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FRANCIS M. WATSON

POST OFFICE BOX 125
DUNN LORING, VIRGINIA 22027

March 17, 1983

(703) 698-8939
(703) 573-7256

Dear Morton,

Thought you might be interested in the enclosed, and I would love to learn that the President received one--he might like it.

This is a handout/ mailing piece I developed in connection with attracting and making speaking engagements on the subject of the National and World Councils of Churches stories that have come out in the past six months.

I feel it is vital--from both the religious and political standpoints--that our side exploit this "window of vulnerability" of NCC/WCC as much as possible. We just are not likely to have another situation in which we get two Reader's Digest articles and a "60 Minutes" aimed at exposing the leftist activities in these two councils. And they have far greater influence and entanglements in the big churches than appears on the surface.



Mr. Morton C. Blackwell
Room 191
Old Executive Office Building
Washington, D.C. 20050

FRANCIS M. WATSON

Vienna, VA
March 1983

An Open Letter On Criticism Against the NATIONAL AND WORLD COUNCILS OF CHURCHES

There have recently been numerous published statements and articles in defense of the NCC/WCC. As a researcher, I have pored over a tidy stack of them. None really thrashes out specifics. Many seem content hanging their cases on allegations that only "right wingers" see the two church councils as involved with the Marxist left. On that they have to be challenged.

The stories reproduced below carry evidence of such involvement by NCC—and they are certainly not from a "right wing" source. Indeed, my letter here is overprinted on a page from the New York-based Guardian, an avowedly Marxist weekly that has plugged for communist victories in Vietnam, all over SE Asia, in Nicaragua, elsewhere in Latin America—and, now, in El Salvador.

As you see, Guardian also name-calls "the right"—even in its headline: "Redbaiters..." Naturally it does. Being itself at the far left, it sees all who are not also there as "to the right." But go on past that. Although surely not trying to help the critics, Guardian actually confirms some of what they say.

The most specific bit of this is on the group called EPICA. The critics claim it promotes Marxist revolution. In two places, the Guardian article says essentially the same. In one of these places (in the caption under the NICARAGUA photograph), it says flatly that EPICA supports "liberation struggles"—that is, Marxist revolutions.

More generally, the overall portrayal here supports criticism that NCC is partial to a Marxist world view. Even for the likes of Guardian to defend NCC at all does so. It is a totally political paper—no mere "news" or "features." And, most assuredly, no space given to promoting the Christian religion. In fact, use of the word progressive in that headline is a signal that it sees the NCC not as a religious body but as an ideological ally.

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allies in El Salvador, or the established med

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But the clincher is in the "Women v. war" article. NCC and WCC insist that, at the very most, their help to revolutionaries has only been money—small amounts from special funds—given to buy food, medicine, etc. Their critics say it has not been just money, but also staff effort. Now, here is precisely that: NCC staff working with revolutionaries—for political strategy purposes.

Second paragraph: the idea is to organize a chain of women's groups in several countries, in league with revolutionaries in some of them, to push for ending U.S. aid to governments under assault, and for "a negotiated political solution to the conflicts in the region"—a strategy for avoiding electoral processes and setting up all of Central America for Marxist takeovers en masse.

Near the end of the column: the scheme is being planned by Nicaragua's AMNLAE and NCC's Church Women United. AMNLAE is really an arm of the revolutionary government in Nicaragua—named for the first woman guerrilla killed in the fighting there. Church Women United is working its end out of NCC headquarters (the "475 Riverside Dr." you see there) with other NCC agencies helping too.

Under "FORMATIVE STAGE"—groups involved: first two are obviously oriented toward Nicaragua and Cuba. After three NCC-related ones, there is CIPES—representing all El Salvador, as its name implies, only the few people who are Marxists. Women's International League for Peace and Freedom—Marxist with a visible habit of speaking and acting in step with Soviet Union leads. Women for Communist and Economic Equality—simply one branch of the Communist Party, USA. In short, you have an international cabal of Marxists with which NCC staffers are planning to manipulate millions of American women for Marxist purposes.

In summary: All of the statements and articles to the contrary notwithstanding, the Reader's Digest and "60 Minutes" were neither wrong nor unfair. As an experienced researcher and writer on radical political activities, I can document most of what they reported—and some that they did not—without leaving my own study.

Francis Watson

Redbaiters target progressive church council

By STEVE ASKIN
Pacific News Service

Washington, D.C. Somewhere in the shadows behind recent television and magazine reports on the National Council of Churches of Christ (NCC), lurks a real debate over the controversial role of U.S. churches in world affairs. But the central issues have been obscured by misconceptions about the NCC—and about its chief critics.

In the last few weeks, tens of millions of Americans have learned of one side of this debate, in the pages of the Reader's Digest or on CBS TV's "60 Minutes." The magazine and the TV show both prominently featured leaders of an organization known as the Institute for Religion and Democracy (IRD). Both also adopted as their own, with little apparent research, IRD chairman Edmund Robb's charge that Protestant church bureaucracies "took a lurch to the left" in the mid-1960s, and now display great sympathy toward the "totalitarian... Marxist left."

Displaying film clips of Fidel Castro and of demonstrators in Moscow's Red Square, the Jan. 23 segment of "60 Minutes" asked, "Do you know where your church dollars go?" The January Reader's Digest ran what Newsweek described as "an equally overwrought attack, mixing innuendo, misleading statements and selective quotes from NCC documents."

On Feb. 7, leaders of five Protestant denominations demanded time from CBS, under the Federal Communications Com-

mission's "personal attack" rules, to respond to the charges raised on the network program.

Over the last 15 years, the NCC and affiliated mainline Protestant churches have become a major force in campaigns opposing U.S. support for foreign governments charged with ignoring basic human rights. Critics argue that the churches emphasize the wrong issues. The 1000-member IRD is spearheading the strongest new challenge to the 40-million-member NCC.

IRD's leaders portray themselves as centrists, equally estranged from the Moral Majority to their right and the NCC to their left. Nevertheless, their positions on foreign policy issues often closely resemble those of the Reagan administration, which has been at serious odds with the NCC.

'THE CENTRAL ISSUE'

For example, IRD chairman Robb, a Methodist evangelist from Texas, argues that human rights activists should emphasize abuses by communist governments and display more tolerance toward authoritarian rightwing governments. "Marxism-Leninism is a coherent philosophy on a global scale, so the very nature of the threat is different from some selfish tyrant who is temporarily in power," he explained in an interview. "There is no threat to freedom around the world from the dictator in Chile. There is [such] a threat... from Marxist and Leninist movements."

Communism "is the central issue of the 20th century," added IRD executive committee member Penn Kemble. "If you don't get that right, you can never play a sound role in the democratic life of your country." Many church officials get it wrong, he said.

On their part, NCC officials point out that the NCC has publicly protested rights violations in the Soviet Union, Afghanistan and Poland and other countries. But NCC does argue that churches must act where, as NCC spokeswoman Harriet Ziegler put it, "our work can be most effective.... Citizens of the United States have a particular responsibility to speak out when U.S. policy overseas contributes to the abuse of human rights."

In its response to "60 Minutes" the NCC said the program presented "not a shred of evidence" supporting the suggestion that church dollars flow to the Cubans or the Soviets. The NCC also charged that its critics "both at IRD and in the media—highlight a handful of tiny, admittedly controversial projects while ignoring millions of dollars spent on economic development in the third

world, U.S. resettlement of Cuban and Haitian refugees, and other human rights activities.

The CBS program devoted considerable attention to a \$15,000 NCC grant to the Ecumenical Program for Inter-American Communication and Action (EPICA), whose publications argue that revolutionary change may be needed to obtain social justice in Latin America.

The EPICA grant, Ziegler said, helps to expose North Americans to ideas unpopular here, but widely supported "by people in Central America and Latin America who are expressing deep concern for human need and calling for change to meet that need."

In the view of IRD leaders, however, even one dollar spent on publications sympathetic to the Nicaraguan Sandinistas or Cuban communists is too much. "What's going on in these countries is not liberation," Kemble said. "It is a new form of despotism...."

Some officials at NCC's New York headquarters privately acknowledge that they have left themselves vulnerable to outside criticism. "We have not done enough to explain to the people in the pews why we do what we do, or why we fund what we fund," said one.

Religious fundamentalists and political conservatives have been saying for many years that the NCC is "too left-wing." But, said Kemble, "In the eyes of certain people in the media, we are the first respectable critics," in part because the IRD appears to be politically broad-based. While some IRD leaders are traditional conservatives, a number of others, according to Kemble, are liberals on domestic economic issues. Several opposed the Vietnam war.

IRD's targets say the group's funding belies its claim to broad support. More than 90% of the start-up money came from the Sarah Scaife and Smith Richardson Foundations, two of the nation's leading conservative funders.

Interviewed last month, an IRD official initially claimed that individual and church contributions now provide more than one third of the organization's budget. But later, the IRD's own income summary indicated that six conservative foundations, led by Scaife and Richardson, still supply 90% of the dollars. They include major givers to "new right" research organizations.

IRD leaders ask that they be judged on the quality of their arguments, not the character of their funding sources. But as long as a handful of right-wing funders supply most of the money, NCC officials respond, the groups should stop claiming to represent the views of average U.S. Christians.

Women v. war in Central America

Representatives of U.S. feminist and anti-imperialist groups met in New York City Feb. 3 to plan a national Women's Coalition Against U.S. Intervention in Central America and the Caribbean.

The coalition would be part of a chain of such groups that have been formed in Nicaragua and Mexico. One of the chief principles of the coalition would be the solidarity of U.S. women with the women's revolutionary struggles in Central America and the Caribbean. Furthermore, coalition organizers are calling for an end to U.S. economic and military interference and destabilization activities in Central America and the Caribbean, and a negotiated political solution to the conflicts in the region.

In particular, the coalition seeks to enlist church women's groups and trade unions with women members. At the same time, invitations are being sent out to feminist groups and to women in progressive organizations that agree with the coalition's stated principles. At last week's meeting, various outreach committees were formed to contact these groups and invite representatives to the next meeting.

FORMATIVE STAGE

At present, the coalition has the support of groups like Casa Nicaragua, Circulo de Cultura Cubana, the Interreligious Task Force, National Council of Churches women's desk, Church Women United, the Committee in Solidarity with the People of El Salvador (CISPES), Women's International League for Peace and Freedom, All People's Congress, Women for Racial and Economic Equality, Socialist Workers Party, Young Socialist Alliance and National Black United Front.

Organizers are currently working to formalize the structure of the coalition, and thus far have not planned any actions. However, groups within the coalition have been involved in demonstrations against U.S. intervention in Central America and the Caribbean.

The Association of Nicaraguan Women—Luisa Amanda Espinoza (AMNLAE) raised the call to form the coalition in a meeting that the group had with Marjory Tuite, from the U.S.-based Church Women United group last March.

For more information contact: Marjorie Tuite, Interchurch Center, Riverside Church, 475 Riverside Dr., New York, N.Y.; tel: 212-870-2539.



Cover of EPICA magazine. National Council of Churches has been criticized for funding groups like this, which support third world liberation struggles.

OPEN MEETING REPORT

GROUP: National Council of Churches

DATE: Tuesday TIME: 10 AM PLACE: Room 191
November 10, 1981

PROJECT OFFICER: Blackwell

NUMBER OF GUESTS: Dr. William Thompson, Stated Clerk, United
(Attach list) Presbyterian Church in the U.S.A.
Bishop Joseph Yeakel, United Methodist Church
Kara Cole, Administrative Secretary,

ADMINISTRATION PARTICIPANTS: Friends United Meeting
Rev. Hugh Smith, Secretary, Public Relations
Blackwell American Baptist International Ministries
June Leiper, head of NCCC, Washington
Jean Stockwell, Associate General Secretary
for Overseas Missions, NCCCUSA

SUMMARY:

These National Council of Churches leaders had returned from a "pastoral visit" to El Salvador. They were anxious to convince the Administration to withdraw support from the Salvadorian government and to force the Salvadorian government to enter into negotiations with the insurgents.

They expressed no concern that a failure of the Salvadorian government would result in a Marxist-Leninist regime there.

They said the reason why the Sandinista regime in Nicaragua is rapidly becoming Marxist-Leninist is that the U.S. has failed to give the Sandinistas the \$75 million they asked for.

It was a polite and at times cordial meeting, but these liberal church leaders have a foreign policy view diametrically opposed to that of this administration. For instance, their "human rights" concerns are directed only at anti-Communist regimes.

Bill Thompson, stated clerk, United Presbyterian Church in the U.S.A. disputed my statement that the people on Taiwan enjoy more human rights, personal freedom, and economic prosperity than do the people in mainland China. When I pointed out that the Red Chinese murdered millions of people, tried to exterminate entire social classes, and deny people education if their ancestors were landowners. Thompson said that he saw no moral difference between the regimes. He mentioned that a Presbyterian church leader in Taiwan has recently been put in jail.

STAFF:

We had attempted to get Roger Fontaine of the N.S.C. but he was unavailable. I agreed to forward their report of their El Salvadorian trip to Fontaine and to convey to him their request to meet with him personally.

file National Council of Churches

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Morton Blackwell

New York State COUNCIL OF CHURCHES, INC.

Albany Office
362 State St., Albany, New York 12210
(518) 436-9319

May 18, 1981

- Rt. Rev. Ned Cole
President
- Dr. Edward K. Perry, Bishop
Vice President
- Rev. Stephen Deckard
Secretary
- Mr. Donald Waful
Treasurer
- Dr. Jon L. Regier
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- Ms. Lucy C. Groening
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for Administration
- Rev. Ms. Elenora G. Ivory
Associate Director
for Public Policy
- Mr. Nader P. Maroun, Jr.
Associate Director
for Criminal Justice
- Dr. Hugh Nevin
Project Staff,
Higher Education

The Honorable Ronald Reagan
Washington, D.C.

Dear President Reagan:

A DECLARATION OF CONSCIENCE

THE NEW YORK STATE COUNCIL OF CHURCHES is charged with the responsibility "to address emerging public traditions of faith." It is this mandate for our public witness that compels us to issue this declaration of conscience in response to the truly seismic shifts in economic and social policy now taking place in our nation's capital. Whether these revolutionary changes represent a mandate of the people, as is claimed, is doubtful. In any case, we view with alarm the fact that such sweeping changes, reversing decades of hard-won social gains, are rushing towards enactment with little meaningful public debate or awareness of their potential harm to the moral and social fabric of our nation. In this declaration, we join with other people of conscience in an attempt to clarify the momentous and far-reaching moral issues that are at stake in the present debate.

What do we, as representatives of the communities of faith, see happening in Washington which fills us with profound moral misgivings? We see in the wholesale and indiscriminate cuts in over three hundred social assistance programs, with no regard for their effectiveness in meeting essential human needs, a headlong retreat from the constitutional mandate to "promote the general



A DECLARATION OF CONSCIENCE

PAGE 2

welfare." We see an alarming erosion of government commitment to the basic human rights of the neediest and most vulnerable members of our society; such rights as the right to full employment, the right to a nutritionally adequate diet, the right to equal justice under the law, and the right to equal educational advantage. These rights are threatened by the Reagan block grant approach which lumps together the services necessary for their protection and makes the survival of any one of them subject to the whim and political will of the individual states.

What we see also in the administration's economic proposals is an unconscionable scapegoating of the poor and the disadvantaged and a preferential treatment of the rich. Virtually all of the budget reductions are in areas which affect primarily those who are the most needy, while the so-called "social safety net" protects mainly those who are comfortably above the poverty line. While food stamps are being reduced and C.E.T.A., W.I.C., Legal Aid, and many other services for the poor are being dismantled, the well-to-do are being rewarded with tax breaks. Whatever economic sense it may or may not make, this attempt to heal our economic ills at the cost of widening the gap between the rich and the poor produces a morally repugnant equation which cannot be squared with God's requirement of social justice so clearly mandated in the teachings of Jesus and the prophets. And it can only exacerbate the ugly and growing divisions in our society along lines of class and race with their alarming potential for social unrest and violence.

People of conscience cannot fail to see the direct correlation between budget cuts which add to the sufferings of the poor and the biggest increase in our defense budget in peacetime history. Billions of dollars will be diverted from the meeting of urgent human needs to the further engorgement of an already bloated and wasteful military establishment. To gain public support from such a morally outrageous trade-off, the administration has been fanning the flames of cold war hysteria and anti-Soviet fears, thereby heightening the risks of war and the final holocaust.

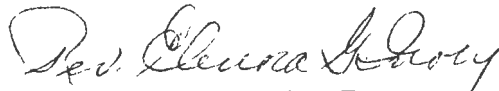
People of faith and conscience cannot remain silent in the face of such an immoral travesty. We must speak out with the moral perception and courage of a Dwight D. Eisenhower who, two months after he became President, said: "Every gun that is made, every warship launched, every rocket fired signifies, in the final sense, a theft from those who hunger and are not fed, those who are cold and are not clothed." "I was hungry, and you gave me no food." The theft of which

A DECLARATION OF CONSCIENCE
PAGE 3

Eisenhower spoke, today takes the form of a colossal embezzlement of the poor, as massive amounts of our national treasure are funneled into ever more exotic weapons system, giving the appearance but not the reality of enhancing our national security.

We are deeply troubled about what we see happening in America today. We see an increasingly selfish and myopic nation, concerned more and more about private gain and self-aggrandizement, and less and less about the public good and the sufferings of the needy and the minorities in our midst. We believe that as Christians and as churches called to make our witness in these fateful times, we must be in the vanguard of those calling our nation back to a new birth of compassion and a reclaimed vision of a fair and just society. We must challenge openly the growing trends towards national selfishness and irresponsibility. We must become more outspoken advocates than ever before for the powerless and the defenseless who today are the helpless pawns in a vast economic and political chess game over which they have no control.

Sincerely,


Rev. Elenora G. Ivory
Associate Director for
Public Policy

EGI:g

Following up the Joy of Caring seminar is People Plus, a program to teach people in local churches how to care for the handicapped. It addresses the most basic need of the handicapped—good, reliable, daily care. Its focus is on the able-bodied and their training in such things as exercise, special architecture, and even wheelchair maintenance. In a People Plus pilot program at nearby Grace Community Church, members are "assigned" a specific disability to sensitize them to the rigors of handicapped life. A session of trying to eat spaghetti while blindfolded or paralyzed or with tongue depressors taped to one's hands quickly points out the need for deep, biblical empathy. Joni Eareckson's artistic creativity appears to have carried over into teaching methods.

The success of the books, *Joni and A Step Further*, as well as the feature film about her accident and rehabilitation, has unleashed a continuing barrage of questions and letters. To deal with this, Joni and Friends are establishing a National Information Center to compile data for the handicapped on financial help, government aid, education, and rehabilitation. The staff also counsels through books, tapes, and films.

With its slogan of "Full Participation," the International Year of Disabled Persons gives Joni and Friends needed public exposure. She hopes that the year's emphasis on expanded educational opportunity, rehabilitation, the use of technology, and better employment will correct what she views as past "bad press" for the handicapped. There are about 35 million disabled in the United States; 450 million world-wide.

On a smaller scale, Joni and Friends declared May 3 as Handicapped Awareness Sunday. They made available a package for interested local churches, composed of a poster, a taped message from Joni, and suggested hymns and Scripture readings.

With interest in all these programs at a high level, Eareckson is not complacent. One concern is the high cost of special equipment for the handicapped and the apparent monopoly on it possessed by a few companies. Budget cuts by the Reagan administration are a threat that also cautions against complacency. Asked if the disabled constitute what the administration has called the "truly needy," she replies, "That remains to be seen, but I certainly hope so," adding that many of her disabled friends live well and independently because of government funds and programs.

Living at the center of all this activity has created something of a new handicap for Joni Eareckson—constant demands on her time, appeals for new books (some of which she has no interest in writing), speaking engagements, and art work. She also cites a need to "keep knocking myself off a pedestal." Although she feels that God has helped her overcome her paralysis as well as might be expected, her life is not free from other difficulties: "I worry that my teeth might fall out and I might not be able to paint any more." LLOYD BILLINGSLEY.

Another Adventist Professor Is Ejected for His Views

Another popular Seventh-day Adventist scholar has lost his job for holding views that are close to historic Protestantism and contrary to official Adventist positions. Smuts van Rooyen, assistant professor of religion at Andrews University, Berrien Springs, Michigan, resigned after he reportedly was told by the university administration that he could no longer teach at an Adventist institution because of the views he holds.

Last fall, church officials defrocked Desmond Ford, an author, popular lecturer, and a visiting professor at the Adventists' Pacific Union College in California, for his variant views on matters central to the Adventist faith (CT, Oct. 10, 1980, p. 76). Van Rooyen called his beliefs similar to those of Ford. He said if necessary most Adventist scholars believe what he and Ford do, but most are reluctant to speak about it because administrators hold the traditional church view.

Adventists believe that in 1844, in the words of church founder and prophetess Ellen White, Christ entered "the most holy place of the heavenly sanctuary." At that time, Christ began evaluating the lives of believers and blotting out the sins of those who are worthy, and therefore, salvation cannot be assured in this life. Said van Rooyen: "I believe Christ made all the provision necessary for salvation in A.D. 31" at his death on the cross, and thus salvation for believers is certain.

Ford, van Rooyen, and other dissenters say the sanctuary doctrine cannot be found in the Bible (although the church disagrees with them), and only exists in the writings of Ellen White. Adventists teach that she was inspired by God in the same way the

writers of Scripture were inspired. Van Rooyen and the other dissenters deny that, and they put her writings in a place distinctly second to the Bible. Ford says White never claimed inspiration for herself, and would be "horrified" at the ways Adventists have used her books.



Van Rooyen

presented an image problem for them, because I have high visibility, and I wouldn't confirm the traditional views of the church. When people asked me what I believed, I would tell them."

Van Rooyen did not have tenure at the university. He is a widely traveled speaker at Adventist church functions, and had returned to teaching just this spring following a two-year leave to work on a doctorate.

Joseph Grady Smoot, president of Andrews University, said there was no pressure on van Rooyen to resign. But he added he could not go so far as to say that van Rooyen's teaching contract would have been renewed had he not resigned.

Smoot disagreed with the assessment that most Adventist theologians, including those at Andrews, held views similar to Ford and van Rooyen. "I think they would be willing to say that Des [Ford] had identified some things in Adventist theology that need study, but they wouldn't necessarily concur with his conclusions." □

The National Council of Churches

Ecumenists Issue a Denunciation of Reagan's Policies

In a stinging rebuke, issued as a message to its members, the governing board of the National Council of Churches (NCC) last month claimed the Reagan administration is erasing "the vision of America as the model and embodiment of a just and humane society"—a concept that has "deep roots in religious faith and biblical images" and the work of "pilgrims and padres."

The NCC statement is entitled "The Remaking of America?" It contends that Reagan administration budget cuts in social programs, increased military spending, aggressive foreign policies, and stands on energy and environment have reversed 50 years of progress toward that goal.

In its place now, according to the NCC, is "an alternative vision" of private gain and militarism that "competes tenaciously for the nation's soul."

The 12-page statement was approved by the board, which has 266 delegates repre-

sented 32 Protestant and Orthodox Christian denominations, during one of their twice-yearly sessions earlier this month in Philadelphia's oldest Quaker meeting house.

The statement is unprecedented in the NCC's 31-year history. This is the first time the nation's largest ecumenical body has issued an overall critique of a new administration's policies and philosophies. The NCC "would be remiss in its responsibilities" if it did not object when it sees "practically everything [it stands for] overrun," explained NCC president M. William Howard at a press conference.

Reagan has the support of many Christians, some in NCC churches—a fact grudgingly noted by NCC officials—and the statement can be expected to raise the hackles of conservative adherents. But the message also provoked "more than nominal resistance," as one delegate put it, among the

board's own members in the work sessions and debate prior to adoption.

Some church members objected to the statement's style and content and tried unsuccessfully to send it back to committee for more work. Delegates opted instead to delete the list. There also were challenges to the historical and economic accuracy of the message.

Some delegates cited a strident anti-administration tone—softened in the adopted version—that created the impression that the Reagan people were responsible for trends that began before they came in, and which did not represent the views of many in NCC churches who voted for Reagan. Who are we talking to, the churches or Reagan?" asked one Pennsylvania Lutheran delegate.

Dissident delegates were put in "an untenable position": "We want to express concern, but not in the format or style of this document," said Elenie Huszagah of the Greek Orthodox Archdiocese of North and South America. But most delegates, including black church leaders concerned about the effect of Reagan policies on the poor, said the council must take a stand now.

"History must not say that in a time of crisis we did nothing," said Rev. Cecil L. Murry, an African Methodist Episcopal minister.

"There must be a strong Christian prophetic statement to the President that the administration is creating havoc in this land and other lands," declared Bishop Frank C. Cummings, also of the AME church.

"We represent *all* our constituents," said Cummings. "That includes the poor, disenfranchised, uneducated, and those without medical insurance. We need to be strong enough to stand up to the new administration."

Ironically, the NCC has no plans "at this time" to send a message formally to the White House, said Claire Randall, NCC general secretary. But member churches were urged to continue "public debate over national purposes and goals."

WILLIAM SHUSTER

North American Scene

About 200 members of the United Methodist churches in Peterborough and West Rindge, New Hampshire, left their denomination to form Trinity Evangelical Church earlier this month. Ron Pinard, who had pastored these two congregations, is now leading the new one. He and other members opposed alleged liberal trends in the UMC, as well as UMC congregations' payment of the denomination's World Service Apportionment, from which funds were contributed to certain leftist causes.

The U.S. Supreme Court this month upheld lower court rulings forbidding Philadelphia to use taxpayer's money to pay for the huge altar used during an outdoor mass led by Pope John Paul II on October 3, 1979. The city spent more than \$200,000

Cast Your Vote for CREATION or EVOLUTION



Jerry Falwell
Old-Time Gospel Hour

Where do you stand in this vital debate?

1. Do you agree with the "theories" of evolution that DENY the Biblical account of creation?
 YES NO
2. Do you agree that public school teachers should be permitted to teach our children as fact that they descended from APES?
 YES NO
3. Do you agree with the evolutionists who are attempting to PREVENT the Biblical account of creation from also being taught in public schools?
 YES NO

Answer and return today—Your vote urgently needed!

In return for your vote, I'll send you a FREE copy of "THE REMARKABLE BIRTH OF PLANET EARTH"—a 111-page book that gives overwhelming evidence in favor of creation.



FREE BOOK!

Dr. Jerry Falwell
The Old-Time Gospel Hour
Lynchburg, Va. 24514

Name _____

Address _____

City _____ State _____ Zip _____

Any contribution to this campaign is tax deductible and deeply appreciated!

CEC

Please return this Entire Ballot

MEMORANDUM

THE WHITE HOUSE
WASHINGTON

August 10, 1981

TO: MARTIN ANDERSON
FROM: MORTON BLACKWELL
VIA: ELIZABETH DOLE
RE: Controversy regarding IRS policies towards clergymen

Enclosed is a letter from N. Wesley Hanes of the Maine Council of Churches protesting an IRS ruling that deals with the taxing of clergymen.

Church leaders from across the political spectrum have been angered by recent IRS policies. I hope something can be done.

THE MAINE COUNCIL OF CHURCHES

P. O. Box 512

Auburn, Maine 04210

June 18, 1981

The Reverend Canon Joseph R. Bolger, M. Div.
Executive-Secretary

Tel. (207) 782-6405

President Ronald W. Reagan
The White House
Washington, D.C. 20500

Dear Mr. President:

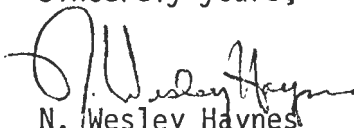
I am writing you on behalf of the Executive Committee of the Maine Council of Churches in regard to Rev. Rul. 80-110. This ruling, as you are aware, has the effect of impairing what seems to us to be an unwarranted increase of taxes for most all of our clergy. Conrad Teitell, to whom many clergy have looked for guidance in tax matters, suggests the ruling may be contrary to the intent of Congress.

While none of us claim expertise in tax matters, it does seem patently unfair to change the rules for reporting income, and say what has been right and proper for many years is now no longer acceptable. I refer, of course, to the continued designation of clergy as self-employed for the purpose of Social Security assessments, but now to be listed as employees without recourse to Schedule C for income tax purposes. We would maintain that there are legitimate professional business deductions which the use of Schedule C has allowed to be itemized and deducted. The net effect of Rev. Rul. 80-110 is to increase both Federal and State income taxes for clergy.

There are some among us who object to the employee designation as an attempt to re-define the relationship of clergy to the institutions they serve. While the way clergy arrange service with parishes varies from one denomination to another, it is never done in the way secular society employs its leadership, and would not seem to fit the general category of employee.

We would ask that you use your good offices to address what seems to us to be a serious injustice introduced into the tax system for no other reason than to collect additional taxes from clergy. We hope you will find our objections compelling, and assume a leadership role in redressing this wrong.

Sincerely yours,


N. Wesley Haynes
President

NWH:jcs

*National
Council of
Churches*

REPORT OF EL SALVADOR TRIP

*Sent to
Roger Fontaine
NSC*

11/13

A delegation sponsored by the National Council of the Churches of Christ in the U.S.A. visited El Salvador, from October 24 to 28, 1981. The members of the delegation were:

The Rev. Dr. James Andrews, Stated Clerk, Presbyterian Church in the United States.

Kara Cole, Administrative Secretary, Friends United Meeting.

The Rt. Rev. David Reed, Episcopal Church, Bishop of Kentucky.

Rev. Hugh Smith, Secretary, Public Relations, American Baptist International Ministries.

Dr. William P. Thompson, Stated Clerk, United Presbyterian Church in the U.S.A.

Bishop Joseph Yeakel, United Methodist Church, Bishop of New York West Area.

Staff: The Rt. Rev. J. Antonio Ramos, Associate Director of Caribbean and Latin America Office, DOM, NCCCUSA.

Mr. Mark Schomer, Church World Service Central America Representative.

The Rev. Dr. Eugene L. Stockwell, Associate General Secretary for Overseas Ministries, NCCCUSA.

The visit was a pastoral visit to the churches of El Salvador, intended to convey our identification with them in the current tragic suffering they and their nation are facing. The visit was intended also to assist us towards a deeper insight into the current reality of El Salvador in order that we as U.S. churches and people might respond more adequately to their needs.

In addition to many individual conversations, the delegation schedule included:

Sunday worship in the Roman Catholic Cathedral, First Baptist Church, Emmanuel Baptist Church, Episcopal Church and Lutheran Church of the Resurrection.

Visit with leadership of CREDHO, Episcopal Social Action agency.

Visit to San Jose de la Montana, Refuge for Displaced Persons.

Dinner with Student Christian Movement leaders.

Meeting with leadership of Emanuel Baptist Church.

Meeting with Socorro Juridico, A Roman Catholic Legal Aid organization.

Conversation with Dr. Ricardo Stein, Professor at Central American University.

Meeting with ASESAN, an ecumenical humanitarian relief agency.

Meeting with the Human Rights Commission.

Meeting with the Committee of Mothers and Relatives of Disappeared persons.

Meeting with Lutheran Church of the Resurrection leadership.

Dinner with Ambassador Deane Hinton, U.S. Ambassador to El Salvador along with four senior Embassy staff members.

Meeting with Baptist Association leadership.

Conversation with Society of Jesus Leadership.

- Meeting with Roman Catholic Apostolic Administrator Msgr. Arturo Rivera y Damas, together with Msgr. Ricardo Urioste, Vicar General of the Archdiocese, and Father Fabian Amaya.
- Meeting with pastors of several Pentecostal and evangelical denominations related to CESAD, a humanitarian relief agency, including the representative in El Salvador of the United Bible Societies.

Of necessity the delegation's visit was brief. We do not claim to have achieved a complete understanding of the complex facets of the El Salvador situation, or of the Christian community in that land. Inevitably every view of El Salvador is partial. We are conscious of the fact that we talked to only a limited number of persons, and we were not able to travel outside the capital city. We feel impelled to report some things we heard and make some recommendations to the NCCCUSA Governing Board.

Certain themes were repeatedly expressed to us:

A. Regarding the current situation in El Salvador

1. El Salvador is a nation in which death is a pervasive and immediate reality. Assassinations, bombings, executions, disappearances, hunger, the destruction of communities, the dismemberment of economic and social life at their very roots --- all these and more are part of daily life. The people live in agony. Unspeakable suffering is everywhere.
2. The situation in El Salvador is deteriorating. Since October 15, 1979, when a military Junta overthrew the presidency of General Carlos Humberto Romero, the increased dominance of the military and increased guerrilla activity have been accompanied by widespread terror throughout the country. We heard repeatedly of governmental decrees issued during the last two years which, as one observer stated, progressively reduced the "political space" in the nation to a point where rational political processes are impossible and legal redress for criminal and civil wrongs is virtually unavailable.
3. The violation of human rights is commonplace and constant. The legal system is practically inoperative. Investigation of murder, torture and major violations of persons and property, is not forthcoming. The grossest excesses go uninvestigated and unpunished. The fate of most persons is left to the whim of the military, paramilitary and security forces. We heard widespread agreement that by far most of the violence directed against persons, as contrasted with sabotage and property damage, is perpetrated by government forces, or by forces in whose activities the government acquiesces.
4. The role of the United States in El Salvador is discussed everywhere. We heard repeated calls for the U.S. to withdraw its military and economic aid, which many believe prolongs repression and suffering. One observer said, "By prolonging the conflict the U.S. is causing the development of the very kind of government in El Salvador that it fears the most." We heard calls for the cessation of all outside support of the warring parties, whether from the U.S. or from socialist nations. Nevertheless, the

massiveness of U.S. support is singled out over and over again for particular objection, though the U.S. Ambassador urges even greater U.S. assistance. The people of El Salvador want to be free to solve their own problems without outside pressures.

5. We heard great concern for people displaced within El Salvador by military operations of all parties, as for refugees outside the country. Once outside the country it is felt refugees have at least a chance of aid from international governmental and private agencies; however, within El Salvador the plight of displaced peoples, of whatever political complexion, is inadequately perceived and addressed by public or private agencies. Resources are needed inside El Salvador to assist these suffering persons and communities, and such resources will have to come from outside El Salvador.

B. Regarding the Christian churches in El Salvador

1. The Christian churches in El Salvador playing a constructive role in the present situation --- in analysis of the current reality and its root causes, in the provision of spiritual and legal assistance, in furnishing humanitarian aid to the suffering and in the search for a just and peaceful political and social order.
2. The Roman Catholic Church is under increasing attacks, misrepresenting its work and threatening physical harm and even death to clergy and lay leadership alike. The campaign has been stepped up during the past month.
3. All Christian churches in El Salvador, despite immense difficulties which include the assassination, disappearance, and imprisonment of leaders and members of many congregations, are witnessing magnificently to the Lordship of Jesus Christ. Adversity has driven them to the roots of the Gospel. The churches' ministry --- prophetic and pastoral, challenging and compassionate, reflective and reconciling --- takes on a compelling immediacy. We were impressed by the youth of many of the church leaders, and by the prominence of lay persons in the churches' witness. The unbiblical dichotomy between evangelization and social witness is resolved as the needs of the nation elicit a powerful ministry for justice and reconciliation. We thank God for the Christian community of El Salvador, and we believe it calls us to a more relevant witness in the United States, a witness of Biblical and theological depth in which we too often we fail to engage. In El Salvador it is evident that the Gospel of Jesus Christ is indeed redemptive and liberating.
4. The Christian churches of El Salvador do not just talk about cooperation; they live it. Evangelical groups are working with CARITAS, a Roman Catholic agency. Baptists cooperate closely with Roman Catholics in ASESAN, the relief agency which the World Council of Churches and Church World Service support. The Student Christian Movement membership cuts across denominations.

5. Amazingly, many churches seem to be revitalized by current suffering and persecution. In some churches membership is growing. The congregations we visited were well attended. In the Roman Catholic church persons seeking Christian Vocations are growing in number.
6. The martyrdom and memory of the late Archbishop Oscar Arnulfo Romero is a powerful force of inspiration and example for the Christians of El Salvador, Protestant and Roman Catholic alike, referred to constantly. We give thanks for his remarkable ministry to the church and the nation, focussed primarily on the poor and the oppressed.

C. Regarding the future of El Salvador

1. There is widespread belief that the El Salvador situation will continue to worsen in the immediate future. The governing Junta, with U.S. support, aims for a military solution, which still is thought by them to be obtainable despite the current military situation.
2. The election of delegates to a Constitutional Assembly, proposed for March, 1982 by the present Junta, is widely rejected as a formula for improvement of the political situation. Conditions for a representative election are not currently present. Even the U.S. Ambassador, in a press interview on October 27, stated that at present the conditions for such elections do not exist, though he hoped that possibly they might exist five months from now. We heard little or no hope for a political resolution along these lines; on the contrary, there was much rejection of this proposed political process.
3. We heard a strong call for dialogue or negotiation between the contending forces in El Salvador. Currently the Junta, with U.S. support, rejects dialogue or negotiation with representatives of the forces opposed to the government. The attitude of the U.S. government is key to the development of a dialogue or negotiation process. We are aware of some recent initiatives in the U.S. Senate which might encourage the negotiation or dialogue, and these hold out some promise of movement in a positive direction. Repeatedly we heard of the sheer tiredness of the people of El Salvador, their sense of helplessness, their revulsion at the continuing death and suffering, and their hope that military confrontation and repression will end. Face to face dialogue and negotiation, to which representatives opposed to the government say they are open, is thought by many to offer some hope in what now is seemingly intractable military confrontation.

In the light of our experience in El Salvador, we make the following recommendations to the NCCCUSA Governing Board at its meeting in Cleveland, Ohio, on November 4-5, 1981:

Recommendations to the churches:

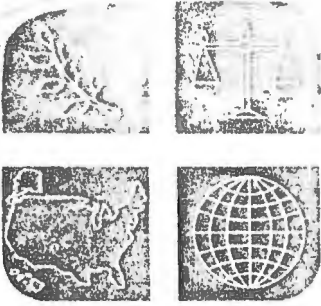
1. We urge the Governing Board, its members denominations, and related ecumenical bodies and their congregations and members, to pray for the suffering people of El Salvador, and for a prompt, peaceful and just resolution of the conflict in El Salvador.
2. We urge the Governing Board, its member denominations and related ecumenical bodies, to continue and increase the provision of humanitarian assistance to the people of El Salvador and to refugees from that nation. In particular we urge greater support be channeled to meet the needs of persons displaced by military operations of the contending parties who are victims of the war and repression, inside El Salvador itself. We believe Church World Service offers an excellent channel for such ecumenical support.
3. We urge the Governing Board, its member denominations and related ecumenical bodies, to provide increased information to church members and the public at large regarding the present situation in El Salvador --- its history, the issues at stake, the suffering of the people, the role of the churches, and the possibilities for a just resolution of the conflict in the near future. The plight of undocumented refugees from El Salvador who have come to the United States should receive special understanding and attention. We urge that insofar as possible the views of Christian church constituencies in El Salvador be communicated widely.
4. We urge the Governing Board, its member denominations and related ecumenical bodies, to support the efforts of international organizations, both ecclesiastical and secular (such as the World Council of Churches and Amnesty International, and the NCCCUSA Human Rights office) which endeavor to publicize the status of human rights violations in El Salvador on the basis of reliable evidence, thus to keep the light of international concern focussed on El Salvador.
5. We urge the Governing Board, its member denominations and related bodies to press upon the government of the United States the recommendations listed below.

Recommendations to the government of the United States:

1. We urge the government of the United States to seek a negotiated solution, rather than a military solution, to the conflict between the contending parties in El Salvador which might in time provide the just conditions necessary for fair and representative elections in that country.
2. We urge the government of the United States to afford political asylum or some special temporary status for refugees who flee El Salvador to the United States.
3. We urge the government of the United States to provide increased assistance to international organizations that help to meet the needs of Salvadorean refugees in other countries of this hemisphere.

4. We urge the government of the United States to take diplomatic initiatives to effect the termination of military assistance to all groups in El Salvador. In particular, we urge our government to terminate its present policy of providing military and economic assistance to the governing Junta of El Salvador.

(The Governing Board of the National Council of the Churches of Christ in the U.S.A., meeting in Cleveland, Ohio, November 5, 1981, approved as its own the above recommendations to the churches and to the United States government on pages 5 and 6.)



NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

DIVISION OF OVERSEAS MINISTRIES

475 Riverside Drive, New York N.Y. 10115 Cable: Dominicus
M. William Howard, President Claire Randall, General Secretary

Eugene L. Stockwell
Associate General Secretary
for Overseas Ministries
(212) 870-2175

Paul F. McCleary
Associate Secretary
(212) 870-2257

December 8, 1981

Mr. Morton Blackwell
Old Executive Office Building
17th Street and Pennsylvania Ave. N.W.
Washington, D. C., 20510

Dear Mr. Blackwell

On behalf of the delegation of the National Council of Churches that was privileged to meet with you on November 10, following our return from a trip to El Salvador, I want to thank you very much for the kindness you showed us in sharing both time and thought regarding the position of our nation in relation to El Salvador.

As we talked with you and others in Washington that day we sensed an openness to hear what we wanted to present and though at some points there may have been disagreements we were extremely appreciative of the opportunity you helped provide.

It has been about a month now since we met you and we have been following carefully recent developments in relation to El Salvador and the wider Central America area. We would urge consideration of the viewpoints we expressed to you in the hope that soon the El Salvador war may end and there may be a return to a reasonably peaceful political situation there.

Again, many thanks for your courtesies to us.

Cordially yours,

Eugene L. Stockwell
Associate General Secretary

ELS/dg
cc: Jane Leiper

Credibility

China Takeover

Nicaragua - Marxist L

- midnight ar rests

- shutting off newspapers

Cambodia - roughly half killed in class extermination

Afghanistan -

Mozambique -

Ethiopia -

What if Castro intervenes

Au Kossaden says not right conditions for elections

Kova Kohl - Friends

Gene Stowell Ass. Gen. Sec. -

Bob J. Yackel - Member

Bill Thompson - Stated Clerk U. Presbyterian

Hugh Smith - Am. Baptist

Gene Laper - Wash. of West

OCT 24-28 - solidarity

press for negotiations - achievable resolutions

- military situation not going to
solve.

Ambassador

National Council of
Churches
THE WHITE HOUSE
WASHINGTON

Left → Kara Cole -
Adm. officer
Friends United

Jan Stockdale
Assoc. Gen. Sec'y
overseas mission

Bishop Joseph Gaebel -
Synucus -

Bill Thompson - Past
Presby. - Clerk - ^{Pres} ^{piece}

Hugh Smith
Amer. Bapt. - overseer
Yune Leiper - head Wash. off
NC

THE WHITE HOUSE
WASHINGTON

El Salvador.

Oct. 22-28 -
pastoral visit -
received warmly by
Christians there -
met w/ relief agencies
receiv. by US ambas.

policies of U.S. govt
contrary to people
of E.S. -
need to open
negotiations -
military solution
not going to solve -

insurgents -
not charact. as
Communists -

accords to people
there →

Morton - Said that
if Carter had been
elected, would be
a Marxist regime today

THE WHITE HOUSE
WASHINGTON

Morton -

where can we
get stability

end result -
leftist regime -

history has not
always shown

Communists there -

They say cannot
continue a military
situation ->

Sandinista -
Nicaragua -
Sending troops over -
w/ Cuba

if we finance
troop build up in
El. Sal., then
possibly the Comm.
will do the same -
they want military
build up to stop -
Pres. not going to
win a victory
there - w/ military

THE WHITE HOUSE
WASHINGTON

They say all that
build up we'll do
is to protract the
struggles—

They want us to
encourage the
falling before the
March election—

perception of the
people—
U.S. military are

the assassins —
no other foreign
presence —

Morton says there
are Nicarag. there

They were told
no opposition
allowed in E. S. newspapers
and people had
so much faith in
the huentos — now
they are disillusioned

They ask

THE WHITE HOUSE
WASHINGTON

Who is real g'at
there -

Ducate ?

Army ? Garcia ?

idea that U.S. is
aligned w/ the military -

Garcia will
rise + fall on U.S.

This is perception of
people there

we are caught -
we are denying
our true beliefs
by supporting
Khrushchev -

we are becoming
Castro of C.S. -

the country is
becoming unworkable -
moral implications
for our country -
can we deal w/
this?

THE WHITE HOUSE
WASHINGTON

They feel that the
insurgents have the
support of the
vast majority of the
E.S. people -

Johnson says -
highly unlikely that
U.S. govt will send
troops ↗

REQUEST FOR APPOINTMENTS

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

Please admit the following appointments on November 10, 1981, 19

for Morton C. Blackwell of Public Liaison :
(NAME OF PERSON TO BE VISITED) (AGENCY)

YENKEL, Joseph
THOMPSON, William T.
COLE, Kara
STOCKWELL, Eugene
SMITH, Hugh
LEIPER, Jane

*National Council of
Churches*

MEETING LOCATION

Building OEOB

Requested by SHORTLEY

Room No. 191

Room No. 191 Telephone 2657

Time of Meeting 10 A.M.

Date of request NOV. 9

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