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REMARKS BY
HONORABLE JOHN LEHMAN
SECRETARY OF THE NAVY
CHAPEL OF FOUR CHAPLAINS
PHILADELPHIA, PENNSYLVANIA
SUNDAY, 7 MARCH 1982

Religious - General

TODAY WE DO MORE THAN HONOR THE MEMORY OF THE GREAT SACRIFICE MADE BY THESE MEN OF GOD, THE HEROIC FOUR CHAPLAINS. WE ALSO HONOR THEIR SPIRIT OF PATRIOTISM, A SPIRIT THAT SEES NO CONTRADICTION BETWEEN SERVING GOD AND SERVING IN THE DEFENSE OF OUR NATION, IN TIME OF PEACE OR WAR. THEY KNEW THAT THE GREAT TRADITIONS OF THE FAITHS THEY REPRESENTED HAVE ALWAYS VIEWED AS HONORABLE THE DEFENSE OF HUMAN VALUES AND FREEDOMS -- AS THE THREE ALTARS BEAR SILENT BUT VIGILANT WITNESS. THIS GREAT SPIRIT CAN BE SUMMED UP IN THE TRADITIONAL AMERICAN PHRASE "FOR GOD AND COUNTRY." IT IS A PHRASE THAT HAS ALWAYS BEEN CLOSELY TIED TO DUTY AND HONOR.

I BELIEVE THAT THIS SPIRIT HAS BEEN SHARED BY THE VAST MAJORITY OF MEN AND WOMEN WHO -- DOWN THROUGH HISTORY TO THE CURRENT DAY -- HAVE DEDICATED THEIR LIVES TO GOD AND TO THEIR FELLOW MEN THROUGH RELIGIOUS VOCATION. WE CAN BE THANKFUL THAT, IN THEIR TIME, THEY DID NOT SUPPORT THE KIND OF PACIFIST IDEOLOGY THAT HAS -- MOST UNFORTUNATELY -- NOW CAPTURED A SMALL AND IDEALISTIC BUT VOCAL MINORITY WITHIN THE RELIGIOUS COMMUNITY. THAT WISER MAJORITY NEVER CALLED UPON THEIR COUNTRYMEN TO LAY DOWN THEIR ARMS IN THE FACE OF THE TOTALITARIAN ADVANCE. TODAY, I AM SORRY TO SAY, THAT CALL IS BEING ISSUED BY A FEW OF OUR COUNTRYMEN.

THEY DID NOT URGE OTHERS IN THE CLERGY AND THE SOULS IN THEIR CARE TO STOP BUILDING THOSE WEAPONS THAT ALONE STAND BETWEEN FREEDOM AND SLAVERY FOR OUR NATION AND ITS ALLIES -- WEAPONS WHOSE SOLE PURPOSE IS TO DEFEND OUR VALUES AND WAY OF LIFE. SUCH URGING IS NOW TAKING PLACE.

TODAY WE ARE TOLD BY A FEW RELIGIOUS SPOKESMEN THAT EVEN POSSESSION OF NUCLEAR ARMS BY THE UNITED STATES IS A GRAVE EVIL. BUT ALL THE EVIL SEEN IN THEIR LIFETIMES WOULD PALE BESIDE THE EVIL THAT OUR UNILATERAL DISARMAMENT WOULD INEVITABLY PRODUCE IN THIS COUNTRY AND THROUGHOUT THE WORLD.

WE ARE TOLD THAT OUR EFFORT TO ARM OTHER NATIONS SO THEY MIGHT BETTER RESIST COMMUNIST AGGRESSION IS SOMEHOW IMMORAL. I ASK, WHERE IS THE MORALITY IN POLAND -- IN AFGHANISTAN -- IN ETHIOPIA, CAMBODIA, VIETNAM -- IN HUNGARY, CZECHOSLOVAKIA, AND INSIDE THE SOVIET UNION? CAN WE EXPECT MORALITY -- OR JUSTICE -- OR RESTRAINT -- FROM A GODLESS IDEOLOGY? NO, WE CANNOT. HISTORY HAS PROVEN THAT. WHAT WE CAN EXPECT IS OPPRESSION, POWER, AND PRECIOUS LITTLE MERCY.

THOSE VOICES CALLING FOR UNPREPAREDNESS AND NAKED TRUST REFER TO THEMSELVES, NAIVELY I BELIEVE, AS "THE CHURCH OF PEACE." WHAT THEY ARE CALLING FOR WOULD PRODUCE NOT ONLY WAR -- BUT THE EVENTUAL LOSS OF ALL FREEDOMS FOR ALL MANKIND -- RELIGIOUS FREEDOM INCLUDED.

PEACE IS NOT THE RESULT OF UNILATERAL DISARMAMENT. IT NEVER HAS BEEN. AND IT NEVER WILL BE. PEACE DOESN'T JUST HAPPEN; IT MUST BE FORGED. PEACE MUST BE MADE. THAT IS WHY THE BIBLE SPEAKS OF "PEACE-MAKERS." BLESSED ARE THE PEACE-MAKERS. THIS REFERS NOT MERELY TO THOSE WHO SPEAK THE WORDS OF PEACE BUT ALSO -- AND WITH EQUAL APPROPRIATENESS -- TO THOSE WHO TAKE ACTION TO PRESERVE PEACE. EVEN THOSE OF US WHO STRONGLY AGREE THAT OUR JUDEO-CHRISTIAN TRADITION NOT ONLY ALLOWS BUT, AT TIMES, DEMANDS THE ABILITY AND WILLINGNESS TO USE FORCE TO PROTECT OUR MOST PRECIOUS HUMAN VALUES, HAVE NOT BEEN ENERGETIC ENOUGH. WE HAVE TAKEN TOO MUCH FOR GRANTED. WE HAVE STOOD BY SILENTLY WHILE VOCAL ADVOCATES OF UNILATERAL DISARMAMENT ON THE PART OF THE UNITED STATES HAVE SOUGHT TO CAPTURE PUBLIC ATTENTION -- AND BEEN LIONIZED BY THE MEDIA.

IN A PARTICULARLY TASTELESS EXAMPLE OF THIS UNFORTUNATE TREND, THE CATHOLIC BISHOP OF SEATTLE PUBLICLY CALLED OUR NEW NAVAL SUBMARINE BASE AT BANGOR, WASHINGTON "AN AMERICAN AUSCHWITZ." SUCH AN IGNORANT AND REPUGNANT STATEMENT ILLUSTRATES HOW FAR THE ABUSE OF CLERICAL POWER HAS BEEN TAKEN BY A FEW RELIGIOUS LEADERS. THERE IS, I BELIEVE, SOMETHING DEEPLY IMMORAL IN THE USE -- OR MISUSE -- OF SACRED RELIGIOUS OFFICE TO PROMULGATE EXTREMIST POLITICAL VIEWS.

I FULLY RECOGNIZE THAT PACIFISM IS AN ASPECT OF THE RELIGIOUS TRADITION WE HONOR TODAY. BUT IT IS ONLY ONE ASPECT OF THAT TRADITION, AND HISTORICALLY IT HAS NEVER HELD THE PREVAILING VIEW IN DETERMINING MORAL QUESTIONS OF WAR AND PEACE.

"IN RESPONDING TO CRITICISMS ON THE NAMING OF THE NUCLEAR SUBMARINE CORPUS CHRISTI; I "EXPRESSED MY CONCERN WITH THE THEME THAT ... NAVAL SHIPS AND EVEN MILITARY SERVICE WERE CONSIDERED SOMEHOW PROFANE. I POINTED OUT THAT COMMANDERS AND CREWS OF OUR NAVAL VESSELS RECOGNIZE FULLY THAT THEIR ESSENTIAL MISSION IS TO KEEP THE PEACE -- AND THAT IT IS VITALLY IMPORTANT THAT ALL AMERICANS REMEMBER THE HUMANISTIC VALUES OF PEACEKEEPING."

WHAT IS NEEDED TODAY, MORE THAN EVER, IS A FIRM REAFFIRMATION OF THE GREAT RELIGIOUS TRADITION THAT HAS ALWAYS SUBTENDED OUR WILLINGNESS TO DEFEND OUR JUDEO-CHRISTIAN WESTERN VALUES. WE MUST REALIZE -- AND REMIND OUR FELLOW COUNTRYMAN -- THAT THIS FASHIONABLE PACIFISM WE SEE AND HEAR TODAY -- AS WELL-INTENDED AS IT MAY BE -- CANNOT AND WILL NOT LEAD TO PEACE. TO DISARM BEFORE A TOTALITARIAN AGGRESSOR DOES NOT LEAD TO PEACE. MORE OFTEN, AS HISTORY TEACHES, IT LEADS TO WAR. IN THE PAST, IT LEAD TO DEATH CAMPS AND PERSECUTION -- TO A VERY REAL AUSCHWITZ AND THE GULAG -- TO THE KATYN FOREST, AND TO THE VIETNAMESE BOAT PEOPLE.

WHENEVER AND WHEREVER THE VOICES THAT WOULD UNILATERALLY DISARM US ARE HEARD, I AM CONCERNED AS A CATHOLIC AND AS A CITIZEN THAT THEY HAVE NOT UNDERSTOOD THE CLEAR WORDS OF THE POPE AND HIS SECRETARY OF STATE ON THIS IMPORTANT SUBJECT.

THIS COUNTRY MUST REMAIN ARMED TO INSURE PEACE. IN THIS BITTERLY CONTESTED, TURBULENT WORLD, WE ARE BOTH FOCUS AND RALLYING-POINT FOR THOSE WHO WOULD BE FREE -- AND FOR THE HIGHEST EXPRESSIONS OF INDIVIDUAL, POLITICAL, AND RELIGIOUS THOUGHT.

AMERICA IS THE CHIEF PART OF WESTERN JUDEO-CHRISTIAN CIVILIZATION. FOR THIS REASON WE MUST HAVE THE COURAGE TO SPEAK OUT AND REAFFIRM THE GREAT RELIGIOUS TRADITIONS THAT SUPPORT OUR DETERMINED EFFORTS. SHOULD WE NOT SPEAK OUT, WE MAY WAKE UP ONE MORNING AND FIND WE HAVE LOST A WAR OF PROPAGANDA WAGED AGAINST A STRONG AMERICAN DEFENSE, A WAR OF IDEAS PUT FORWARD BY A ZEALOUS, UNINFORMED, AND UNREPRESENTATIVE MINORITY IN THE NAME OF VALID RELIGIOUS VALUES INVALIDLY APPLIED. THE LEARNED JUSTICE LOUIS BRANDEIS ONCE SAID, "THE GREATEST DANGERS TO LIBERTY LURK IN INSIDIOUS ENCROACHMENT BY MEN OF ZEAL AND WELL-MEANING, BUT WITHOUT UNDERSTANDING." IT IS OUR RESPONSIBILITY -- THAT OF EACH AMERICAN -- TO SPEAK OUT, AND TO SEE THIS DANGER CONTAINED. WE MUST DEMONSTRATE THAT OUR DEEPEST AND MOST PROFOUND RELIGIOUS BELIEFS AND VALUES ALLOW US TO SAY -- NO ... THEY DEMAND THAT WE SAY -- THAT WE ARE DETERMINED TO ARM OUR NATION SO THAT FREEDOM WILL NOT BE CRUSHED.

WHEN I BECAME SECRETARY OF THE NAVY I TOOK A SOLEMN VOW TO PROTECT AND DEFEND THE CONSTITUTION OF THE UNITED STATES. MY OATH WAS GIVEN BEFORE MY FELLOW COUNTRYMAN -- AND IT WAS GIVEN BEFORE GOD. I DO NOT TAKE THAT OATH LIGHTLY. AND I DISAGREE VEHEMENTLY WITH THOSE WHO WOULD SUGGEST THAT RELIGIOUS VALUES SHOULD FORCE ME TO FOLLOW POLICIES OF UNILATERAL DISARMAMENT WHICH WOULD MAKE MOCKERY OF THAT VOW. I SEE NO CONFLICT BETWEEN MY DUTY AND MY RELIGIOUS BELIEFS. TO THE CONTRARY -- MY RELIGIOUS BELIEFS PROVIDE VITAL INSPIRATION TO MY EFFORTS.

TODAY, TOMORROW, AND ON INTO AMERICA'S FUTURE, LET US JOIN TOGETHER IN REAFFIRMING THOSE RELIGIOUS TRADITIONS THAT ALONE GIVE OUR DEFENSE EFFORTS MEANING AND VALUE -- AND A SENSE OF HIGHER PURPOSE. LET US TAKE PAINS TO REMIND A NEW GENERATION THAT "GOD AND COUNTRY" IS A RELIGIOUS AS WELL AS PATRIOTIC PHRASE, AND THAT THE DEFENSE OF FREEDOM IS A POSITIVE AND PROPER ACT IN THE EYES OF THE ALMIGHTY.

WE ARE NOW EMBARKED IN WASHINGTON ON A NEW BUDGET CYCLE FOR 1983. AS ALWAYS, OUR DEMOCRATIC PROCESS WILL ENSURE A LENGTHY AND COMPLEX DEBATE. THE RESULT WILL UNDOUBTEDLY BE THE BALANCED EXPENDITURE OF SCARCE NATIONAL RESOURCES TO PROVIDE EQUITABLE SERVICES TO ALL AMERICANS. IF SPECIOUS ARGUMENT BY A FEW UNINFORMED AND OVERLY IDEALISTIC RELIGIOUS LEADERS BIAS THIS PROCESS TO THE DISFAVOR OF NATIONAL DEFENSE, THE RESULT COULD BE GRAVE. THE CURRENT BALANCE OF POWER IN THE WORLD IS NOT THAT FAVORABLE TO THE INTERESTS OF OUR NATION -- AND THE TRENDS, GIVEN SOVIET GROWTH AND ADVENTURE, ARE OMINOUS. IN THIS DECADE, AMERICA MAY WELL BE SEEING ITS LAST CHANCE TO BECOME STRONG AGAIN AND DETER FUTURE INCURSIONS AGAINST US. I AM PLEDGED TO SEE THAT WE DO NOT LET THIS CHANCE PASS.

WE AMERICANS ARE PROUD OF OUR FREEDOM, OF OUR HISTORY, AND OF OUR EFFORTS TO FURTHER SELF-DETERMINATION THROUGHOUT THE WORLD. THROUGHOUT AMERICA'S TWO CENTURIES, OUR IDEALISM -- WHEN PROPERLY FOCUSED -- HAS CONSISTENTLY PROVIDED BENEFIT TO MANKIND. WITHIN THIS DECADE, AMERICA WILL REVERSE PAST TRENDS THAT HAVE WEAKENED HER -- AND WILL AGAIN BE SUFFICIENTLY STRONG TO INFLUENCE WORLD EVENTS FOR THE PROFOUNDLY HUMANE CAUSES OF FREEDOM AND JUSTICE.

AMERICA SHOULD ALSO BE PROUD OF THE GREAT HEALTH AND
VITALITY OF RELIGION -- OF ALL RELIGIONS -- IN OUR LAND.
ONE OF THE KEYS TO OUR NATIONAL SUCCESS IS TO REMAIN THE
GOD-FEARING AND GOD-TRUSTING PEOPLE WE HAVE ALWAYS BEEN.
"IN GOD WE TRUST" IS NOT A HOLLOW NATIONAL SLOGAN. IT IS,
FITTINGLY, THE ACKNOWLEDGMENT THAT AMERICANS HAVE ALWAYS BEEN
PROFOUNDLY AWARE OF THE ULTIMATE ORIGIN OF ALL THEIR NATIONAL
BLESSINGS -- AND OF THE CONSIDERABLE KINDNESSES WE ENJOY IN
GEOGRAPHY, HISTORY, RESOURCES, AND THE CHARACTER OF OUR PEOPLE.
LET IT ALWAYS BE SO.



ALERT

Protecting, preserving & promoting the Christian home, school and church in America.

William Billings, Editor

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FEBRUARY 1982

Reagan Sends "Church Regulation Bill" to Congress

The most dangerous piece of legislation ever, relating to church-state separation, is on its way to passage by the United States Congress. Unless Christians respond immediately, religious freedom as we know it will die in America.

Responding to pressure from Sen. Ted Kennedy and Speaker of the House Tip O'Neil, President Reagan has sent to Congress a proposed bill which would give the Internal Revenue Service broad new powers to tax, review and regulate churches which maintain Christian schools. The legislation was hastily drafted after a fully orchestrated media outcry condemning the Reagan Administration's reversal of longstanding IRS "anti-discrimination" policy which has resulted in the revocation of the tax-exempt status of approximately 100 private schools.

Reagan believed, and rightly so, that the IRS had exceeded its legitimate authority in denying these schools the same tax-exempt status given other charitable or educational organizations. The media immediately attempted to brand Reagan as a racist, however, and argued that he was rewarding and condoning segregated schools. Reagan responded by announcing that his intentions were misunderstood. What he wanted to do, he said, was give Congress an opportunity to speak on the matter. He apparently did not understand that Congress has already spoken. As recently as last year, the House and Senate voted overwhelming approval of an appropriations amendment (sponsored by Reps. Bob Dornan and John Ashbrook) which prohibited the IRS from taking any action against religious schools which would result in the loss of their tax-exempt status.

In proposing this new legislation, Reagan is not only reversing the Ashbrook/Dornan amendments, but he is giving the IRS the power to tax, thus destroy, churches and schools whose doctrines, beliefs or practices conflict with "public social policy." The policy specifically addressed in

the bill is racial discrimination. Discrimination on the basis of race is repugnant to true Bible-believing Christians everywhere. No one denies that the federal government has a responsibility to protect the civil rights of all its citizens - black, white, male, female, young or old. However, that is not the issue being addressed in the proposed Reagan bill. The issue is: Can the federal government regulate and tax a church simply because that church's beliefs conflict with "society's" beliefs? If that premise is accepted, it could be argued that the federal government may regulate and tax a church which prohibits women from assuming positions of leadership in its assembly. Certainly that practice, commonly held in Protestant and Catholic churches, violates the "ERA mentality" currently so popular with the Congress and the Courts. And what of homosexuality? Should homosexuality become "socially acceptable," could not Congress insist the IRS revoke the tax exempt status of churches which refuse membership to homosexuals? If Reagan's bill becomes law, the precedent will be set; government can indeed control the church. Daniel Webster warned years ago that, "the power to tax is the power to destroy."

Underlying the arguments presented by those supporting the President's bill is the assumption that tax exemption is a federal subsidy. If that is true, then the government has been subsidizing churches, labor unions, and charitable organizations for decades. That is simply not the case. Tax-exemption is not a "gift" Congress can give churches. The fact is, "We, the people" have never given Congress the authority to tax churches. The church belongs to God. Will Caesar tax God?

In this Alert, we examine the text of the proposed "Church Regulation Bill." Please study it carefully. There are several avenues of action we as Christians must take. I encourage you to share this information with others. God help us all to do our part.

Additional copies of this issue of Alert are available at \$20.00 per hundred. Make check payable to NCAC.

Specific objections to the "Church Regulation Bill"

A

The bill refers not just to the school, but the organization (i.e., the church) that sponsors the school.

B

The bill would require constant supervision by IRS of every administrative decision made by church schools - including selection of cheerleaders, curriculum, textbooks, and affirmative action programs. It clearly fosters excessive entanglement between government and religious schools.

C

Discriminates between religions, clearly establishing a preference for non-"discriminating" religious beliefs. This is a horrible precedent in violation of historical law which holds that "government" knows no heresy and prefers no orthodoxy." It does not accommodate sincerely held religious belief relating to race.

D

Denies First Amendment right of association to contributor, even though the taxpayer does not subscribe to the "offensive" policy of the non-tax exempt institution.

E

The use of the word "policy" is fraught with a multitude of meanings and is unconstitutionally vague.

F

This ex post facto law is retroactive; that is, churches could be required to pay taxes for the last twelve years. Contributions made to the church over the last twelve years could be disallowed, and the individual held responsible for back taxes.

A B

(S2024

To amend the Internal Revenue Code of 1954 to provide for the inclusion of contributions maintaining schools with racially discriminatory policies.

Be it enacted by the Senate and House of Representatives in Congress assembled,

SECTION 1. DENIAL OF TAX EXEMPTIONS WITH RACIALLY DISCRIMINATORY POLICIES.

Section 501 of the Internal Revenue Code of 1954 is amended by redesignating subsection (j) as subsection (k) and inserting the following:

"(j) ORGANIZATIONS MAINTAINING RACIALLY DISCRIMINATORY POLICIES. --

A "(1) IN GENERAL. -- An organization that is an exempt organization (other than an exclusively religious curriculum) and that has students in attendance at the place where it is located shall not be deemed to be described in subsection (a), if such organization has a racially discriminatory policy.

"(2) DEFINITIONS. -- For the purposes of this section:

B "(i) An organization has a 'racially discriminatory policy' if it denies the rights, privileges, programs, and services to its students by that organization, or if the organization's admissions policies, scholarships and loans, or other benefits administered by such organization in a manner that constitutes a term 'racially discriminatory policy' does not apply to a program of religious training or worship of activities, to members of a particular religious community, preference, or priority is based upon the basis of race.

"(ii) The term 'race' shall include color and ancestry.

SEC. 2. DENIAL OF DEDUCTIONS FOR CONTRIBUTIONS TO MAINTAINING SCHOOLS WITH RACIALLY DISCRIMINATORY POLICIES.

(a) Section 170 of the Internal Revenue Code of 1954 (relating to charitable, etc., contributions and gifts) is amended by adding the following paragraph (7) reading as follows:

D "(7) DENIAL OF DEDUCTIONS FOR CONTRIBUTIONS TO MAINTAINING SCHOOLS WITH RACIALLY DISCRIMINATORY POLICIES. -- No deduction shall be allowed under this section for any contribution to an organization described in section 501(j) (1) that has a racially discriminatory policy.

(b) Section 642 of such Code (relating to special deductions) is amended by adding at the end of subsection (c) a new paragraph (7) reading as follows:

E "(7) DENIAL OF DEDUCTIONS FOR CONTRIBUTIONS TO MAINTAINING SCHOOLS WITH RACIALLY DISCRIMINATORY POLICIES. -- No deduction shall be allowed under this section for any contribution to an organization described in section 501(j) (1) that has a racially discriminatory policy.

(c) Section 2055 of such Code (relating to the deduction for gifts to public, charitable, and religious uses) is amended by adding the following paragraph (4) reading as follows:

E "(4) No deduction shall be allowed under this section for any contribution to an organization described in section 501(j) (1) that has a racially discriminatory policy.

(d) Section 2522 of such Code (relating to the deduction for contributions to religious organizations) is amended by adding at the end of subsection (c) a new paragraph (3) reading as follows:

"(3) No deduction shall be allowed under this section for any contribution to an organization described in section 501(j) (1) that has a racially discriminatory policy.

F SEC. 4 EFFECTIVE DATE.

The amendments made by this Act shall apply to taxable years beginning after 1984.

ILL HR5313)

prohibit the granting of tax-exempt status to organiza-
tary policies.

Representatives of the United States of America in

TO ORGANIZATIONS MAINTAINING SCHOOLS POLICIES.

1954 (relating to exemption from tax) is amended by
inserting a new subsection (j) reading as follows:
SCHOOLS WITH RACIALLY DISCRIMINATORY

normally maintains a regular faculty and curriculum
and normally has a regularly enrolled body of
educational activities are regularly carried on shall
(3), and shall not be exempt from tax under subsec-
discriminatory policy.

of this subsection --

'discriminatory policy' if it refuses to admit students of all
activities generally accorded or made available to
organization refuses to administer its educational policies,
programs, athletic programs, or other programs
er that does not discriminate on the basis of race. The
not include an admissions policy of a school, or a
school, that is limited, or grants preferences or priori-
organization or belief, provided, that no such policy,
in race or upon belief that requires discrimination on

or national origin."

CONTRIBUTIONS TO ORGANIZATIONS MAINTAIN- DISCRIMINATORY POLICIES.

1954 (relating to allowances of deductions for certain
ed by adding at the end of subsection (f) a new para-

CONTRIBUTIONS TO ORGANIZATIONS MAIN- DISCRIMINATORY POLICIES. -- No deduction shall be ion to or for the use of an organization described in natory policy as defined in section 501(j) (2)."

cial rules for credits and deductions) is amended by
aph (7) reading as follows:

CONTRIBUTIONS TO ORGANIZATIONS MAIN- DISCRIMINATORY POLICIES. -- No deduction shall be ion to or for the use of an organization described in natory policy as defined in section 501(j) (2)."

allowance of estate tax deductions for transfers for
d by adding at the end of subsection (e) a new para-

er this section for any transfer to or for the use of an
that has a racially discriminatory policy as defined in

itable and similar gifts) is amended by adding at the
g as follows:

er this section for any gift to or for the use of an organi-
a racially discriminatory policy as defined in section

after July 9, 1970.

Further objections to the "Church Regulation Bill"

This bill flatly denies free exercise of religion.



This bill provides insufficient safe-
guards against arbitrary government
action through later bureaucratic
law-making because of burden of
proof problem and because it is
replete with vague, ambiguous, over-
broad and standardless terms.



This bill presumes guilt until proven
innocent. It would require the
accused church school to go to court
to protect constitutional rights.



This bill is ambiguous as to whether
the IRS is to use an "effects" test
which excludes any evidence of
intent, or whether they should use
"intent" test.

**Keep informed
on this issue
Order
a subscription to
ALERT today**

*NCAC wishes to express our thanks to Attorney Orrin Briggs for
assisting in outlining the problems with this legislation.*

What You Can Do To Help Defeat The "Church Regulation Bill"

1. Write your elected representatives

Address cards and letters to:

Your Congressman
House of Representatives
Washington, DC 20515

Your two Senators
United States Senate
Washington, DC 20510

The Hon. Robert Dole
Chairman, Senate Finance Committee
2213 Dirksen
Washington, DC 20510

The President
The White House
Washington, DC 20500

General Guidelines for Effective Lobbying by Letter:

1. Use church, school, corporate, or association stationery if you are representing a group's viewpoints in your letter.
2. Be sure your exact address is on both the letter and the envelope. The envelopes often get thrown away before the letter is answered.
3. Keep to the point, discussing one issue only. State the name of the legislation you are writing about, and the House or Senate bill number, if you know it.
4. Enclose newspaper articles, editorials or fact sheets if they back up your arguments.
5. Be sure you know your facts. Do not make charges you cannot support. Do not depend solely on what someone told you: they may be sincere, but sincerely wrong.
6. Avoid "form letters." Make your letter personal, relating personal experiences. Stress how the legislation will affect you, your church, school, business or community.
7. Be reasonable. Do not ask for the impossible. Do not threaten.
8. Be constructive. In most cases, a bill is proposed because a real problem exists. If you think the bill is the wrong approach, say so. But then offer some constructive suggestions as to what you feel the right approach should be.
9. Concentrate on your own delegation: The Representative of your district and the Senators of your state. Others generally will not pay much attention because you cannot vote for them, or against them.
10. If you have contributed to the Members' campaign, correspond frequently, or if you personally know the Member, by all means use his first name.
11. Use your first name.
12. It is not always necessary to write the Member directly. If you know the name of the legislative assistant handling the issue you are concerned about, write him directly. Your

letter will probably get priority treatment.

13. Be sure to identify yourself as a voter. If you worked in his campaign, wore his "button," displayed his bumper sticker or littered your lawn with his yard sign, tell him so.

14. Thank him if he pleases you with a vote on an issue. Everybody appreciates a complimentary letter, and remembers it. On the other hand, if a vote displeases you, let him know that too.

15. If his reply does not answer your question, write back!

2. Write the editor of your local newspaper

Christians should not ignore the potential for communicating sound Biblical and governmental truths through letters to the editor regarding issues.

The editorial page of your local paper probably gives instructions and guidelines for writing letters to the editor. The letters must be signed, and include an address and phone number where you can be reached during the day.

A few hints for letter writers:

1. Remember your audience. They are not all believers, and will not understand the foundations of your belief. Keep your letter based on fact. Do not argue solely from emotion.
2. Keep the letter brief.
3. Avoid name calling.
4. Always be courteous. "Honey attracts more flies than vinegar," and "a soft answer turneth away wrath."
5. Do more than just define the problem; offer solutions!

3. Visit your Congressmen's district and Washington office

Most Members check with their "home" office daily to see what kind of mail is coming in, who dropped by, and what the local papers are saying.

When an issue surfaces that concerns you, make an appointment to see your Member of Congress in his home office.

Get to know the Administrative Assistant in your Member's home office. His job depends on his boss's reelection; therefore, he is interested in seeing that your group's views are heard and recognized. Give him your phone number and address so you can be consulted for your opinion on certain issues.

4. Exercise your right to petition Congress

Petitions are important. They demonstrate that there is broad support or opposition to an issue. Congress passed the 13th Amendment to the Constitution largely because churches across the country circulated petitions calling for the abolition of the insidious evil of slavery.

REQUEST FOR APPOINTMENTS

*March 10
4:30 P.M.*

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

Please admit the following appointments on Feb. 17, 19 82

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

- MANGIERI, Tom
- BODNER, Diane
- DESRCHERS, Gerard
- FOECKLER, Mary
- FURTADO, Thomas
- JANARO, Walter
- MENDES, Julie
- ORILEY, Frank
- RATHBUN, Daniel
- STANTON, Maria
- STUART, Ann
- SYVERSEN, Angelique

*Same list?
yes*

*Christendom
College*

MEETING LOCATION

Building OEOB

Requested by Morton C. Blackwell

Room No. 132-194

Room No. 191 Telephone 2657

Time of Meeting 4:30

Date of request Feb. 16, 1982

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

THE AMERICAN FAMILY INSTITUTE
114 Fifth Street, S.E.
Washington, D.C. 20003
(202) 544-1150

March 10
regretted

You are free
that I by law
expect you
liberal

Dear Friend:

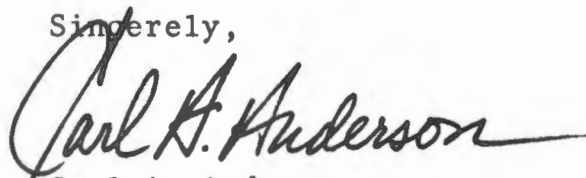
Should we
accept
Yes
no ✓

On March 10, the American Family Institute will hold a Capitol Symposium on the Family to examine the public policy implications of Pope John Paul II's recent statement on the role of the family in the modern world. Held in the Senate Office Building at the United States Capitol in Washington, D. C., the Capitol Symposium series offers members of Congress, senior government officials, and other public policy makers the opportunity to expand their views through interaction with scholars and experts on family related issues.

This Spring's Symposium will bring together scholars from the United States and Europe, including James Hitchcock (U.S.A.), Jerome Lejeune (France), Wanda Poltawska (Poland), and Rev. Carlo Caffarra (Italy).

We hope you will be able to join us as our guest for this international conference. May we ask that you respond, at your earliest convenience to 202/544-1150 as seating at the conference is limited.

Sincerely,



Carl A. Anderson
President

regretted
2/25

THE AMERICAN FAMILY INSTITUTE

114 Fifth Street, S.E.
Washington, D.C. 20003
(202) 544-1150

A CAPITOL SYMPOSIUM ON THE FAMILY

*examining the public policy aspects of Pope John Paul II's
Statement on the Role of the Family in the Modern World*

March 10, 1982

5110 Dirksen Senate Office Building

9:30 MORNING SESSION

Introduction

Herbert Ratner

*Visiting Professor of Community & Preventative Medicine
New York Medical College*

Papers

James Hitchcock

*Professor of History
St. Louis University*

Allan C. Carlson

*Executive Vice President
Rockford Institute*

Rev. Carlo Caffarra

*Director, John Paul II Institute on the Family
Lateran University, Rome*

Commentary

Ann Fairbanks

*Senior Policy Advisor
The White House*

Rev. James Schall, S.J.

*Professor of Government
Georgetown University*

12:30 LUNCHEON SESSION Senate Caucus Room, 318 Russell Senate Office Bldg.

1:00 Address

Jerome Lejeune

*Professor of Fundamental Genetics
Rene Descartes University, Paris*

2:00 AFTERNOON SESSION

Paper

Wanda Poltawska

*Psychiatrist and Director
Institute for Theology of the Family, Krakow*

AMERICAN FAMILY INSTITUTE

114 FIFTH STREET, S.E. • WASHINGTON, D.C. 20003 • TELEPHONE 202/544-1150

Early in this century, there was little chance that George Santayana would be contradicted in declaring that "the family is one of nature's masterpieces." For whether or not Americans spelled out that belief in their laws, it was taken for granted. The men and women of the Age of Flight and Electricity thoroughly believed that strong, prosperous families were what civilized society was all about. With that in mind, the tremendous change in attitudes toward the family over the subsequent half-century can be better appreciated.

It is hardly necessary to recount again the already too familiar indications of the family's decline in recent years: the divorce rate, the illegitimacy rate, the number of families on public assistance, the proportion of young adults living alone and of older adults living and dying alone. Brute statistics overwhelm the reassurances of those social scientists who minimize the problems of the family.

It is historically true, as Margaret Mead predicted, that "no matter how many communes anybody invents, the family always creeps back." But it is also true that a substantial segment of the contemporary

American elite—that ten percent or so of the population which enjoys wealth, status, and influence—seems not only to have abandoned the traditional family but to have launched an offensive against it.

That is a serious indictment, but it scarcely exaggerates the impact upon the family of public policy in recent years. It is not that public officials have considered the problems of the family and have come up with the wrong solutions. Quite to the contrary, they have, as a rule, not considered them at all.

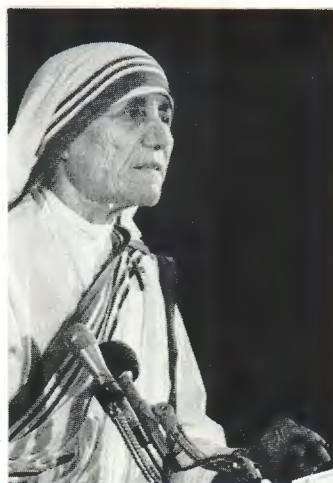
Over the last two decades, for example, Congress has addressed itself to virtually every imaginable human dilemma. Whether governmental attention to those ills has been either desirable or efficacious can be debated. But what is beyond dispute is that Congress has done its work, analyzed ailments, and selected remedies for individuals, not for families. The governing concept, the defining paradigm, behind federal policy has been the autonomous individual. Federal programs have been designed often without the least thought as to the impact of legislation or administrative action upon families.

In most instances, it would be unfair to suggest that the goal of federal policy was to uproot or destroy the family; but neither was the goal to nurture or to strengthen it. In national government, the family has been merely irrelevant.

There is no more urgent task in our civic life than to return the family to its rightful place at the center of public policy. We treasure the family, not only for what it gives its members, but for what it enables them to give their community: their moral values, their sense of purpose and responsibility, their compassion and commitment to something larger than self-interest. Those are essential characteristics for a free society, and they are surely worth defending.

In pursuit of this objective the American Family Institute strives to assure that, in law and in medicine, in academia and in business, in Congress and in the media, the American family has advocates equal to the challenges we face.

Carl A. Anderson
President



During 1980-1981, speakers at the Institute's Capitol Symposia on the Family have included Associate Justice of the Supreme Court William H. Rehnquist, Nobel Peace Prize Laureate Mother Teresa of Calcutta, author George Gilder, and Under Secretary of State James L. Buckley.

Capitol Seminars and Symposia

The Capitol Seminar on the Family provides a unique forum for members of Congress, their senior staff, senior Administration officials, and other public policy makers to expand their perspectives on family issues through in-depth discussions. The seminars bring together on a regular basis prominent individuals who have special expertise and experience in law, medicine, business, religion, journalism, education, and government. The seminars cover a broad range of critical topics throughout the year and encourage the forthright exchange of ideas and full expression of views by participants. Selected papers delivered at the seminars are published by the Institute. The day-long Capitol Symposium on the Family provides an opportunity to address issues requiring a more detailed analysis.



Under Secretary of State James L. Buckley opens the 1981 Capitol Symposium on the Family featuring Nobel Peace Prize Laureate Mother Teresa of Calcutta; William B. Ball represents the Board of Academic Advisors.

C. Everett Koop, M.D., now Surgeon General of the United States, and Senator Richard S. Schweiker, now Secretary of Health and Human Services, confer in November, 1980, following Dr. Koop's address on the "Family with a Handicapped Child" as part of the Institute's contribution to the International Year of Disabled Persons.



Research and Publications

The American Family Institute commissions studies by distinguished individuals in the academic world, the business community, government, and non-profit organizations from across the United States. This approach allows the Institute to be responsive to both the academician and the policy maker with minimal operating costs for maximum effect. It also emphasizes the diversity of perspective and experience for the consideration of complex issues, a diversity often ignored by organizations based in Washington, D.C.

Because policy makers require timely and succinct analyses of topics, the Institute provides short studies on important issues, published quickly and relatively inexpensively. They include several series of publications: "Studies in Family Law," "Ethnicity and American Family Life," and "Studies in the Constitution and Public Policy." Subjects requiring more extensive treatment are the focus of major A.F.I. books.

Institute publications have been dis-



Prof. Edward C. Smith of American University and Dr. Onalee McGraw of the Heritage Foundation.



Prof. Jacqueline R. Kasum of Humboldt State University.



James J. Kilpatrick, Senator William V. Roth, and Justice William H. Rehnquist.

tributed by members of Congress to their colleagues and reprinted in the *Congressional Record*. Members of the In-

stitute's Board of Academic Advisors supplement the research and publication activity of the Institute through their

The Board of Academic Advisers of the American Family Institute



Tom Bethell and Dr. Walter Berns of the American Enterprise Institute.

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Ball and Skelly

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former United States Senator from New York

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Professor of Economics, Humboldt State University

Marie Carolyn Klinkhamer
Professor of History, Norfolk State University

C. Everett Koop, M.D.
former Chief of Surgical Services, Children's Hospital of Philadelphia

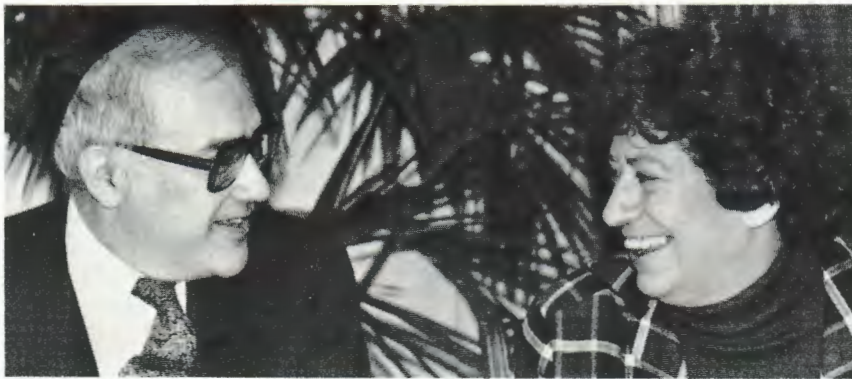
Harold Lindsell, Ph.D.
Editor emeritus, Christianity Today

Herbert Ratner, M.D.
Editor, Child and Family Quarterly

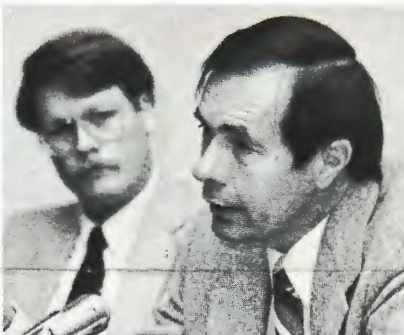
Charles E. Rice
Professor of Law, Notre Dame University

Victor G. Rosenblum
Professor of Law, Northwestern University

Rabbi Seymour Siegel
Ralph Simon Professor of Ethics and Theology, Jewish Theological Seminary of America



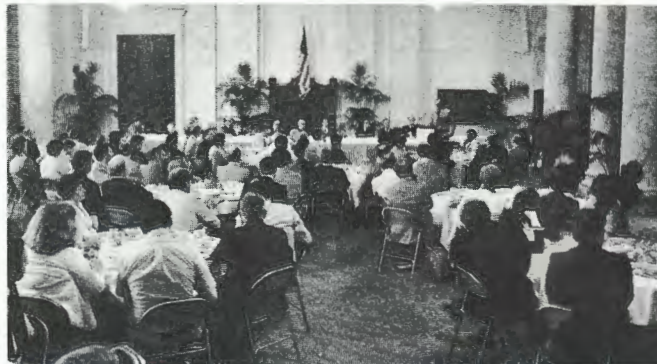
Rabbi Seymour Siegel of the Jewish Theological Seminary of America and Midge Decker.



Dr. Allan C. Carlson of the Rockford Institute and Dean Rex E. Lee of Brigham Young University Law School, now Solicitor General of the United States, address the 1980 Capitol Symposium on the Family.



Mother Teresa of Calcutta, John Billings, M.D., and Mrs. Jack Kemp.



A capacity audience in the Senate Caucus Room attends Justice Rehnquist's address on the "Family and the Limits of the Law."

participation in professional conferences, writing in newspapers and journals, appearances on television and radio pro-

grams, and testimony before government agencies and Congressional committees.

"Congratulations on one of the most thought-provoking and high-level symposiums I have ever attended in Washington, or anywhere, for that matter. The caliber of your participants was top-notch, and the subject a most timely one."

*Dorothy Forney
Executive Research Analyst
State of Pennsylvania*

"No institution in American society is more endangered than the family, and none is more essential to our welfare. The essays in *Emblem of Freedom* are an excellent overview and analysis of the problem which should be read by every-body who loves the family."

*James Hitchcock
Professor of History
St. Louis University*

"When I accepted your kind invitation to attend the AFI Capitol Conference, I never imagined it would be such a rewarding experience. You certainly did an outstanding job bringing together top quality speakers and each one of them would have to be rated as excellent..."

*Floyd Robertson
National Association of
Evangelicals*

"It was not a subject discussed in the constitutional convention of 1787, but there can be no doubt that, like Tocqueville, the Founders understood the family to be one of those private institutions on which the health and prosperity of the United States would depend. In a way, it is shocking that we should have to be reminded of this by

the various essays in this splendid book; but it is better to be reminded of it, and of what we can do about it, than to proceed in our typically heedless manner. I commend this book to the attention of anyone who is concerned for the future of liberal democracy."

*Walter Berns
Resident Scholar
American Enterprise Institute*

"All aspects of family in the modern world can be enriched by the insights of religious leaders and scholars like those whom the Institute will bring together...Such exchanges...will become especially important..."

*William Cardinal Baum
Prefect of the Sacred Congregation
for Catholic Education*

"It was a great privilege and honor to participate in yesterday's program...I found the experience most rewarding."

*Rabbi Seymour Siegel
Jewish Theological Seminary
of America*

"These excellent essays starkly reveal an ironic outcome of America's recent social revolution 'from above.' The zealous attempt to legislate, adjudicate and administer our most intimate social relations, in the name of individual self-fulfillment, have acted to atomize the American family and to transform its members into wards of the State. This is an extremely important volume which deserves very wide circulation."

*Paul Seabury
Professor of Political Science
University of California, Berkeley*

"I was very much impressed by the quality of the lectures...The topics of the papers read at the Symposium are of the greatest importance and interest to every pastor who is anxious to see healthy families in his community."

*Rt. Rev. Bishop Gregory
Russian Orthodox Church
Outside of Russia*

"This past week saw two entirely different conferences on the American family...The noisy sessions, financed by tax funds, were stage-managed by the White House Conference on Families [in Baltimore]...The counter conference in Washington, financed by private funds, was sponsored by the American Family Institute...[Its] participants were not concerned with getting government into family affairs; they were concerned with keeping government out. In the nature of things, the quiet conference commanded no attention in the press. Nobody stomped out. Nobody picketed. There isn't much news, as any editor will tell you, in a day-long symposium dedicated to strengthening the institution of the family. The afternoon's principal speaker was Paul Johnson...His superlative address made more sense than all the Baltimore effusions put together. Over in Baltimore, the proceedings were mostly hot air and froth. Here in Washington, they went to the heart of what 'family' is all about."

*James J. Kilpatrick
The Washington Star*

The American Family Institute is an independent, nonpartisan research and educational organization. The Institute assists policy makers, scholars, businessmen, journalists and the public by providing objective analysis of issues affecting the family. Located on Capitol Hill in Washington, D.C., the Institute enjoys a proximity to government decision-making centers and information sources.

Views expressed in the Institute's publications or by participants at Institute meetings do not necessarily reflect the views of the officers, trustees or advisory panels of the Institute. In addition, neither the officers, trustees nor anyone else is authorized to speak for the Institute regarding matters of public policy.

The purpose of the American Family Institute is to ensure that the interests of the American family, diverse as they may be, are considered and respected in the formulation of public policy.

The American Family Institute is a tax-exempt, publicly supported institution under Section 501(c)(3) of the Internal Revenue Code. Your contribution to the work of the Institute is tax deductible. Documentation of the Institute's tax-exempt status is available upon request. The American Family Institute invites your participation in its work and welcomes your comment on and support of its research and publication activities. The American Family Institute receives no government funds; its work is supported solely by individuals and the private sector.

For more information, contact:

The American Family Institute, 114 Fifth Street, S.E., Washington, D.C. 20003, 202/544-1150

Carl A. Anderson, *President*

Jamaica Christian Fund

Religious
General

Mail Address: P. O. Box 1829
Hollywood, California 90028
Phone: (213) 461-9406



7th. April 1982

Mr. Michael Deaver
C/o The White House
The White House
Washington D. C. 20515

Dear Mr. Deaver: Confirmation of appointment.

JAMAICAN ARCHBISHOP-VISITS WASHINGTON TO ENDORSE PRESIDENT REAGAN'S CARIBBEAN POLICY. Arrival, tuesday the 27th. of April.

I am a native son of Jamaica, West Indies and the spiritual leader and representative of the two million poor people of my country. I am the founder & minister of the Metaphysics Church, headquartered in Hollywood, California and the president of the Jamaica Christian Fund. As a result of the administration's Caribbean Economic plan which include Jamaica, I will be arriving in Washington D. C for the purpose of the endorsing of the President's plan and to introduce to the nation, the activities of the Jamaica Christian Fund.

PROGRESS REPORT:

This official communication is hereby respectfully submitted in order to appraise you as to the progress of the Jamaica Christian Fund aid to the needy of Jamaica program. Please be advised that the first shipment pertaining to aid, was forwarded in the form of several large boxes of crated toys addressed to the Social Security Department of the Government of Jamaica, then to be forwarded to the various churches for final distribution to the poor. The shipment arrived on Air Jamaica cargo flight #038, the toys were distributed to the poor children of the Waltham Park Road area of Kingston during last Christmas holidays.

The Christian Fund is the charitable arm of the Metaphysica Church, a federal and state accredited corporation. The headquarters is located at 1258 No. Highland Ave. Suite #200. Mail address P. O. Box 1829, Hollywood, Ca. 90028.

PURPOSE OF THE PROGRAM:

The purpose of the program is to ease the burden of poverty which is hovering over the poor. Needed immediately is approximately four to five tons of rice and dry red beans to be airlifted to Jamaica. The initial aid will consist of medicine, clothing, vegetable seeds for agricultural purposes, seeing eye canes for the blind, food, pillows, blankets, sheets and orthopaedic supplies for the hospitals which served the indigents.

FUNDING OF THE PROGRAM:

The funding of the program will be derived from benefit performances & grants donated by the federal government, organizations and groups.

ACCREDITATION:

This appeal is registered with the Better Business Bureau-Advisory Service, Washington D.C. (202) 862-1228 and it is on file at the offices of the Government of the District of Columbia, Department of Licences, Investigation & Inspections, Offices of Licences & Permits, Washington D. C. (202) 727-3645. It is also on file at the offices of the Government of Jamaica, Kingston Jamaica, & all federal and state laws of the United States have been complied with pursuant to this humanitarian drive.

OFFICIALS OF THE GOVERNMENT OF JAMAICA INFORMED:

The Minister of Social Security of the Government of Jamaica, the offices of the Prime Minister, the Minister of Opposition and the Governor General of Jamaica. The ambassador of the Jamaica Embassy, Vice Consul Mr. Paul P. Kelly and the Director of Information Mr. Lancelot Evans, Washington D. C. (202) 452-0660 and other officials of the Government of Jamaica is aware of the operation of the Jamaica Christian Fund. The program is devised in order to ease the pangs of hunger which is rampant among the poor, the activities of the fund will help alleviate the pressing social problems of hunger, poverty, unemployment, lack of medicine for the proper application of medical care for the poor etc.

CRISIS IN JAMAICA:

Pursuant to the crisis of hunger and as a result of the high esteem with which you are regarded by the people of Jamaica. I AM HEREBY REQUESTING YOUR ASSISTANCE IN THE PROVISION OF GUIDANCE & SUPPORT ON BEHALF OF THE POOR OF MY COUNTRY.

WASHINGTON'S VISIT:

In order to present this program personally to you, together with officials of the administration. I will be arriving in Washington on tuesday the 27th. of April for a three days official visit, I am hereby respectfully requesting an appointment on behalf of the poor of Jamaica, shortly after the convening of my news conference with the press corp of Washington.

OFFICIALS OF THE UNITED STATES GOVERNMENT INFORMED:

The President of the United States, officials of the United States-States Department, the Secretary of State of the United States, members of the United States Congress and the Senate have been informed relative to the operation of this

accredited humanitarian program on behalf of the poor of Jamaica.

THE POOR NEED YOUR HELP:

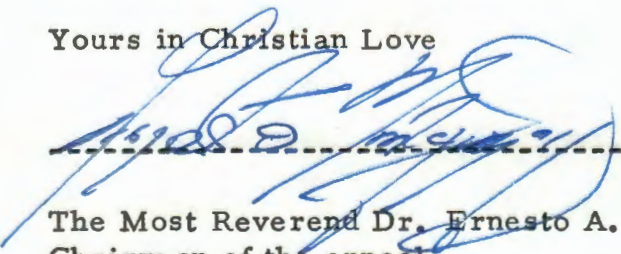
A desperate letter seeking help written by a fifteen years old orphaned girl arrived recently, she writes. "My parents are dead, they were shot and killed during the last election, I am all alone, I have nothing to eat. I am sleeping on the floor of a lady's house of which I have to pay \$35.00 per month, I am now four months behind. I am in need of a few dresses size 10, shoes, blankets or whatever you can spare, I am desperate. It does'nt matter if they are used or not. Please excuse mistakes because I am crying. Signed Miss F. Clarke.... end of letter.

Your immediate and prompt response to this communication will enable my itinerary, together with my appointment with you or your representative to be confirmed. The poorest of the poor, who are looking to your office for help include the unemployed, the sick, the handicapped, the disabled, the children and others in need.

The distribution is free to all Jamaicans and will be administered equally on the basis of need. Your prompt response will be acknowledged by the news medias of Jamaica, whereby the people of the nation will be aware that you are a true champion of the poor and the helpless. At the conclusion of my three days official visit, I will be returning to Jamaica in order to appraise the two million poor people, of my trip on their behalf and to inform them that the tons of food urgently needed will be forthcoming through the humanitarian effort of you & or your appointees.

May I take this opportunity of thanking you in advance for your courtesy, cooperation and kind consideration. If there are any questions pertaining to the validity or accreditation of this program. Please contact the Embassy of Jamaica, Washington D. C. for clarification.

Yours in Christian Love



The Most Reverend Dr. Ernesto A. Montgomery of Jamaica--Archbishop
Chairman of the appeal.

EAM/rtt
enclosures.

THE WHITE HOUSE
WASHINGTON

TO: Morton

FROM: Wendy Borchardt
Ext. 6585, Room 432

DATE: 7/12

The attached is for your:

- | | |
|-----------------|-------------------------|
| Information | Review & Comment |
| Direct Response | Inform of <u>Action</u> |
| File | Signature |
| Review & Return | See Me |

Comments: _____

Can't we mobilize
for the proper & balanced
budget amendments?

Wendy,
Will send him materials
but we're ~~not~~ working
well with Kovan Davis
already. Morton



File

ACT
Ministries

Wendy Borchardt
Special Assistant to the
President for Public Liason
The White House
Washington, D.C. 20500

Dear Wendy,

Thanks for remembering me with copies of the President's Constitution Week Proclamation.

Within the next six weeks, I'll be forwarding to the White House quite a few endorsements of the President's proposed Constitutional Amendment.

I am coordinating my efforts with Karen Davis and Gary Jarmin of Project Prayer.

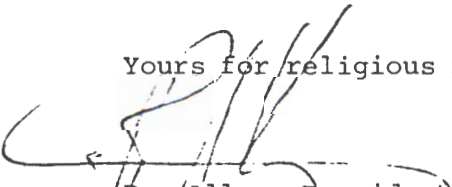
I am anxious to be of assistance in any way I can to help restore a fundamental Christian base for our national life.

|| In addition to sending messages of support, what else can our friends and supporters do to help? We're ready to work. In fact, I've been on Christian radio stations in the Fort Worth/Dallas area so much lately, people think I have a regular talk show on four different stations. I hope it proves to be helpful in generating support for the President.

Within a few days, I'll send a recording of one of the interviews that you might be able to use in some way.

Again, thanks, and God bless you.

Yours for religious freedom,


Ray Allen, President
ACT Ministries, Inc.

MONTGOMERY TABERNACLE

File

3815 Interstate Court, Suite 102B
Montgomery, Alabama 36109
(205) 272-1469

April 10, 1982

Mr. Morton Blackwell
Suite 191
Old Executive Office Building
17th and Pennsylvania
Washington, DC 20500

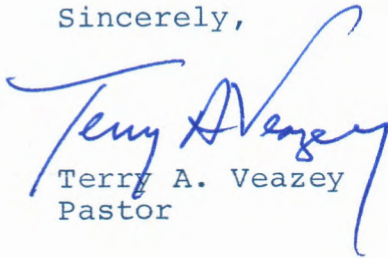
Dear Mr. Blackwell:

Thankyou for your kindness in receiving our gift to the President last Monday afternoon, and taking the time to see us in your office for several minutes.

If you are ever down this way on a visit, I hope that you would consider visiting with us at MONTGOMERY TABERNACLE.

May God strengthen you in your task for this great nation.

Sincerely,


Terry A. Veazey
Pastor

TAV

Sent to Elizabeth
PM 1
10/25

[Redacted]

CLEVELAND M. BECTON
GENERAL SECRETARY

JAMES L. KILGORE
ASSISTANT SUPERINTENDENT

JESSE F. WILLIAMS
ASSISTANT SUPERINTENDENT



October 4, 1982

Mr. Louis (Woody) Jenkins
732 N. Boulevard
Baton Rouge, LA 70802

Dear Mr. Jenkins:

It was so kind of you to take the time to assist our presentation to Mr. C. Morton Blackwell. [Redacted] it to [Redacted] in Mr. Blackwell's office. When you sit in a religious area with points of view that are strong along lines of righteousness and you observe the trend of the times, it's a frustrating feeling that overcomes your thought processes. You feel as though the nation you love is being dragged through a dirty ditch and nobody cares.

[Redacted] The breath of fresh air that I felt in Mr. Blackwell's office that day while both you and Mr. Blackwell and his secretary discussed momentous events that are happening in our nation, gave to me a greater sense of confidence, both in our leadership and our future.

We at this Headquarters office look forward to greeting you at our International Conference in Salt Lake City, Utah. We want you to attend our General Board Banquet which takes place at 4:00 p.m., Tuesday afternoon as our guests. I trust your wife will be with you. If I understood you correctly, you pointed out that you would be with us through Thursday evening. If this is the case, and I trust it is, we will plan for you to speak on Wednesday at the closed ministers' session, which convenes at 2:30 p.m. in the afternoon. If you will speak approximately twenty minutes, it will be a great assistance to us. Especially do we want you to touch on the subject of why teachers certification is not of such utmost importance because of the NEA's hold on the processing of educational material.

Pastor Curtis Young has in his possession a copy of a letter from Pastor Wasmundt and a very interesting rough draft of the constitution of the state of Nebraska. I'm calling Pastor Young and asking him to place this material in your hands prior to your coming. I think you'll find it interesting.

DALE F. GAMBLE
ADMINISTRATIVE ASSISTANT

DAVID J. WHEELER
STEWARDSHIP DIRECTOR

Mr. Louis (Woody) Jenkins
October 4, 1982
Page 2

There will be another speaker in the same vein that you are meditating. He is a CLA Attorney. Together your time would be forty minutes total. The remaining twenty minutes would be open for questions to both of you gentlemen. If we had a longer time to talk with you about these matters we would certainly expend that opportunity. Our International Conference has so many things to bring before the ministerial constituency that time is of the essence. Thus, we have to limit some things that we ordinarily would not limit. Your ability to articulate and speak expertly will be of great value to us.

Thank you again for being so willing to come to the aid of a just cause.

Warm personal regards,



Nathaniel A. Urshan
General Superintendent
United Pentecostal Church International

NAU:db

THE WHITE HOUSE

WASHINGTON

June 24, 1981

Mr. Stan F. Kano
Chairperson
Interreligious Task Force on Crminal Justice
475 Riverside Drive
Room 1700A
New York, NY 10027

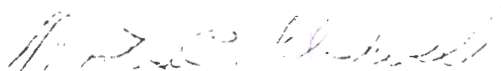
Dear Mr. Kano:

Thank you for your letter of March 26th, requesting a meeting with a representative of the Administration. Please accept my apology for the delay in responding; we have a large backlog of correspondence and your letter only just now reached us.

Unfortunately, I understand that the dates for your Washington meetings have already passed. I regret that we were unable to schedule a meeting.

Please, however, feel free to write to me directly regarding any of your concerns. As the President's liaison with religous groups, I would be delighted to be of assistance to you. Be assured that ny future letter you might send will be responded to more promptly.

Sincerely,



Morton C. Blackwell
Special Assistant to the President

Mr. Stan F. Kano

Chair-person

Interreligious Task Force on Criminal Justice

475 Riverside Drive

Room 1700 A

New York, NY 10027

Dear Mr. Kano:

Thank you for your letter of March 26th, requesting a meeting with a representative of the Administration. Please accept my apology for the delay in responding; we have a large backlog of correspondence and your letter only just now reached us.

~~I regret~~

Unfortunately, I understand that the dates for your Washington meetings have already passed. I regret that we were unable to schedule a meeting

directly

Please, however, feel free to write to me regarding any of your concerns. As the President's liaison with religious groups, I would be delighted to be of ~~any~~ assistance to you. Be assured that any future letters you might send will be responded to ^{more} promptly.

Sincerely,

M3

ID # 016885

TL003

WHITE HOUSE CORRESPONDENCE TRACKING WORKSHEET

- O - OUTGOING
- H - INTERNAL
- I - INCOMING

Date Correspondence Received (YY/MM/DD) 8/1/04

Name of Correspondent: STAN F. KANO

MI Mail Report User Codes: (A) _____ (B) _____ (C) _____

Subject: On behalf of the Nat'l Interreligious Task Force on Criminal Justice, is asking for opportunity to meet with a representative of the administration, during May 11-13.

ROUTE TO:

ACTION

DISPOSITION

Office/Agency	(Staff Name)	Action Code	Tracking Date YY/MM/DD	Type of Response	Code	Completion Date YY/MM/DD
<u>PL</u>	<u>Dole</u>	ORIGINATOR	<u>8/1/04</u>	<u>NAN</u>	<u>CHC</u>	<u>8/1/04</u>
<u>PL</u>	<u>Blackwell</u>	<u>A</u>	<u>8/1/04</u>			<u>1/1</u>
			<u>1/1</u>			<u>1/1</u>
			<u>1/1</u>			<u>1/1</u>
			<u>1/1</u>			<u>1/1</u>

ACTION CODES:

- A - Appropriate Action
- C - Comments
- D - Draft Response
- F - Fact Sheet
- I - Info Copy/No Action Necessary
- R - Direct Reply w/Copy
- S - For Signature
- X - Interim Reply

DISPOSITION CODES:

- A - Answered
- B - Non-Special Referral
- C - Completed
- S - Suspended

FOR OUTGOING CORRESPONDENCE:

- Type of Response = Initials of Signer
- Code = "A"
- Completion Date = Date of Outgoing

Comments: Morton

Keep this worksheet attached to the original incoming letter.
 Send all routing updates to Central Reference (Room 75, OEOB).
 Always return completed correspondence record to Central Files.
 Refer questions about the correspondence tracking system to Central Reference, ext. 2590.

RECORDS MANAGEMENT ONLY

CLASSIFICATION SECTION

No. of Additional Correspondents: _____ Media: L Individual Codes: 4800 _____

Prime Subject Code: JL 003 Secondary Subject Codes: SA _____
MC _____
RM 033 _____

PRESIDENTIAL REPLY

Code	Date	Comment	Form
C	_____	Time: _____	P- _____
DSP	_____	Time: _____	Media: _____

SIGNATURE CODES:

- CPn - Presidential Correspondence
 - n - 0 - Unknown
 - n - 1 - Ronald Wilson Reagan
 - n - 2 - Ronald Reagan
 - n - 3 - Ron
 - n - 4 - Dutch
 - n - 5 - Ron Reagan
 - n - 6 - Ronald
 - n - 7 - Ronnie
- CLn - First Lady's Correspondence
 - n - 1 - Nancy Reagan
 - n - 2 - Nancy
 - n - 3 -
- CBn - Presidential & First Lady's Correspondence
 - n - 1 - Ronald Reagan - Nancy Reagan
 - n - 2 - Ron - Nancy

MEDIA CODES:

- B - Box/package
- C - Copy
- D - Official document
- G - Message
- H - Handcarried
- L - Letter
- M - Mailgram
- O - Memo
- P - Photo
- R - Report
- S - Sealed
- T - Telegram
- V - Telephone
- X - Miscellaneous
- Y - Study



National Interreligious Task Force on Criminal Justice
475 Riverside Drive • Room 1700A • New York, N.Y. 10027 • (212) 870-3105



26 March 1981

Elijabeth Dole
The White House
1600 Pennsylvania Avenue N.W.
Washington, D.C. 20500

016885

Dear Ms. Dole,

The National Interreligious Task Force on Criminal Justice will be convening for 3 days in Washington on **May 11-13** for the purpose of becoming better informed and aware of public safety and criminal justice issues which will face the 97th Congress.

We are attempting to set up discussion sessions with members of the House and Senate judiciary committees and subcommittees, although our primary interest is in meeting with staff and other resource persons to those committees.

We would also greatly appreciate an opportunity of meeting with a representative of the President's administration. We hope that we can learn of the President's interests and concerns regarding criminal justice and have the opportunity of fielding questions from among our members.

The Task Force is composed of representatives from about 25 of the nation's major religious denominations and bodies. We serve the National Council of Churches and Joint Strategy and Action Committee, Inc. while each member independently reports directly to their respective denominational body.

Esther Herst and Janet Ruth are associated with a Washington D.C. area interreligious civil and religious liberty task force and will be coordinating our sessions with legislative staff. One of them will be in touch with you in the near future in order to find out what you might be able to recommend or arrange for us. Most of our sessions will be held at the Lutheran Church of the Reformation near the Supreme Court.

Sincerely,

Stan F. Kano
Chairperson

cc: Esther Herst

APR 01 REC'D

THE WHITE HOUSE
WASHINGTON

Bob
Mr. Blackwell

July 17, 1981

Mr. J. Joseph Clement
The Christian Broadcasting Network, Inc.
CBN Center
Virginia Beach, VA 23463

Dear Mr. Clement:

Your letter of June 18th to Dr. Billings regarding a possible interview with the President for "Expose" has been forwarded to me.

Your best bet would be to write directly to the President. If you would send a carbon copy of your letter to the President to me, I will do all I can to help you.

Sincerely,

Morton C. Blackwell

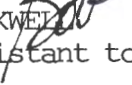
Morton C. Blackwell
Special Assistant to the President

cc: Bob Billings

MEMORANDUM

OFFICE OF THE SECRETARY OF EDUCATION

June 26, 1981

TO: MORTON BLACKWELL 
Special Assistant to the President

FROM: ROBERT BILLINGS
Director - Regional Offices

I received the attached letter from the Christian Broadcasting Network. It is something out of my bailiwick, but I felt that someone in your office or Elizabeth Dole's office might want to respond.

Thanks for your help.

RB:dg
Enclosure

The
Christian
Broadcasting
Network
Inc.



June 18, 1981

Dr. Robert Billings
Asst. to the Secretary of Education
400 Maryland Ave., S.W.
Office 4017
Washington, D.C. 20202

Dear Dr. Billings:

I am writing you in regard to a television series that CBN is producing about the dangers and debilitating effects of pornography. I interviewed you in August 1979 about your work with Moral Majority and more specifically, the National Christian Action Coalition for "The 700 Club".

This new series, "Expose", will consist of thirteen 30-minute programs covering all the various and sordid issues in the sex industry such as The First Amendment, Child Pornography, The Abuse of Women, The Enforcement of Federal Laws, etc. We have already been in contact with Moral Majority about their anti-porn efforts and although this may not be an area that you have dealt specifically with, I do have a particular request. As a presidential appointee, do you feel it would be possible to arrange an interview with President Reagan about his experience in films, how they have changed, and more specifically, his views on the enforcement of existing federal laws to turn the tide against pornography? Of course, his views are extremely influential and they may encourage the U.S. Attorney General to prosecute where prosecution is due.

If you do feel this is an interview we ought to pursue, I will be looking forward to any assistance you can give us.

Dr. Billings, I applaud your work in the Dept. of Education. I was exhilarated when you were appointed! Considering the direction the department was taking before, I know your efforts are greatly needed to save Christian schools and to help decrease federal involvement on the state and local levels. I wish you the best in all your endeavors. God bless you!

Sincerely,

J. Joseph Clement
Writer/Researcher

jc

*N.B: We would also be very interested in interviewing Nancy Reagan about her film career and views on the current state of the art as well.

THE WHITE HOUSE

WASHINGTON

*File
Gow...*

July 17, 1981

The Rt. Rev. Paul Moore, Jr.
The Bishop of New York
1047 Amsterdam Avenue
New York, NY 10025

Dear Bishop Moore:

Thank you for your letter of May 12th concerning protection for the Dalai Lama when he visits the United States.

Responsibility for such security belongs to the local police authorities in whose jurisdiction the Dalai Lama will be visiting. The State Department will be monitoring his visit, and, should a threat develop, will insure that all necessary protection is provided.

Thank you very much for your concern.

Sincerely,

Morton C. Blackwell

Morton C. Blackwell
Special Assistant to the President

9

The Bishop of New York

The Rt. Rev. Paul Moore Jr.

1047 Amsterdam Avenue New York N.Y. 10025 (212) 678-6953

M. Blackwell



May 12, 1981

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

Dear Mr. President:

I understand that the Dalai Lama will be in this country this summer on a teaching mission. I also understand from his followers that he may be in danger of physical harm when he is here. Although he is not a head of state in the technical sense, he is the world leader of 250 million Buddhists. Also he is a figure around which political controversy may focus. For this reason I urge you to give him every protection necessary to insure his safety.

I had the great privilege of meeting His Holiness on his last visit and found him to be a gentle, decent, holy man of peace. He himself, I am sure, will not exacerbate any issues.

I would think that he should have the same kind of protection although perhaps not to the same degree, as the protection given to the Pope or the Archbishop of Canterbury when they visit this country.

Thank you so much for this consideration.

Sincerely,

Bishop of New York

PS

*The word a threat in the Pajis P. of
gives added urgency*

PM:tp

cc: Vice President Bush

Tenzin N. Tethong, Acting Representative of His Holiness the Dalai Lama

*International
Council of Religions*

THE WHITE HOUSE

WASHINGTON

May 27, 1983

Baron Frary von Blomberg,
President Emeritus
INTERNATIONAL COUNCIL OF RELIGIONS, INC.
111 Exeter Road
Hampton, New Hampshire 03842

Dear Baron von Blomberg:

I am writing in response to your letter to the President of April 28, 1983.

I am the President's Liaison to most religious organizations. The role of the Office of Public Liaison is not exactly to "advise" outside organizations. It is rather to facilitate communications between such organizations and the Executive Branch of the federal government.

Our activities include holding briefings for leaders and occasional mailings, primarily of Presidential documents. When an organization desires to share its views with officials in the Administration, we are often able to set up such meetings.

I hope this information is useful to you.

Sincerely,

Morton C. Blackwell

MORTON C. BLACKWELL
Special Assistant to the President
for Public Liaison

MCB:jet

ID: 138997 CORRESPONDENCE TRACKING WORKSHEET PAGE D01

INCOMING CORRESPONDENCE DATE 830428 RECEIVED DATE 830512
(PREFIX) (FIRST) (LAST) (SUFFIX)

BARON FRARY VON BLOMBERG
TITLE: PRESIDENT EMERITUS

ORGANIZATION: INTERNATIONAL COUNCIL OF RELIGIONS,
INC.
STREET: 111 EXETER ROAD

CITY: HAMPTON STATE: NH ZIP: 03842
COUNTRY:

SUBJECT: QUESTIONS IF THERE IS SOMEONE IN THE WHITE
HOUSE TO ADVISE RELIGIOUS ORGANIZATIONS

AGY/OFF	ACTION CODE	TRACKING DATE
PLBLAC	ORG	830512

STAFF NAME: PRESIDENT REAGAN MEDIA: L OPID: LC TYPE: IBA
COMMENTS:

CODES: REPORT MI INDIV: USER:

International Council of Religions, Inc.

United States Headquarters

111 Exeter Road

Hampton, New Hampshire 03942

(603) 926-6027

4138 477

M. Blomberg

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Dr. Durga Pandey
India
Hon. Phil Gagliardi
Canada
Dr. Clovis Maksoud
Lebanon

111 Exeter Road
Hampton, N.H. 03842
April 28, 1983

Dear Mr. President,

We are the largest, and most influential, organization of it's kind composed of some fifty world religious leaders. Our aims are that these leaders know, and understand, each other and work together as unitedly as possible on world matters. The Chairman of our Committee is Bishop Wetmore of The Cathedral of St. John The Divine in New York City.

We are writing to ask if there is someone in The White House to advise religious organisations? We want to do all possible.

Thank you for your kindness.

Yours,

Blomberg

Baron Frary von Blomberg
President Emeritus
International Council of
Religions, Inc.

FvB:eh

Office Of The President
Jim Bakker



February 4, 1983

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

Dear President Reagan:

I want to express my appreciation for the excellent speech you presented to the religious broadcasters at the National Religious Broadcasters Convention in Washington on Monday, January 31.

The issues you addressed have been concerns of yours for a long time, I know, and of the religious broadcaster as well. I know the American people will be encouraged that you have emphasized your commitment to change with this distinguished group.

It was a powerful speech--one with substance and purpose. As a result of your continued stand on these issues, the people of our nation will have new hope and assurance in the future. Joining together, we can see the foundations of our society become more and more solid and strong.

It was an honor to be with you and to hear again that you and Mrs. Reagan are in tune with our message to the world. The warmth and intimacy of your words touched us deeply and gave us inspiration to continue reaching for excellence in all facets of religious broadcasting, whether in content or technology.

Again, thank you for the time, in which you allowed us to hear again of your love for the individual, the Nation, and God.

God bless you.

In warmest Christian love,

A handwritten signature in blue ink that reads 'Jim Bakker'. The signature is fluid and cursive, with a large loop at the end of the name.

Jim Bakker

JB:sf

tain a tenuous unity across the Berlin Wall.

Alan Redpath, former pastor of Chicago's Moody Memorial Church, is leaving his pastorate of Charlotte Chapel, Edinburgh, Scotland, for health reasons.

MISCELLANY

Faith Baptist Church in Nha Trang, Viet Nam, planned to baptize seven converts in the ocean as usual, but high

live in a church-owned parsonage.

Pope Paul told a religious education meeting that sacrifices and extra effort are needed because Catholic schools are "faced, as never before, with the most discouraging obstacles."

Community leaders in Neshoba County, Mississippi, have appealed for help in rebuilding a Mennonite church in Preston that was dynamited December 23 while its young people were out Christ-

RELIGION IN A TEST-TUBE

The Society for the Scientific Study of Religion. Sounds like something they would dream up in Moscow, but this fast-growing, doctorate-studded group is pure Americana, and about half its 1,600 members are clergymen.

Whether professional religionists or professional social scientists (religious and otherwise) the members (largely Easterners) believe religious behavior and institutions are as fair game for empirical study as cabbages and kings. The idea is to find out "what are the social mechanisms by which this whole thing works, and the cultural patterns which define it," explained bearded, congenial Executive Secretary Samuel Z. Klausner, 43, in his Washington, D.C., office. "It has little to do with theology per se."

The key person in getting the society started in 1948 was Walter H. Clark, professor of the psychology of religion at Andover Newton, who of late is more interested in LSD trips. The society consisted of only a few hundred scholars until 1960, when it founded the quarterly *Journal for the Scientific Study of Religion*. The journal now has 2,400 subscribers. In 1964, Klausner became the first staff member, and he now handles a \$30,000 annual budget. He had taught previously at Columbia University and Union Theological Seminary. The society has had full-day programs in conjunction with the last two conventions of the American Association for the Advancement of Science,

and it also holds an annual meeting of its own.

The society is still growing. Among the hundreds of new members admitted during 1966 were such diverse figures as General Secretary R. H. Edwin Espy of the National Council of Churches, retired Bishop James A. Pike of the Episcopal Church, Dean Terrelle Crum of evangelically oriented Barrington (Rhode Island) College, and William H. Davis, executive secretary of the Association for the Protection of Atheists. Since Vatican II, a lot of Roman Catholic priests have been joining.

Klausner works with the society only part-time. The rest of his effort goes into projects with the Bureau of Social Science Research, a private organization that contracts to do research projects. One of Klausner's recent jobs was an Air Force study of control of behavior under stress among "skydiver" parachutists.

Keeping an eye out for the religious aspects, Klausner developed from this study a thirty-four-page paper on "Worship and the Dangerous Life: A Study of Church Attendance Among Sport Parachutists." A sample finding: "Individuals go to church when its attitude or doctrine is consonant with theirs. It is almost as if these individuals were theologically aware. This relation seems to hold for every level of experience in skydiving."

Why are so many more social scientists writing about the external aspects

The Czechoslovakia-based Christian Peace Conference plans to negotiate with the World Council of Churches to organize an interchurch convention on peaceful settlement of the Viet Nam war.

The American Jewish Congress reports that the new year began with thirty-two lawsuits on religious liberty and church-state separation pending in seventeen states. Half of them deal with public aid to religious schools.

of religion? Klausner thinks the hundreds of books and articles are a natural product of our pluralistic society, which "has led people to see their own religious traditions in the light of other religious traditions, and to step out for an objective look. There is a questioning of culture, and questioning of religious culture is part of it. Not in the sense of doubting, which is a personal value issue."

Religious scientists tend to make religion sound as if it were no more than what they observe. At the first major international meeting of religious sociologists in 1962, Gerhard Lenski, then of the University of Michigan, warned, "We need to remember that the sociology of religion is only a partial view of religion."

On an empirical basis, Klausner happens to be religious. He attends his Conservative Jewish synagogue three times a week and objects to the efforts of Reform Judaism to soft-pedal references to resurrection and the coming redeemer.

But he doesn't believe Bible history happened "in a literal sense." He likes the "old-fashioned words" because they have "an important history and keep us in touch with the roots."

When he uses the term "God" in prayer before meals, he says, he thinks not of a person but of the "shared-ness of human production of food" and affirms "the solidarity of the human community and the Jewish community." Yahweh has become "a metaphoric reference to our common life." □

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R E L I G I O U S N E W S S E R V I C E

DOMESTIC SERVICE

--9--

TUESDAY, NOVEMBER 3, 1970

'SECULARIZATION' A MAJOR THEME
BEFORE SCHOLARS IN RELIGION

By Religious News Service (11-3-70)

NEW YORK (RNS) -- The meaning of secularization served as one of the key topics of discussion here at a gathering of what one participant called the "largest gathering of scholars of religion ever held on the American continent."

Dr. Martin Marty, professor at the University of Chicago and a member of the Christian Century editorial staff, was the keynote speaker at a "thematic" session sponsored by the society for the Scientific Study of Religion.

The American Academy of Religion and the Society of Biblical Literature held their annual meetings here concurrently. All three learned societies are composed largely of seminary and college religion professors.

"Secularization" has many meanings and interpretations, Dr. Marty observed. There is no agreement as to its meaning or its significance. If we define it as "this-worldliness," which is overtaking us in our time, how do we deal with the great Oriental religions which have been this-worldly from the start? And how do we deal with this-worldliness of the enthusiastic religions participant, the Texas Baptist millionaire?

One can debate and disagree endlessly over its definition, the famed Lutheran scholar said, but secularization is a word we can't quite get rid of. "Despite confusion and misuse, it is here to stay."

Peter Berger of Rutgers University suggested that in dealing with the phenomenon of secularization, a change of perspective is called for. Most of our thinking, he said tends to focus on such things as the decline in church membership and attendance. Perhaps we should be noting instead, how enormously large church membership is, despite the secular character of the age, he added.

We busy ourselves, Dr. Berger said, with measurement of institutional characteristics and details. How many attend church? Read the Bible? How many pray? This is to overlook the much broader panorama of religion generally, Haven't we overlooked, for example, the renaissance of religion among our youth?

Have we not also, he continued, too readily assumed that trends and tendencies are inevitable and irreversible? How do we know that the present wave of secularization will continue?

Dr. Berger concluded by chiding the theologians who "jump on the sociological bandwagon. Too often, I find, they use sociological findings to support their own theological insights."

(more)

PAGE -9-

The scholars were more introspective and self-evaluative than usual, especially in social science discussions.

At a key session on religious beliefs and their consequences, sociologist Jeffrey Hadden was critical of the members of his discipline for neglecting, if not overlooking, the most important development in their sphere.

"The most important and profound development in religious history has taken place -- and we are scarcely aware of it," he said. Values, those fundamental assumptions underlying our beliefs, "have shifted from the public to the private sphere." He announced or public positions of churches no longer bind us, nor do we take them on faith any more, he added, and individuals on their own decide what is credible and what they will accept.

Thus "religion has been privatized," the Tulane professor explained. "This is an event more important than the Reformation."

Dr. Hadden is the author of the recent book, *The Gathering Storm in the Churches*, in which he documents from his own research what he calls the "widening gap between clergy and laity."

Dr. N.J. Demerath, III, of the American Sociological Association, also who joined in the professional self-indictment. With reference to the scientific study of religious beliefs, he declared, "We have been fighting the wrong battle, at the wrong time, in the wrong place and for the wrong reasons."

The "wrong place", for example: "The church is probably the least and the last place for studying religious beliefs. And yet, we poll and poll and poll church members to find out what they believe."

"Another thing: we look for profound explanations for simple questions. We turn to Freud and Durkheim, and seek deep psychological motivations and 'ultimate concerns' to find out why people go to church. People go to church for more proximate, unglamorous reasons -- like: their families go there."

Dr. Demerath and Dr. Hadden rapped their colleagues for failing to recognize the significance of this particular point in history. This time is unique, both declared. Said Dr. Hadden, "This age is different. It's a whole new ball game."

The renowned Harvard scholar, Dr. Talcott Parsons, criticized the profession for thinking of this era as unique. "We tend to forget the past," he cautioned. "Sociologists are guilty of a superficial present-mindedness. If they took any account of history, they would not see this time in history as completely new."

11-03-82

Sociologist reports a consensus for moderate policy on abortion

By Religious News Service

Despite the polarization of public debate, there is a consensus among the American people in favor of a legalized but restricted policy on abortions, says a University of Nebraska sociologist.

Only about one quarter of the American public supports the concept of abortion-on-demand, the policy set forth by the U.S. Supreme Court's 1973 Roe vs. Wade decision and promoted by "pro-choice" advocates, said Mary Ann Lamanna.

At the same time, she said, at least a majority of Americans oppose the position taken by most in the "right to life" movement that abortion should be outlawed in all circumstances, except perhaps to save a woman's life.

But a consensus does exist, Prof. Lamanna said, with three-quarters of the public favoring access to abortion when the mother's life or health is threatened, in cases of rape and incest and in cases of serious defects in the fetus.

Those were her conclusions in a paper delivered recently in Providence, R.I., at the annual meeting of the Society for the Scientific Study of Religion.

"The data is available, but it seems to have been largely ignored," Prof. Lamanna said. She added that consensus has been "clouded over" because activists on both sides have dominated the debate and turned it into a "symbolic moral crusade."

Marty anti-abortionists, she said, see the issue not only in terms of taking life, but as symbolic of other concerns such as permissive sex, protecting the family, and maintaining the social order. "Pro-choice" advocates have linked their cause to other symbols, she said, such as women's liberation, equality and quality of life.

Analyzing the makeup of the two groups, Prof. Lamanna said some 85 percent of those in various "pro-life" groups are either Catholics or fundamentalists, while a majority on the "pro-choice" side are either liberal Protestants or Jews.

One reason for this breakdown, she said, may be that Protestants and Jews have traditionally held a high regard for "planning" — and see an unplanned pregnancy as a threat. But Catholics, she said, are uneasy about attempts to rationally plan and control and feel attempts at controlling life will have unintended effects.

On the same topic, Gillian Lindt, a professor of religion at Columbia University, said that contrary to popular belief, the anti-abortion legislation that sprang up in the latter half of the 19th century came not from lobbying by the nation's religious community but from the "Physicians Crusade," a lobbying group within the then-recently established American Medical Association.

At the time, she said, most of the country was tolerant of abortion, provided it was undertaken before the time of "quickening." But long before the general public, she said, the physicians began to see the doctrine of "quickening" as "medically untenable" and adopted the position that abortion had to be considered a crime at any time after conception as it was not possible to identify precisely when a fetus became a human being.

At the time, she said, anti-abortion legislation was seen as social advance, as a protection of women from dangerous treatments. Significantly, she said, abortion was not regarded as a "religious issue," demonstrated by reluctance by religious leaders to take a position on anti-abortion legislation.

"The little religious argument that did exist was anti-Catholic. It was argued that Catholics were having babies and Protestants were not, and that bans on abortion were needed to stop Protestant women from having abortions so they could protect the country from being taken over by Catholics."

As with the earlier drive to ban abortions, Ms. Lindt said the drive to liberalize abortion in the 1960s was led by physicians who no longer saw first-trimester abortions as carrying major maternal health risks. They were joined by civil rights groups and women's groups who did much to liberalize abortion attitudes between 1965 and 1972.

Even so, she said, the Supreme Court's 1973 decision did not reflect the majority of American public opinion. "Public opinion was then and has remained to this day far more ambivalent in its approval of legal abortion, especially for reasons of not being married or being married and not wanting children. Even today less than 50 percent of the population voices approval of elective abortion under those conditions."

As for the future, Ms. Lindt said she sees the possibility of "regression toward a middle ground" although it is also likely that advances in medicine would "continue to play a significant role" in shaping abortion attitudes and policies.

Ms. Lamanna said both sides may grow so tired arguing at each other that eventually a "stalemate" will develop. Although there is a consensus in favor of restricted abortion, she said, her own view was that attempts to restrict abortion to limited circumstances would prove "unworkable," eventually leading to support for "open access to abortion."