B.)

105 students

Our next Federal Seminar is scheduled from January 24-28, 1983. (A brochure is enclosed.) Like last year, we need your help if we are to include an issues briefing at the White House as well as a possible V.I.P. tour of same during that week.

Subject to the availability of room S. 450, may we suggest January 25, 1983 from 2 p.m. to 4 p.m. for such a briefing? Please let me or our new office manager, Jodie Koan, know of your thinking on this. Once we've set a date and time, we can procede to the matter of possible speakers.

pk
per Lucille
Price 12/6

Faithfully yours,

Richard C. Cizik
Researcher

Lucille
3154

RCC:jdk



NATIONAL ASSOCIATION OF
EVANGELICALS

OFFICE OF PUBLIC AFFAIRS/1430 K STREET NW/WASHINGTON DC 20005/(202) 628-7911

March 22, 1983

The Hon. Morton C. Blackwell
Special Assistant to the President
for Public Liaison
The White House
Washington, D.C. 20500

Dear Morton:

Let me reaffirm our great delight at the President's presence and address to the National Association of Evangelicals convention in Orlando, Florida on March 8. Without the slightest doubt I maintain that there will be increased evangelical support for his administration's policies, flowing from the grassroots, as a result of his address.

May I also repeat my delight that you remain in the White House as a special assistant. When I heard on the news one morning during the convention that most of the special assistants in the liaison department had been released, I had some nervous moments until we could confirm that you and Dee Jepsen had been retained. Without endorsing the theory of evolution, I acknowledge some evidence for "the survival of the fittest."

At last NAE has endorsed tuition tax credits, by a resolution at our 1983 convention that passed with a 91% majority. This is an historic reversal. Ten years ago, probably more than 91% would have opposed tuition tax credits, ascribing it to a Roman Catholic conspiracy to get parochial. Even four years ago, a resolution on the subject was considered too controversial to bring to the floor of the convention. A copy is enclosed.

Many, many thanks for everything you did to encourage the President to come to Orlando and speak to one of the most enthusiastic audiences he will ever have!

Gratefully yours,

Robert P. Dugan, Jr.
Director

RPDJr:jdk

Enclosure

Resolutions Adopted in the 41st Annual Convention of

THE NATIONAL ASSOCIATION OF EVANGELICALS

Orlando, Florida
March 8-10, 1983

SENTENCING REFORM

America's prisons now have far more inmates than they were designed to hold. A recent federal study revealed that this overcrowding results in discipline problems, increased violence, illness and suicides. According to the FBI, three-quarters of those released from prison are re-arrested within four years. It is thus evident that the prison experience is more often than not destructive rather than rehabilitating. Criminal offenders should be punished as a matter of simple justice. However, the punishment should advance the public interest and, whenever possible, provide restitution to the innocent victim. Dangerous criminals must be imprisoned to protect society. However, half of those in prison have been convicted of non-violent offenses. As an alternative or supplement to incarceration, Biblically-based sanctions such as restitution would benefit the victim of the crime and society in general, as well as help to rehabilitate the offender. Incidentally, the cost of this approach would be only a fraction of incarceration.

The NAE, therefore, urges the enactment of state and federal legislation such as the "Sentencing Improvement Act" to be introduced in the 98th Congress by Senators Nunn and Armstrong. Such legislation would insure sufficient prison space for dangerous offenders and the restoration of victims by providing that non-dangerous offenders be punished through strictly enforced orders of restitution to the victims of crimes and through community service.

We also urge pastors to encourage their churches to become actively involved in prison ministries through well-qualified evangelical agencies which specialize in this type of ministry.

Correction officials are urged to provide maximum opportunities for volunteers from such organizations since complete rehabilitation comes as the Gospel of Jesus Christ transforms the heart of the individual.

TUITION TAX CREDITS

The National Association of Evangelicals affirms its support of quality public education, encourages Christians to teach in the public schools, and urges Christian parents to work toward improving such schools. However, we recognize that many parents, exercising their God-given right and responsibility to educate their children, by conviction choose to send them to schools which teach Biblically-based moral values and a Christian world view. This choice is essential if "the free exercise of religion" with respect to education is not to be an empty constitutional right.

Parental choice of public or private education should be available to all. To help alleviate the double financial burden placed upon parents who send

their children to religious schools, we appeal for the enactment of tuition tax credits or similar tax relief as a matter of economic justice. The legislation we advocate would enhance values important to our society — educational pluralism, academic freedom, and excellence in all education through freedom of access. Any such legislation should contain a unequivocal prohibition of racial discrimination. The National Association of Evangelicals urges Congress to enact such remedial legislation.

OBSERVANCE OF SIGNIFICANT OCCASIONS

The United States of America has a very important Christian heritage. Many of our political documents and institutions reflect the influence of the Bible and our Christian Faith.

The NAE believes that it is important for American Christians to remind themselves and the nation of our Christian heritage and the related freedoms which we enjoy. We therefore urge our churches and all people of faith to observe and so far as possible, develop measures for the promotion of the following significant events in 1983.

The Year of The Bible. The United States Senate and the House of Representatives passed a joint resolution authorizing and requesting the President to designate this year as a national "Year of the Bible." President Reagan, in response to the action by Congress, signed the resolution into law, and proclaimed 1983 the "Year of the Bible" on February 3.

National Day of Prayer. May 5, 1983, has been designated by our President as a National Day of Prayer.

Constitution Day and Constitutional Liberties Week. September 17, 1983 is Constitution Day, a day for remembrance of the monumental work of our Founding Fathers in creating the document which guarantees the God-given freedoms of Americans including the freedom of religion. September 11-18, 1983, has been designated as Constitutional Liberties Week.

THE WHITE HOUSE

WASHINGTON

April 4, 1983

Mr. David L. Groh, Secretary
Ohio Conference of the Mennonite Church
207 East Jackson Street
Millersburg, Ohio 44654

Dear Mr. Groh:

I am responding to your letter of March 15 to the President regarding his address to the National Association of Evangelicals meeting in Orlando, Florida on March 8.

While there has been a great deal of news coverage and commentary about the President's speech, the initial stories did not accurately reflect the President's words. Now that many religious broadcasters have run the President's remarks in part or complete, the actual message of the President is more widely available.

Apparently from the initial reports you had heard that the President had made "Russia the personification of evil". That is not so.

The President in his remarks did refer indirectly to the Soviets as an "evil empire".

The context of this reference was as follows:

". . . So, in your discussion of the nuclear freeze proposals, I urge you to beware the temptation of pride -- the temptation of blithely declaring yourselves above it all and label both sides equally at fault, to ignore the facts of history and the aggressive impulses of an evil empire, to simply call the arms race a giant misunderstanding and thereby remove yourself from the struggle between right and wrong and good and evil.

I ask you to resist the attempts of those who would have you withhold your support for our efforts, this administration's efforts, to keep America strong and free, while we negotiate real and verifiable reductions in the world's nuclear arsenals and one day, with God's help, their total elimination."

From what I know of your historical position in your church, I believe you would agree with the President's expressed goal of the total elimination of the world's nuclear arsenals.

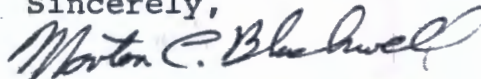
On one occasion in the speech, the President did encourage religious leaders to use their pulpits. Here is the context of that point:

"...There is no room for racism, anti-semitism or other forms of ethnic and racial hatred in this country. I know that you have been horrified, as have I, by the resurgence of some hate groups preaching bigotry and prejudice. Use the mighty voice of your pulpits and the powerful stand of your churches to denounce and isolate these hate groups in our midst. The commandment given us is clear and simple: 'Thou shalt love thy neighbor as thyself.'"

The President, of course, respects the old and honorable sources of religious opposition to all "weapons of war". While respecting these beliefs, the President and most Americans have concluded that adequate military strength of the United States is a deterrent to war and, in fact, essential to the preservation of freedom, including religious freedom, in the world.

I am enclosing for your information the full text of the President's speech.

Sincerely,



Morton C. Blackwell
Special Assistant to the President
for Public Liaison



Ohio Conference of the Mennonite Church

Secretary

David Groh
207 East Jackson Street
Millersburg, Ohio 44654
(216) 674-7700

M. Blackwell

March 15, 1983

The Honorable Ronald Reagan
President of the United States
The White House
Washington, D.C. 20500

Dear Mr. President:

We, the Ohio Conference of the Mennonite Church, meeting in annual session at Stryker, Ohio, March 10-12, 1983, represent 81 congregations. As an evangelical body of believers, we are deeply saddened that you have appealed to the Christian leaders of America to use their pulpits to denounce the nuclear freeze. We see the church as seeking the way of peace in the world. To support weapons of war defrauds our beliefs.

Your second comment asking us to preach that Russia is "The Great Evil" goes against our theology. To make Russia the personification of evil to which we direct our spiritual battle is not consistent with the Gospel of Jesus Christ, who taught us to love all persons.

We assure you of our prayers that you may seek the way of peace through Jesus Christ, rather than through weapons of war.

Sincerely,

Herman F. Myers

Herman F. Myers, President

David L. Groh

David L. Groh, Secretary

cc: Senator John Glenn
Senator Howard Metzenbaum
Ohio Members in House of Representatives

5
M. Blackwell (typ)



NATIONAL ASSOCIATION OF
EVANGELICALS

450 E. Gundersen Drive/P.O. Box 28, Wheaton, Illinois 60187 312/686-0500

March 9, 1983

President Ronald Reagan
The White House
Washington, DC 20500

Dear Mr. President:

Thank you for your inspiring address to our annual convention on March 8. You have given voice to those millions of God-fearing Americans who steadfastly cling to the timeless values that have made this land of the free unique among the nations of the world.

We admire your courage in publicly stating a profound Biblical truth--that there is sin and evil in the world and that Jesus Christ calls us to oppose it with every fibre of our being. There are, indeed, secularists who want America to turn its back on the Judeo-Christian ethic which is the moral bedrock of "one nation under God."

Count on us to do everything in our power, as God enables us, to see that your vision for a true peace throughout the world becomes a reality.

Be assured, Mr. President, of our faithful prayers for you and your lovely wife, Nancy.

Sincerely yours,

The Executive Committee
National Association of Evangelicals

Arthur E. Gay, President

Leith Anderson

Daniel Mercaido

Robert W. McIntyre, 1st V.P.

Arthur Climenhaga

John Perkins

Ray Hughes, 2nd V.P.

Donald Duff

Paul Toms

Louis L. King, Secretary

Edward Hales

John White

Paul Steiner, Treasurer

Thomas McDill

Thomas Zimmerman

- NAE COMMISSIONS Christian Education Commission Commission on Chaplains
- Evangelical Churchmen Commission Evangelical Social Action Commission Evangelism and Home Missions Association
- Higher Education Commission Stewardship Commission Women's Fellowship AFFILIATES
- American Association of Evangelical Students Evangelical Foreign Missions Association
- National Religious Broadcasters SUBSIDIARY CORPORATIONS Encounter Ministries, Inc. World Relief Corporation
- SERVICE AGENCIES Evangelical Child and Family Agency, Chicago Evangelical Family Service, Syracuse, NY
- Evangelical Purchasing Service Family Ministries, Carritos, CA Universal Travel Service
- WASHINGTON OFFICE: Office of Public Affairs / 1430 K Street NW / Washington, D.C. 20005 / (202) 628-7911



NATIONAL ASSOCIATION OF
EVANGELICALS

OFFICE OF PUBLIC AFFAIRS/1430 K STREET NW/WASHINGTON DC 20005/(202) 628-7911

February 4, 1983

Mr. Morton C. Blackwell
Special Assistant to the President
for Public Liaison
The White House
Washington, D.C. 20500

Dear Morton:

We jumped right out of the frying pan of our week-long Federal Seminar into the fire of the National Religious Broadcasters Convention. That made me late in getting to some of my correspondence, particularly to you, and for that I apologize.

On behalf of our students, faculty and staff, I thank you for the outstanding two hours of briefing at the White House on January 25. You provided outstanding participants, and your own brief words of challenge were on target.

Incidentally, two afternoons later, Connie Marshner was too ill to speak to the students about the "New Traditional Women." We were fortuitously able to secure Phyllis Schlafly for that hour, and I referred to your comments in introducing her, in terms of the potential for one committed life to influence the course of history.

Let me enclose with this letter a copy of our 1983 Convention brochure, so that you can get a feel for the entire NAE program. You'll be particularly pleased to see that Bill Armstrong will be addressing us at the closing banquet, and that Chuck Colson will be receiving NAE's Layman of the Year award.

I cannot tell you how thrilled we all are to know that our great President is willing to give time to address evangelical leadership. We are indebted to you for helping to make this possible.

Faithfully yours,


Robert P. Dugan, Jr.
Director

RPDJr:jdk

File



NATIONAL ASSOCIATION OF
EVANGELICALS

OFFICE OF PUBLIC AFFAIRS/1430 K STREET NW/WASHINGTON DC 20005/(202) 628-7911

May 27, 1981

Mr. Morton Blackwell
The White House
Washington, D.C. 20050

File: Religious Leaders

Dear Morton:

Here at last are the lists of religious leaders that we discussed together. I had hoped to have them for you sooner, but it took a bit of doing to get complete and accurate information for you.

The national denominational leaders list contains 62 denominations. NAE member denominations with over 10,000 members totaled 24, and are by definition all evangelical. The non-aligned denominations totaled 29. Some are evangelical some are mixed, and some are thoroughly non-evangelical. It seemed to me that none should be omitted from a White House invitation. The nine ACCC denominations would come within the broad label of evangelical, but they would prefer to call themselves fundamentalists.

As to the Washington area religious leaders, the majority of the names would be considered evangelicals. Obvious exceptions are a number of Rabbis, and I have included some important ministers in the Washington area who should be included in your invitation whatever their theological position may be. Of course I would be happy to discuss any particular names on the phone.

I look forward to these meetings, the one with the President, and the other with Administration leaders. They should be important opportunities for developing support for the President's programs. If I can help you in any other way, I am at your disposal.

Faithfully yours,

Robert P. Dugan, Jr.
Director

RPDJr:alp
Enclosures

NATIONAL DENOMINATIONAL LEADERS

List prepared by Robert P. Dugan, Jr.
National Association of Evangelicals
Office of Public Affairs
1430 K Street, N.W. Suite 900
Washington, D.C. 20005 628-7911
(to supplement NCCC list)

I. National Association of Evangelicals Member Denominations Over 10,000

* ASSEMBLIES OF GOD	958,418
Dr. Thomas F. Zimmerman, General Superintendent 1445 Boonville Avenue Springfield, Missouri 65802	
BAPTIST GENERAL CONFERENCE	122,660
Dr. Warren R. Magnuson, General Secretary 2002 S. Arlington Heights Road Arlington Heights, Illinois 60005	
BRETHREN CHURCH	15,170
Mr. Charles G. Beekley, Denomination Administrator 524 College Avenue Ashland, Ohio 44805	
BRETHREN IN CHRIST	12,430
Bishop Alvin J. Book 10 Nittany Drive Mechanicsburg, Pennsylvania 17055	
CHRISTIAN AND MISSIONARY ALLIANCE	189,666
Dr. Louis L. King, President Box C Nyack, New York 10960	
CHRISTIAN CHURCH OF NORTH AMERICA	12,000
The Rev. Carmine Saginario, General Overseer P.O. Box 124 Breezewood, Pennsylvania 15533	
CHURCH OF GOD(Cleveland, Tennessee)	439,224
Dr. Ray H. Hughes, General Overseer Keith at 25th NW Cleveland, Tennessee 37311	
CHURCH OF THE UNITED BRETHREN IN CHRIST	27,803
Bishop C. Ray Miller 302 Lake Street Huntington, Indiana 46750	
CHURCHES OF CHRIST IN CHRISTIAN UNION	10,610
The Rev. Robert Kline, General Superintendant P.O. Box 30 Circleville, Ohio 43113	

CONSERVATIVE CONGREGATIONAL CHRISTIAN CONFERENCE 25,114
 The Reverend Clifford R. Christensen, Conference Minister
 25W626 St. Charles Road
 Wheaton, Illinois 60187

EVANGELICAL CHURCH OF NORTH AMERICA 12,581
 Dr. V. A. Ballantyne, General Superintendent
 8719 John Drive
 Indianapolis, Indiana 46234

EVANGELICAL CONGREGATIONAL CHURCH 27,995
 Bishop John E. Moyer
 P.O. Box 186
 Myerstown, Pennsylvania 17067

EVANGELICAL FREE CHURCH OF AMERICA 80,000
 Dr. Thomas A. McDill, President
 1515 E. 66th Street
 Minneapolis, Minnesota 55423

EVANGELICAL FRIENDS ALLIANCE 26,912
 Dr. Russell Myers
 1201 31st Street NW
 Canton, Ohio 44709

EVANGELICAL METHODIST CHURCH 10,000
 The Reverend John Kunkle, General Superintendent
 3000 W. Kellogg Drive
 Wichita, Kansas 67213

FREE METHODIST CHURCH OF NORTH AMERICA 69,036
 Bishop W. Dale Cryderman
 901 College Avenue
 Winona Lake, Indiana 46590

INTERNATIONAL CHURCH OF THE FOURSQUARE GOSPEL 142.641
 Dr. Rolf McPherson, President
 1100 Glendale Boulevard
 Los Angeles, California 90026

INTERNATIONAL PENTECOSTAL HOLINESS ADVOCATE 880,000
 Bishop J. Floyd Williams, General Superintendent
 P.O. Box 12609
 Oklahoma City, Oklahoma 73157

MENNONITE BRETHREN 17,800
 The Reverend Vernon Wiebe, Moderator
 315 S. Lincoln
 Hillsboro, Kansas 67063

MISSIONARY CHURCH, INCORPORATED 22,124
 Dr. Kenneth E. Geiger, President
 3901 S. Wayne Avenue
 Ft. Wayne, Indiana 46807

OPEN BIBLE STANDARD CHURCHES, INCORPORATED 37,000
 The Reverend Ray E. Smith, General Superintendent
 2020 Bell Avenue
 Des Moines, Iowa 50315

PENTECOSTAL CHURCH OF GOD 100,000
 Dr. Roy M. Chappell, General Superintendent
 P.O. Box 850
 Joplin, Missouri, 64801

PRIMITIVE METHODIST CHURCH, USA 10,211
 The Reverend W. Melvyn Lewis, Executive Director
 40 E. Northampton Street
 Wilkes-Barre, Pennsylvania 18702

THE WESLEYAN CHURCH 108,243
 Dr. Robert W. McIntyre, General Superintendent
 P.O. Box 2000
 Marion, Indiana 46952

II. Non-Aligned Denominations (not including National Association of Evangelicals, National Council of Churches in Christ or American Council of Christian Churches)

AMERICAN BAPTIST ASSOCIATION 1,500,000
 Dr. Vernon L. Barr, President
 1917 Shortal Drive
 Dallas, Texas 75217

★ AMERICAN LUTHERAN CHURCH 2,362,685
 Dr. David W. Preus, President
 422 S. Fifth Street
 Minneapolis Minnesota 55415

ARMENIAN CHURCH OF AMERICA, DIOCESE of the 450,000
 The Most Reverend Torkom Manoogian, Primate
 630 Second Avenue
 New York, New York 10016

BAPTIST MISSIONARY ASSOCIATION OF AMERICA 226,290
 The Reverend Gordon Renshaw, President
 Route 2, Box 272
 Corinth, Mississippi 38834

CHRISTIAN CHURCHES and CHURCHES of CHRIST 1,054,266
 Dr. Leonard Wymore
 North American Christian Convention
 3533 Epley Road
 Cincinnati, Ohio 45231

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA 212,7000
 The Reverend William Brink, Stated Clerk
 2850 Kalamazoo Avenue S.E.
 Grand Rapids, Michigan 49560

CHURCH OF GOD, THE Bishop Voy M. Bullen, General Overseer 2504 Arrow Wood Drive SE Huntsville, Alabama 35803	75,890
CHURCH OF GOD (Anderson, Indiana) The Reverend Paul A. Tanner, Executive Secretary P.O. Box 2420 Anderson, Indiana 46011	175,113
CHURCH OF GOD IN CHRIST, INTERNATIONAL The Right Reverend Carl E. Williams, Sr., Presiding Bishop 170 Adelpia Street Brooklyn, New York 11205	501,000
* CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS Mr. Spencer W. Kimball, President 50 East North Temple Street Salt lake City, Utah 84111	2,952,000
CHURCH OF THE NAZARENE Dr. B. Edgar Johnson, General Secretary 6401 The Paseo Kansas City, Missouri 64131	474,820
CONSERVATIVE BAPTIST ASSOCIATION OF AMERICA Dr. Russell A. Shive, General Director P.O. Box 66 Wheaton, Illinois 60187	225,000
CUMBERLAND PRESBYTERIAN CHURCH Mr. Robert L. Hull, Moderator 907 E. Main Murfreesboro, Tennessee 37130	94,574
EVANGELICAL COVENANT CHURCH OF AMERICA Dr. Milton B. Engebretson, President 5101 N. Francisco Avenue Chicago, Illinois 60625	76,092
EVANGELICAL LUTHERAN CHURCHS, THE ASSOCIATION OF Dr. William Kohn, President 2707 North 67th Street Milwaukee, Wisconsin 53210	113,942
EVANGELICAL PRESBYTERIAN CHURCH Dr. Calvin Gray, Moderator 2799 West Road Trenton, Michigan 48183	
FREE WILL BAPTISTS Dr. Melvin Worthington, Executive Secretary P.O. Box 1088 Nashville, Tennessee 37202	231,167
* CHURCH OF GOD IN CHRIST, THE Bishop J. O. Patterson, Presiding Bishop 1774 S. Parkway, E. Memphis. Tennessee 37114	425,000

LUTHERAN CHURCH - MISSOURI SNYOD Dr. Jacob A. O. Preus, President 500 North Broadway St. Louis, Missouri 63102	2,623,181
MENNONITE CHURCH Mr. Ivan Kauffmann, General Secretary 528 E. Madison Street Lombard, Illinois 60148	98,027
* NATIONAL BAPTIST CONVENTION, USA, Inc. The Reverend J. H. Jackson, President 405 E. 31st Street Chicago, Illinois 60616	5,500,000
NATIONAL PRIMITIVE BAPTIST CONVENTION, Inc. Elder F. L. Livingston, President 1334 Carson Street Dallas, Texas 75216	250,000
PRESBYTERIAN CHURCH IN AMERICA The Reverend Morton H. Smith, Stated Clerk P.O. Box 312 Brevard, North Carolina 28712	86,885
REORGANIZED CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS Mr. Wallace B. Smith, President The Auditorium P.O. Box 1059 Independence, Missouri 64051	188,580
RUSSIAN ORTHODOX CHURCH OUTSIDE RUSSIA, THE The Most Reverend Metropolitan Philaret, President 75 E. 93rd Street New York, New York 10028	55,000
SALVATION ARMY, THE Commissioner Ernest W. Holz, National Commander 120-130 W. 14th Street New York, New York 10011	414,659
* SEVENTH-DAY ADVENTISTS Mr. Neal C. Wilson, President 6840 Eastern Avenue N.W. Washington, D.C. 20012	553,089
* SOUTHERN BAPTIST CONVENTION Dr. Bailey E. Smith, President Box 15039 Del City, Oklahoma 73155	13,372,757
UNITARIAN UNIVERSALIST ASSOCIATION Dr. O. Eugene Pickett, President 25 Beacon Street Boston, Massachusetts 02108	139,052

III. American Council of Christian Churches Member Denominations Over 10,000

BIBLE PROTESTANT CONFERENCE
The Reverend Joseph E. Zearfaus, President
R. D. 3, Box 166
Newfield, New Jersey 08344

EVANGELICAL METHODIST CHURCH
Dr. Donald McKnight, Pastor
Street, Maryland 21154

FELLOWSHIP OF INDEPENDENT METHODIST, Inc.
The Reverend Joseph McNulty
R. 1, Box 150
Unadilla, Georgia 31091

FUNDAMENTAL METHODIST
Dr. Roy R. Keith, President
R. 2
Ash Grove, Missouri 65604

GENERAL ASSOCIATION OF REGULAR BAPTIST CHURCHES 244,000
Dr. Paul N. Tassell, National Director
1300 N. Meacham Road
Schaumburg, Illinois 60195

INDEPENDENT CHURCHES, AFFILIATED
The Reverend Robert Mayer, President
810 Canal Street
Lebanon, Pennsylvania 17042

INDEPENDENT FUNDAMENTAL BIBLE CHURCHES
The Reverend Ralph I. Yarnell, President
306 Bohl Drive
Marietta, Ohio 45750

INDEPENDENT FUNDAMENTAL BIBLE CHURCHES OF AMERICA 120,446
Dr. Harold Freeman, Editor
VOICE
912 Newcastle
Westchester, Illinois 60153

UKRAINIAN EVANGELICAL BAPTIST CONFERENCE
The Reverend Olexa R. Harbuziuk, President
690 Berkeley Avenue
Elmhurst, Illinois 60126

IV. Organizational Leaders

THE AMERICAN COUNCIL OF CHRISTIAN CHURCHES
Dr. B. Robert Biscoe, Executive Secretary
P.O. Box 816
Valley Forge, Pennsylvania 19482

NATIONAL ASSOCIATION OF EVANGELICALS
Dr. Billy Melvin, Executive Director
450 Gundersen Drive
Wheaton, Illinois 60187

NATIONAL ASSOCIATION OF EVANGELICALS, OFFICE OF PUBLIC AFFAIRS
The Reverend Robert P. Dugan, Jr., Director
1430 K Street N.W.
Suite 900
Washington, D.C. 20005

WORLD EVANGELICAL FELLOWSHIP
Dr. Wade T. Coggins, Executive Secretary
1430 K Street N.W.
Suite 900
Washington, D.C. 20005