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ARTS NEW ORLEANS

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MS BARBARA NAUER  
1504 522-0434

527 BURGUNDY STREET (1)  
NEW ORLEANS, LA. 70112

Mrs. McKnight  
Greyhound Station - D.C.  
Customer Service  
Desk  
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NATIONAL SECURITY COUNCIL

June 21, 1983

NOTE FOR: ROGER FONTAINE

FROM: MARC BRAZIL *Marc*

Attached are copies of the correspondence that has taken place between Judge Clark and Barbara Nauer of the Catholic Writer and Artist Guild.

As I mentioned to you yesterday, she and her organization are concerned with the leftist bias that exists in many areas of the Catholic Church, especially concerning El Salvador. Miss Nauer is in Washington this week to raise funds for an alternate Catholic wire service.

You are scheduled to meet with her tomorrow, June 22 at 4:00pm. Any advice or guidance that you could lend her would be appreciated.

THE WHITE HOUSE

WASHINGTON

June 3, 1983

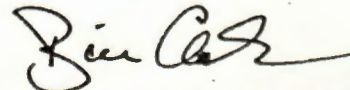
Dear Miss Nauer:

Thank you for your letter of May 29 enclosing copies of other letters and materials expressing the views of the Catholic Writer and Artist Guild. We appreciate the support these materials disclose.

While I cannot now schedule a personal meeting with you this summer, if you are in Washington we can arrange a meeting with staff members who have responsibility in the areas of your concerns.

My best regards,

Sincerely,



William P. Clark

Miss Barbara Nauer, Director  
Catholic Writer and Artist Guild  
Apartment No. 1  
527 Burgundy Street  
New Orleans, Louisiana 70112

CATHOLIC WRITER AND ARTIST GUILD  
APARTMENT NO. 1  
527 BURGUNDY STREET  
NEW ORLEANS, LOUISIANA 70112

JUN 1 1983

May 29, 1983

Mr. William P. Clark  
National Security Affairs  
The Administration  
The White House  
Washington, D. C.

Dear Mr. Clark:

You are mentioned prominently in my letter to Dr. Jeane Kirkpatrick which I have enclosed here. And so I call that letter to your attention.

I have enclosed here the same materials that Ambassador Kirkpatrick received.

Kindly advise whether I ought to try to make personal contact with your office when I visit Washington this summer.

Sincerely yours,

*Barbara Nauer*

Miss Barbara Nauer  
Director

CATHOLIC WRITER AND ARTIST GUILD  
APARTMENT NO. 1  
527 BURGUNDY STREET  
NEW ORLEANS, LOUISIANA 70112

May 29, 1983

Dr. Jeane Kirkpatrick  
Ambassador to the United Nations  
799 United Nations Plaza  
New York, N. Y. 10017

COPY

Dear Dr. Kirkpatrick:

We write to you because your consistent hard line on the Soviets has long been an inspiration--also because you seem to be one with a special knack for getting things done comparatively fast.

Our group, though headquartered with me in New Orleans, comprises a national network of conservative Catholic writers. For the last couple of years we have been struggling with the problem of leftward bias in the Catholic press. As you know, this has serious implications for U. S. internal security and foreign policy. Especially is Central American and Mexican news affected.

By now we are convinced that we must concentrate the efforts of our organization on launching an alternative wire service to the existing religious news services, National Catholic (NC) and Religious News (RNS). We have had some exchanges with Vice-President Bush and a State Department official concerning this.

Things move with agonizing slowness, however. So I have decided to do some traveling in an effort to move them along. It would seem like you and Mr. William P. Clark are persons whom I ought to try to see personally.

Naturally we need to be directed to persons in the intelligence services and elsewhere who can advise us concerning how to proceed and also to possible sources of funding.

Could you help us along these lines, Mrs. Kirkpatrick? If I were able to come to New York and Washington during June or early July, would you have time to see me?

The sheaf of letters enclosed is to be read from top down. The manuscript is one that I just completed and sent to National Review where other pieces of mine have appeared from time to time. Feel no obligation to return it.

Thank you for your energetic efforts on behalf of our great nation at the United Nations.

Very sincerely,

*Barbara Nauer*

Miss Barbara Nauer  
Director

c. William P. Clark

CATHOLIC WRITER AND ARTIST GUILD

APARTMENT NO. 1  
527 BURGUNDY STREET  
NEW ORLEANS, LOUISIANA 70112

March 24, 1983

Mr. George Bush  
Vice President of the  
United States  
Washington, D. C.

Dear Mr. Bush:

I have enjoyed reading your exchanges with a reporter from the Catholic Wanderer, one of this organization's favorite newspapers.

You admitted to being only very minimally informed on liberation theology, the brand of religious thinking which tends to be the bridge over which so many Catholic priests and nuns pass in their movement toward Marxism. On the thought that you might enjoy brushing up on liberation theology now, I have forwarded here an article which I published some years ago. It is a pretty good summary on the subject.

It occurs to me that perhaps I ought to make myself and the other members of our Guild, many of whom are professional writers, available to the Administration in its anti-Communist efforts. We have long been well aware that subversives operate in the U. S., infiltrating the idealistic "freeze" movements and others. A number of us have lost our jobs as professors in Catholic universities either because we were strongly anti-Communist or strongly orthodox (pro-Papal) or for both of these reasons. We would enjoy helping you and Mr. Regan with this. Our group numbers sixty-five nationwide, with clergy included.

One project which we keep going as a sideline here is a "disinformation" lookout on the Catholic press. To date we have had no funding other than what we can produce out of our own pockets, but we are working on improving that situation. We would like to expand our disinformation work and, if possible, establish our own Catholic news service. Unfortunately all of the existing Catholic wire services in this country are in control of Leftists.

Feel free to phone us collect if you would like to talk to us about these matters.

Blessings of the Eastertide.

P. S. A religious article  
of mine also enclosed.

Sincerely yours

*Barbara Nauer*

Miss Barbara Nauer



THE VICE PRESIDENT  
WASHINGTON

April 15, 1983

Miss Barbara Nauer  
527 Burgundy Street, Apt 1  
New Orleans, Louisiana 70112

Dear Miss Nauer:

Thank you for your letter and the enclosed article concerning liberation theology.

It was thoughtful of you to write and I appreciate your having taken the time to share the article and offer your organization's assistance to fight communism. I am taking the liberty of forwarding your letter to officials in the Department of State so that they might also have the benefit of your kind offer of assistance and correspond with you directly.

Regarding the reports concerning my question about how Catholic priests could be Marxists, there has been some confusion about what was actually said and I think it might be helpful if I were to set that part of the record straight.

On March 1, 1983, I had a private meeting with participants in the Inter-American Dialogue, a privately organized group of U.S. and Latin American experts. I attended the meeting to hear the results of their two days of discussions on the future of U.S.-Latin American relations. In the course of this meeting, I mentioned that I genuinely did not understand how it was possible for a Catholic priest to be a Marxist. I was asking about those priests who are in the Marxist government or who are self-proclaimed Marxists. There was no suggestion, directly or indirectly, by me that those Catholic priests helping the poor, the homeless or the guerrillas were Marxists.

The chairman of the meeting, Ambassador Sol Linowitz, asked if The Reverend Theodore Hesburgh, who is a friend of mine, would care to comment. Father Hesburgh then offered a most eloquent and insightful explanation. He said that he, too, could not understand how a priest could be a Marxist. Marxists, he said, believed only in material things, while Christians believe in a spiritual dimension to reality. Marxists also believe that history is determined by economic forces, whereas Christians, he said believe in free will. Finally, he noted that Christians believe in God whereas Marxists deny His



CATHOLIC WRITER AND ARTIST GUILD  
APARTMENT NO. 1  
527 BURGUNDY STREET  
NEW ORLEANS, LOUISIANA 70112

April 23, 1983

Mr. George Bush  
Vice President of the United States  
The White House  
Washington, D. C.

Dear Mr. Bush:

We want to thank you for responding so fast and thoughtfully to our letter about the "Marxist priest" problem.

We were pleased, too, that our communication was forwarded by you to persons in the State Department. We are standing by for contact from that quarter.

Meantime it has occurred to us that your office might be able to supply information that will assist us in establishing our new Roman Catholic wire service. In this connection we call to your attention the enclosed memos.

Or perhaps it is the Intelligence Services that we need to be put in touch with at this point. We will let you decide.

Thank you again for your kind assistance in these matters.

Sincerely yours,

Miss Barbara Nauer

P. S. Orthodox Roman Catholics were just as thrilled as our friends the Evangelicals were, by Mr. Reagan's recent address which showed the President's awareness that the Soviet bloc is a "focus of evil". As one who grew up in Peoria, Ill., I tend to "hear" Mr. Reagan with special keenness anytime. But his references to the two "Kingdoms" were especially thrilling.



United States Department of State

Washington, D.C. 20520

APR 27 1983

Miss Barbara Nauer  
President  
Catholic Writer and Artist Guild  
Apartment No. 1  
527 Burgundy Street  
New Orleans, Louisiana

Dear Miss Nauer:

The Office of Vice President Bush has advised us of your kind offer of assistance.

We too are concerned by Marxist efforts to influence and manipulate the positive Christian motivations of charity and concern for the poor. This is especially distressing in Central America where distorted interpretations are presented of the longstanding and serious social, economic, and political problems of the region. These interpretations, designed as they are to confuse and instill a sense of cynical desperation, have distracted some Christians from the fundamental tenets of their faith and from the belief that needed changes can be accomplished peacefully through the democratic process.

We are looking into ways in which we might cooperate with you and the Catholic Writer and Artist Guild. In the meantime we have placed your name on our mailing list.

Sincerely,



Melville E. Blake, Jr.  
Minister-Counselor  
Office of Central American  
and Panamanian Affairs

CATHOLIC WRITER AND ARTIST GUILD

APARTMENT NO. 1

527 BURGUNDY STREET

NEW ORLEANS, LOUISIANA 70112

May 29, 1983

Mr. Melville E. Blake, Jr.  
Minister-Counselor  
Office of Central American and Panamanian Affairs  
United States Department of State  
Washington, D. C. 20520

Dear Mr. Blake:

This is in response to your letter to us of about a month ago in which you gave assurance that your office is looking into ways in which our organizations might cooperate on the Central American problem of Christians cooperating with Marxists. We look forward to receiving some specific proposals from you soon.

Do keep in mind that our chief concern is with the Catholic press and with the way that, by and large, Catholic newspapers and magazines tend routinely to circulate those "distorted interpretations" which you mention.

By now we here can see that the deeper source of these problems is with the religious wire services from which the diocesan and other publications draw their stories. National Catholic (NC) news seems to be controlled either by political leftists or their religious counterparts, neo-Modernist (heretical) Catholics.

For this reason we are hoping to found an alternative wire service, based in New Orleans but drawing upon our own network of Papally loyal and politically conservative Catholics around the country for its reporters and bureau chiefs. Our hope eventually would be to woo large segments of the Catholic press away from their present news sources in favor our own reporting system. We would of course want to send our own people into areas like Central America from which news reports tend to get censored, jammed, "Left-tinted," or otherwise tampered with.

Later in the summer I hope to do some traveling to talk to some key editors on the Catholic Right, as well as to a number of the Guild's writers, to see whether such a plan is indeed viable and whether monies might be raised to expedite it.

Are there persons in the intelligence services or at the Department of State with whom I ought to meet also? Our best estimates show that with \$38,000 funding we could probably get our wire service operational and maintained for its first year. Feel free to phone us collect about this, Mr. Blake.

Sincerely yours,

*Barbara Nauer*  
Miss Barbara Nauer, Director

c. Vice-President Bush

CATHOLIC WRITER AND ARTIST GUILD

APARTMENT NO. 1  
527 BURGUNDY STREET  
NEW ORLEANS, LOUISIANA 70112

JUN 6 1983

June 3, 1983.

(504) 522-0434

Mr. William Clark  
National Security Adviser  
Reagan Administrative Offices  
The White House  
Washington, D. C.

Dear Mr. Clark:

You heard from me a little less than a week ago. I passed on to you a letter and enclosures which we had sent to Dr. Jeane Kirkpatrick.

Enclosed are materials illustrative of the problem which we brought up to Dr. Kirkpatrick, also a second letter to her.

Thank you for your kind attention.

Sincerely,

*Barbara Nauer*

Miss Barbara Nauer  
President



# THE CATHOLIC WRITER AND ARTIST GUILD

*"Light and darkness have nothing in common."*

— II Cor. 6:15

SPONSORING ORGANIZATION:  
CELEBRATIONS NEW ORLEANS, INCORPORATED (NON-PROFIT)  
527 BURGUNDY STREET, #1 NEW ORLEANS, LOUISIANA 70112

PRESIDENT:  
MISS BARBARA NAUER  
(504) 522-0434

## AIMS

1. To introduce Jesus Christ and His gospel to creative people.
2. To explain and promote Roman Catholic truths, traditions and prayer practices.
3. To defend the Pope, the Papal authority, and Catholic magisterial teachings.
4. To oppose Modernism and related contemporary heresies.
5. To increase the rapport between Roman Catholic writers, artists and musicians and the wider intellectual and artistic communities.
6. To bring creative and artistic Catholics into closer touch with each other and with the Holy See.

## THE FOUNDATION AND BACKGROUND

**The Date of Foundation:** The Feast of the Immaculate Conception, Dec. 8, 1981. Open to clergy, religious, lay persons.

The Catholic Writer and Artist Guild is a fellowship of serious and prayerful Roman Catholics who are active in writing, music and the graphic and performing arts. They have discovered through their reading and by corresponding with each other that they share a sense of urgency about Modernism's threat to the Church as well as feelings of deep loyalty to Pope John Paul II and the Papal authority in general.

These Catholics, acting out of these shared attitudes and the evangelical zeal for the Faith that marks prayerful Catholics everywhere, have decided to come together in a mutual-interest fellowship, the Guild.

Guild members undertake to monitor religious and other publications where Modernist writings and other productions appear and to alert editors and others to religious errors. They also work to encourage more and better literary and artistic productions by creative Christians whose vision of life includes biblical orthodoxy, the power of prayer, and belief in the supernatural. They view the Church Triumphant, the saints and angels, as powerful allies in this work.

As well as supporting the Guild's aims as listed above, and agreeing to perform the monitoring activity and others just described, Guild members are expected to pursue on a daily basis as many as possible of the following prayer practices: Mass and holy communion; scripture reading; meditation before the Blessed Sacrament; private devotions to the Sacred Heart of Jesus, the Blessed Virgin, and/or the two saints who have been selected as Guild patrons, Michael the Archangel and Saint Catherine of Siena.

The Guild encourages the use of home prayer-shrines by its members. It also promotes the use of Catholic sacramentals (blest objects) in combatting the materialist heresies and in drawing lost souls to Christ.

## MEMBERSHIP

Open to all creative adult Catholics and others sympathetic to the aims stated. Dues are \$10 for 6 mos. or any fraction thereof (\$7 for students) and are renewable each Jan. 1 and July 1. New members are required to send an extra \$10 for purchase of a kit of valuable resource materials on Modernism — encyclicals, bibliographies, etc. — and to forward a photo and Personal Data Sheet that will introduce them to the other "Lancers" (free-lancers) and their supporters who make up the Guild's membership. Prayer-supporter memberships are available, at the same fee, and with the same materials and privileges, for persons unable to be highly active as well as for those financial backers who choose to remain anonymous.

Celebrations New Orleans, Inc. is a non-profit corporation. Dues, fees and donations to this work are tax-deductible.

# MODERNISM

## THE GREAT HERESY

*"Modern times are dominated by Satan and will be more so in the future. The conflict with hell cannot be engaged in by men, even the most clever. The Immaculata alone has from God the promise of victory over Satan.*

*...She seeks souls who will consecrate themselves entirely to her, who will become in her hands effective instruments for the defeat of Satan and the spreading of God's kingdom upon earth."*

Sadly, we note that this prophetic warning by Blessed Maximilian Kolbe, OFM, the heroic Franciscan priest who was martyred on August 14, 1941 in the dread concentration camp at Auschwitz, has materialized and spread in startling proportions. Satan has indeed dominated the world and the errors and evils of Modernism have now penetrated all facets of life - this, in spite of the repeated admonitions of the saintly pontiffs of our own century, admonitions alerting us to be on guard against the false teachings of Modernism, and urging us to stand firm with the true teachings of Catholicism. In fact, the spread of the false teachings of Modernism is responsible, to a considerable degree, for the continuing assault on the papacy, the attacks on Catholic dogma, abuses in the liturgy, the elimination of some approved devotions, the spread of defective catechetical programs, the subversion of both the priesthood and the laity, the destruction of the family, the promotion of permissiveness, immodesty and impurity, and the spread of obstacles to true justice and peace.

Modernism is in direct confrontation with Catholicism. The philosophy of Modernism aims at reducing Catholicism to the level of the world's standards, away from the authentic teachings of Christ and His Church. But the philosophy of Catholicism aims at elevating mankind to sanctity, to God, through obedience to His commands and the teachings of His Church.

The Catholic Faith involves fundamental statements of belief regarding eternal and divine realities as well as human realities. In opposition, the heresy of Modernism denies not just one, or even several Catholic doctrines essential to the Faith, but also statements of belief which are objectively true.

Modernism promotes relativism which justifies practically everything and treats everything as of equal value. Thereby, it tends to eliminate things which require effort or cause hardship or inconvenience in obeying God's commands. Its attacks against Catholic dogma result in confusion and even false ecumenism — a point about which Pope Paul VI specifically warned in his important encyclical, Ecclesiam Suam:

*"...The desire to come together as brothers must not lead to a watering down or whittling away of truth. Our dialogue must not weaken our attachment to our faith. Our apostolate must not make vague compromises concerning the principles which regulate and govern the profession of the Christian faith both in theory and practice."*

The influence of Modernism not only affects theology, philosophy and catechetics but its social, economic and political principles favor socialism and Marxism. Thus it tends to weaken opposition to Communism and hinders the Church's endeavors aimed at true justice and peace.

Modernism also influences, and is influenced by, the philosophy of Secular Humanism so widely and openly promoted as the basis of education, causing havoc among many youth and a great deal of turmoil within many families. Secular Humanism's Manifesto condones suicide and advocates abortion, contraception, euthanasia, sexual perversions and divorce. In capitulating to the standards of the modern world, it is insidiously destructive by producing and spreading immoral sex-education programs. Although it speaks of freedom and world peace, still it insists that man can decide his own values and live by his own set of morals, thereby dispensing with belief in God and the after-life.

Thus the fallacies of Modernism, abetted by those of Secular Humanism, have spread the reign of Satan so that people and nations are driven toward temporal and eternal destruction.

Modernism's most virulent attacks are leveled at the pope, the hierarchy and the priesthood — at the pope since he is Christ's High Priest, His Vicar on earth, infallible in matters of faith and morals, and at bishops and priests because they serve as the bridge between man and God. Also under attack are Religious, for they are Christ's specially consecrated ones engaged in important apostolic endeavors.

The inroads of Modernism have resulted in numerous defections from the priesthood and religious life, in the loss of new vocations, the closing of many seminaries, monasteries and convents, and in far from satisfactory conditions in others.

Too often, under the guise of responsible liberty, religious discipline has been reduced to worldly laxity, and religious studies have deteriorated into quasi-heresy, if not outright heresy. The study of philosophy and theology according to the teachings of St. Thomas Aquinas has often been eliminated — even though Pope (Saint) Pius X ordered this study for all Catholic universities and seminaries. Subsequent pontiffs have concurred. All too often the teachings of Modernism infiltrate religious institutions with such a subtlety that those responsible are not initially aware of the lurking dangers inherent in the "new" philosophies.

The Church, and the world, need bishops priests and religious who understand the privilege and dignity of their vocations, who courageously stand firm with the teachings of God and His Church, who understand their solemn obligations, and who are conscious of the duty of never giving scandal.

Daily prayers for them, that they may be alert to the evils of Modernism and the necessity of remaining steadfast in the Faith are sorely needed because bishops, priests and religious who are totally loyal to God and obedient to the Magisterium can never be subverted. Through their allegiance and with God's help, they will continue to be "other Christs" zealously working to bring mankind to God.

In the realm of catechetics Modernism is very insidious since it often undermines the supernatural, the foundation of our Faith. It causes confusion and endeavors to adapt Catholicism to the intellectual, moral and social persuasions of the times.

Modernism emphasizes experience as the key to religious education. It insists that religious teachings should be presented in terms of personal experience rather than in revealed truths. In contrast, Catholic religious education emphasizes that the Catholic Church is the divinely appointed repository of God's truth, authoritatively and infallibly interpreted by the Pope, Christ's Vicar on earth, when he is teaching as head of the Church. It also emphasizes that this truth is independent of man's experience.

In 1907 Pope Pius X, a saint of our own century, condemned the heresy of Modernism as "the synthesis of all heresies" in that its end result would be atheism. In his superb encyclical, Lamentabili Sane<sup>1</sup>, and in his very important Syllabus Condemning the Errors of Modernism<sup>1</sup>, he discussed and condemned sixty-five errors and reforms demanded by the Modernists. Regarding the subjects pertinent to catechetics, he condemned these erroneous reforms:

- emphasizing experience,
- de-emphasizing doctrine,
- delaying Confession for children,
- teaching that doctrine is primarily for adults,
- approaching religious principles on a purely sociological basis.

Although papal encyclicals are intended to state enduring teachings and reiteration is not required to keep them in effect, still subsequent pontiffs also issued encyclicals condemning these reforms and other errors of Modernism. Notable among these are Humani Generis<sup>1</sup> by Pope Pius XII and Ecclesiam Suam<sup>1</sup> by Pope Paul VI. In spite of these official, clear pronouncements, the fallacies of Modernism still continue to infest some catechetical programs. Thus, youth and others, including converts, are deprived of a true and solid foundation in the Faith and the best potential for advancement in the spiritual life.

In light of these facts, important questions therefore arise: are we alert in seeing to it that children and youth are correctly taught all the truths of our Faith? and are the catechetical materials being used in our schools, universities and CCD programs correctly presenting all of these truths?

Because of Modernism's continuing attacks on the Faith, Pope Paul VI deemed it necessary to officially reaffirm the principal dogmas of Catholicism. And so, on June 30, 1968 at the end of the celebration of the nineteenth centenary of the martyrdom of Saints Peter and Paul, at the close of the Year of Faith, he proclaimed The Credo of the People of God.<sup>1</sup>

This solemn profession of Faith clearly emphasizes that none of the central teachings of the Church have been changed. It reaffirms the Catholic metaphysics of St. Thomas Aquinas, rejects the Modernist system and explicitly and authoritatively denies basic Modernist errors. The Credo<sup>1</sup> also contains a warning:

*"In making this profession we are aware of the disquiet which agitates certain modern quarters with regard to the Faith. They do not escape the influence of a world being profoundly changed, in which so many certainties are being disputed or discussed. We see even Catholics allowing themselves to be seized by a kind of passion for change and novelty ... The greatest care must be taken, while fulfilling the indispensable duty of research, to do no injury to the teachings of Christian doctrine. For that could be to give rise, as is unfortunately seen in these days, to disturbance and perplexity in many faithful souls."*

In presenting this solemn profession of Faith, the Holy Father appealed to the vast assembly before him — and to all Catholics — to assent to the Word of God and to the teachings of His Church, stating in part:

*"This positive answer is required from all of us and it is an answer that makes us Christ's disciples, and which prepares us in our present certainty and obscurity of faith for the future and blessed vision of eternal life. Courage, then, in making our own this decisive and vital answer. And may Mary, the first believer of all, help us to make it the center of our earthly existence."*

It is essential, therefore, that The Credo of the People of God<sup>1</sup> be taught as widely as possible and that the study of St. Thomas Aquinas be revived. Along with these remedies, there must, of course, be prayer, humility and personal amendment — a turning toward God in a world which is turning away from Him.



Turning away from the world can be quite difficult these days because of the prevalent, erroneous attitudes that "one religion is as good as another ... it doesn't matter very much what we believe, say, do or think ... it's up to everyone to make his or her own moral judgments ... we are entitled to do our own thing." These attitudes coupled with the intense, constant promotion of permissiveness, immoral sex-education programs and illicit sex lead to the conclusions that artificial contraception, abortion and re-marriage after the divorce of valid marriage are permissible "in some cases".

The assault of Modernism against the laity can indeed be quite devastating. What is to be done?

Our pontiffs and our spiritual fathers remind us that it is necessary to be able to detect the fallacies of Modernism in what we hear, read and are taught. And we must be convinced that in following the teachings of the Catholic Church — the one, holy, apostolic, universal Church established by Christ and governed by His Vicars on earth — we cannot be wrong. Also, we must do whatever we can in our own sphere to counteract the evils of Modernism. We are encouraged to do so by the Directives of Vatican II for the Laity and also by the recommendations contained in the Apostolic Letter<sup>1</sup> issued on May 15, 1971 by Pope Paul VI to Cardinal Maurice Roy, president of the Council of the Laity:

*"Laymen should take up as their own proper task the renewal of the temporal order ... it belongs to the laity, without waiting passively for orders and directives, to take the initiative freely and to infuse a Christian spirit into the mentality, customs, laws and structures of the community in which they live."*

The penetrating questions therefore arise: are the spirit and teachings of Modernism adversely affecting our personal life, our family, parish or school? What are we doing to strengthen ourselves against these persistent evils? To whom shall we turn for help?

Now, as in past times, we are advised that it is necessary that we stay close to God through the Holy Sacrifice of the Mass and the frequent reception of the Sacraments, through daily prayer — especially the Morning Offering and Rosary — through spiritual reading and through an alertness to avoid the occasions of sin. We are also reminded that we belong to the Communion of the Saints and that Our Blessed Mother, the Angels, Saints and Souls in Purgatory are ever ready to intercede for us.

The Church also encourages consecration to the Sacred Heart of Jesus and the Immaculate Heart of Mary, especially through the Enthronement of the Sacred Heart in the Home<sup>2</sup>, a highly approved ceremony by which we deliberately choose Jesus to be the King and center of our lives. We can also consecrate ourselves to the Immaculate Heart of Mary in a special way through membership in The Knights of the Immaculate<sup>3</sup>, at the same time entreating Mary's assistance in combatting the evils of Modernism, praying as Blessed Kolbe did and taught:

*"Make use of me, Immaculate Virgin Mary, if such be your will, entirely without reserve to bring about that which was said of you: "She will crush your (Satan's) head" and "You alone have destroyed all the heresies in the whole world", so that in your Immaculate and Merciful hands, I might become a useful instrument towards implanting and developing your glory in a most eminent degree in the many strayed and indifferent souls, and thus become instrumental in spreading the kingdom of the Most Sacred Heart of Jesus, for whenever you enter, there you obtain the grace of conversion and sanctification — since through Your hands flow all the graces from the Heart of Jesus.*

*Grant that I may praise you, Sacred Virgin.*

*Give me strength against your enemies."*

<sup>1</sup> The Credo of the People of God, the Encyclicals and the Apostolic Letter to Cardinal Roy may be obtained at 50¢ each from the Lumen Christi Press, P.O. Box 13176, Houston, Texas 77019.

<sup>2</sup> Complete information about the Enthronement Ceremony is contained in the inspiring book, The Enthronement of the Sacred Heart (\$4.95) available from the National Center of the Enthronement, 3 Adams St., Fairhaven, Mass. 02719. A popular Enthronement Booklet, COME TO ME!, is available at \$1.00 from Nina Publications, 23 East Buffalo Street, Duluth, Minn. 55811.

<sup>3</sup> Information regarding membership in the Knights of the Immaculate may be obtained by contacting its Director at Marytown, 1600 West Park Ave., Libertyville, Ill., 60048. Also available from that apostolate is the interesting biography of Blessed Kolbe, THE DEATH CAMP PROVED HIM REAL (\$3.95).

*The writer of this article is the author of several popular paperbacks, including "Greater Love Than This". Foreword by Cardinal John J. Carberry. He highly recommends it for everyone. Available at \$4.00 from Nina Publications, 23 East Buffalo Street, Duluth, Minn. 55811.*

**By Clementine Lenta  
23 East Buffalo St.  
Duluth, Minn. 55811**

Reprints of this article: Modernism-The Great Heresy, is available from Nina Publications at the above address, 5 copies for \$1.00, which includes mailing.

Miss Barbara Nauer

ca.

words

527 Burgundy Street, No. 1

New Orleans, Louisiana 70112

(504) 522-0434

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Barbara Nauer,  
1983.

## THE PASTORAL AS METASTASIS

by

Barbara Nauer

The peace pastoral of the American Bishops has been nothing if not provocative. It seems to have jolted awake many individuals who, if they find Catholic Church affairs unfathomable, normally remark on this chiefly to themselves. Now every op-ed column and radio call-in show is hearing from people who comment on one or another aspect of the letter's import.

We have been impressed, however, that virtually none seem to

be noticing that the document is Modernist in aim and inspiration.

Modernism was a particularly virulent heresy that sprang up in European Catholic intellectual circles, mostly among priests and professors, just before the turn of this century. An excellent brief history of the movement, Partisans of Error, by Davies, has just been published by Neumann Press in Minnesota (R. R. 2, Long Prairie) along with a companion booklet containing Pope St. Pius X's Pascendi encyclical of 1907, the most important of the several formal ecclesiastical documents which condemned Modernism.

The saintly Pope Pius waged vigorous war against the heresy, even going so far as to require an anti-Modernism oath of all priests. By the time of the World Wars, Modernism had pretty much gone out of business. However the cluster of religious errors which comprised it, and which led Saint Pius to call Modernism the "synthesis of all the heresies," broke out again after World War II. By the time of Vatican Council II it was infecting a number of European seminaries, notably those in Holland and Belgium. Carriers of the condemned heresy, priests, periti, felt confident enough to interject their influence, at least minimally, into a good number of the Council's formal proceedings.

Modernism (not to be confused with ordinary contemporaneity, modernity) is a heresy which works its will by playing games with familiar ecclesiastical terms and concepts, and from that second flareup in scholarly ranks, it has spread like an unchecked cancer into most of the body-parts of today's Church. The American

Bishops' peace pastoral is for this malignancy a major metastasis.

### Modernist Tenets For Its Premises

The final draft of the Bishops' long document has not yet been made available, but it is already apparent that at least four of the key beliefs of the early Modernist heretics undergird this teaching as its working premises. We shall list these four erroneous beliefs here along with indications telling in which section of his brilliant Pacendi Saint Pius X discusses and then condemns the error. The italicized statements are all condemned opinion.

1. Religious thought is subject to the laws of evolution and so is progressive and able to change. (Pt. I, paras. 14-19, 27-29; Pt. II, paras. 4-6.)

The American Bishops view themselves as offering Catholics a brand new perspective on morality in warfare. Presumably, the new weaponry summons into existence a new morality geared specially to it. To them it seems to be of small consequence that for nearly 2,000 years now, Catholic popes and saints and theological scholars have searched the Scriptures, just as the Bishops have, and have not come up with this remarkable opinion that Christians are to resist evil in war by going belly up before their enemies.

Despite the unctuous language of this document, in other words, there is a nose-thumb being given to Catholic moral wisdom over the ages. So it always has been among clerics infected by heretical Modernism. Pius X, drawing upon a writing against Modernism by

his predecessor Pius IX, the "Syllabus of Errors," summarizes nicely the attitude of Modernist activists: "They recognise that the three chief difficulties which stand in their way are the scholastic method of philosophy, the authority and Tradition of the Fathers, and the magisterium of the Church, and on these they wage unrelenting war." (Pt. II, 4.)

2. The Bishop of Rome is not infallible in faith and morals.  
(Pt. II, paras. 4-6.)

During successive drafts of the controversial pastoral, the opinion line within it seemed to drift away from, and then return to, general alignment with Pope John Paul's recent teachings concerning the morality of nuclear deterrence. But the final version, to all accounts, veers away from alignment. This makes it plain that the American Bishops' new religious perspective, especially since surprisingly few Bishops voted against the final draft of the pastoral letter, carries within it the possibility for episcopal rebellion against the Roman authority, and not only in this matter alone.

There is some evidence that episcopal rebellion in the U. S. may, in fact, already be further advanced than most Catholics realize. A radio news broadcast here on May 10 reported on a "cautionary letter" sent from Pope John Paul to the U. S. Bishops well in advance of their final meeting about their letter. The Papal letter warned the Bishops against assuming a pacifist bearing toward the Soviets, "a government not bound by Catholic principles of morality."

However this cautionary letter from the Pope, the newscaster explained, was not seen by the Bishops until the eve of their final voting. Assuming that the national news broadcast carried more or less correct information on this matter of John Paul's attempted intervention with the U. S. Bishops, we have to assume that the delaying and/or disregarding of this important message from John Paul was to some degree intentional on the part of the U. S. Bishops or their officers.

3. God is not transcendent but is immanent in man. (Pt. I, paras. 19-23.)

Many have noted with surprise and perplexity the totally worldly perspectives from which the Bishops discuss the arms race in their pastoral letter. The documents' framers appear to have done their homework toward this writing effort less by researching the scholarship of Christian moral exhortation concerning warfare than by poring over State Department and Pentagon briefs about sophisticated weapons systems.

As one amazed caller to a radio show here, a non-Catholic, put it, "Why, they're nothing but a bunch of liberal politicians, dupes." The shoe certainly fits, the Bishops' theological language notwithstanding. And when the assembly was urged by retired Cardinal Carberry of St. Louis to add to their final draft a reference to the strongly spiritual (prayer-and-penance) message of the Fatima Virgin, the Bishops firmly resisted. No input was wanted from that 1917 apparition which warned, in the very year in which the Bolsheviks organized, that Russia would "spread

her errors throughout the world."

The seed-cell of the Modernist malignancy is here, incidentally, in the anti-supernaturalist mindset of the clergy who have embraced the heresy. It is much easier to see this now, in fact, than it was when Saint Pius made his stand, for we have had a good number of years in which to observe how the second wave of Modernists, the neo-Modernists, slide almost automatically from the naturalism and materialism demanded by the heresy into Marxism and other contemporary determinist philosophies.

That Catholic priests become Marxists may baffle Vice-President Bush, but it does not surprise anyone who has had close dealings with neo-Modernist religious, whom we might call by the name of The Captulators.

The original Modernists were professors in Catholic schools which caught full force the scientism, positivism, and agnosticism that were the main currents in European post-Enlightenment thought. Since most of the Modernists-to-be were highly placed, or at least well-connected academics, they found themselves embarrassed by the mystery-and-miracle components bulking large in their traditional Catholicism. Catholicism's devotional piety, which included belief in miracles, typed them as un-modern, "medieval." So they sought out rational means to discard belief in supernatural and miraculous forces and agents--in prayers to saints, in grace, angels, devils, in the Real Presence of the Eucharist--even though, for appearances' sake, they continued to pay lip service to some of these.

The neo-Modernist clergy and teachers are capitulators also. So eager are they to shed all commitment to transcendent and absolute values, including simple national patriotism, that it would not be unfair to name the leaders among the "peace bishops" The Defeatists. Lapsed Catholics, they sold out to the World long ago.

However the Bishops do not come across sounding like washouts. This is because they have mastered Modernism's devilish practice of using ecclesiastical and theological terms dialectically and impressionistically rather than "straight." (For more on this see Joseph Cardinal Siri's Gethsemane, Franciscan Herald Pr., 1981, pp. 108 ff.)

One who is familiar with the traditional Catholic vocabulary of morality, and who attends closely to just the syntax employed in the U. S. Bishops' long paper, will discover that a kind of reverse transubstantiation, a de-substancing or gutting, has been perpetrated on countless familiar scholastic terms. The Bishops' penmen appear to have sliced open the older terms, scraped out of them their traditional meanings, and re-filled the conceptual husks with new Modernist meanings.

The newer meanings are of course science-compatible and plastic enough that they can easily be made to endorse the more modish beliefs current in ordinary secular opinion. It is this devious handling of the familiar Catholic vocabulary of the supernatural and transcendent which, more than anything else, has made study of the pastoral's drafts such a mind-blowing experience for orthodox and papally-loyal Catholics. The framers of this docu-



ment have added 2 and 2 and 2 together and made them come to----thirteen. Small wonder that even horse-sensed non-Catholics complain.

4. Jesus is not Lord. (Introduction, also Pt. I, paras. 3-7.)

One of the nouns that the early Modernists tampered with most daringly, as might be expected, was the name that even Scripture's devils recognized as having unearthly power--the holy name, Jesus. Abbé Alfred Loisy (d. 1940) taught the young priests who were his students that there were two Christs--a "Christ of faith" and a "Christ of history." If that formulation sounds familiar to a good number of my readers--and it will--that will be because parish priests who are carriers now of the Modernist contagion have been offering Loisy's schizoid Jesus to their congregations routinely in their Sunday homilies.

Loisy's "Christ of history" was roughly equal to the historical Jesus whom Christians have traditionally recognized as the Second Person of the Blessed Trinity, as the God-Man who founded the one true Church and then died in order that sinful men might have a chance to share eternal life. To Christian believers he is Jesus, Savior and Lord--the "Our Lord" of devout Catholics.

But Abbé Loisy's "Christ of faith," a concept which was picked up and disseminated through the writings of Father George Tyrrell and others, was pure invention. By our own day this "subjective" Christ has degenerated into a kind of play-dough Jesus, a mythic personality which is able to be molded into whatever God-shape our weak-of-faith clergy require in order to remain up-to-date and popular with the secular media, "trendy."

Originally conceived of as Christ in the manner in which he was experienced by the Christian community, the Modernists' Christ-of-history has become, in our day, roughly equal to the much-touted "spirit of the times." Our times being shot through with rebellious, terrorist and immoral elements in remarkable degree, this "Christ of history" figure (whom the American Bishops take for a benign pacifist hero) is a particularly ugly usurper.

### Conclusion

We do not need to belabor our point any further. Naturally there are more anti-supernatural and Modernist elements in the pastoral letter of the American Catholic Bishops than those we have seen fit to mention here. We have discussed some key premises only. The point that is chiefly important for concerned parties to keep in mind is that one about the unreliability of the language that the Bishops' skilled penmen use.

Few documents in the history of religious polemic have been as ardent, sincere, high-sounding and devoutly religious as this one. Like the sex-education guidelines published by the U. S. Catholic Conference in 1981, and the "Renew" programs being introduced in Catholic parishes everywhere now, the pastoral letter contains in its smooth, silvery lines no obvious heterodox elements. These are all between its lines--in the premises about God and man and life that these writers started from--and in those weirdly desacralized concepts.

That ought to please Traditionalists and other anti-Communists

who have been insisting to the op-ed editors that the pastoral is "diabolical." The thoughts which are poisoning us are coming out of empty space, nothingness, The Void, the same realm from which that destructive "spirit" comes. It all wonderfully concentrates the brain.

Barbara Nauer

New Orleans, 1983

**Editors:**

I would appreciate mention of our Guild's address in any bio. Thank you. B N

(Miss Barbara Nauer is director of the Catholic Writer and Artist Guild at 527 Burgundy, #1, in the New Orleans French Quarter, a group which opposes neo-Modernism and promotes creative works by papally loyal Catholics.)



# THE CATHOLIC WRITER AND ARTIST GUILD

*"Light and darkness have nothing in common."*

— II Cor. 6:15

SPONSORING ORGANIZATION:  
CELEBRATIONS NEW ORLEANS, INCORPORATED (NON-PROFIT)  
527 BURGUNDY STREET, #1 NEW ORLEANS, LOUISIANA 70112

PRESIDENT:  
MISS BARBARA NAUER  
(504) 522-0434

## AIMS

1. To introduce Jesus Christ and His gospel to creative people.
2. To explain and promote Roman Catholic truths, traditions and prayer practices.
3. To defend the Pope, the Papal authority, and Catholic magisterial teachings.
4. To oppose Modernism and related contemporary heresies.
5. To increase the rapport between Roman Catholic writers, artists and musicians and the wider intellectual and artistic communities.
6. To bring creative and artistic Catholics into closer touch with each other and with the Holy See.

## THE FOUNDATION AND BACKGROUND

**The Date of Foundation:** The Feast of the Immaculate Conception, Dec. 8, 1981. Open to clergy, religious, lay persons.

The Catholic Writer and Artist Guild is a fellowship of serious and prayerful Roman Catholics who are active in writing, music and the graphic and performing arts. They have discovered through their reading and by corresponding with each other that they share a sense of urgency about Modernism's threat to the Church as well as feelings of deep loyalty to Pope John Paul II and the Papal authority in general.

These Catholics, acting out of these shared attitudes and the evangelical zeal for the Faith that marks prayerful Catholics everywhere, have decided to come together in a mutual-interest fellowship, the Guild.

Guild members undertake to monitor religious and other publications where Modernist writings and other productions appear and to alert editors and others to religious errors. They also work to encourage more and better literary and artistic productions by creative Christians whose vision of life includes biblical orthodoxy, the power of prayer, and belief in the supernatural. They view the Church Triumphant, the saints and angels, as powerful allies in this work.

As well as supporting the Guild's aims as listed above, and agreeing to perform the monitoring activity and others just described, Guild members are expected to pursue on a daily basis as many as possible of the following prayer practices: Mass and holy communion; scripture reading; meditation before the Blessed Sacrament; private devotions to the Sacred Heart of Jesus, the Blessed Virgin, and/or the two saints who have been selected as Guild patrons, Michael the Archangel and Saint Catherine of Siena.

The Guild encourages the use of home prayer-shrines by its members. It also promotes the use of Catholic sacramentals (blest objects) in combatting the materialist heresies and in drawing lost souls to Christ.

## MEMBERSHIP

Open to all creative adult Catholics and others sympathetic to the aims stated. Dues are \$40 for 6 mos. or any fraction thereof (\$7 for students) and are renewable each Jan. 1 and July 1. New members are required to send an extra \$40 for purchase of a kit of valuable resource materials on Modernism — encyclicals, bibliographies, etc. — and to forward a photo and Personal Data Sheet that will introduce them to the other "Lancers" (free-lancers) and their supporters who make up the Guild's membership. Prayer-supporter memberships are available, at the same fee, and with the same materials and privileges, for persons unable to be highly active as well as for those financial backers who choose to remain anonymous.

Celebrations New Orleans, Inc. is a non-profit corporation. Dues, fees and donations to this work are tax-deductible.



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This is the devoutly believing Catholic Church which ever remains witness to the supernatural and to the presence of the "other world" of Divine grace and unseen beings and forces ever active among us. The church-of-silence is the Roman Church whose faith and spirit are repressed now by totalitarian regimes in the occupied countries and by Modernist and schismatic influences elsewhere.

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The watch asks the Guild's activist members to agree to monitor one or more local or national publications on a regular basis and to forward to Guild Headquarters clippings or other evidence of false teachings or erroneous or biased reporting. Sometimes members, including prayer supporters, may be moved to write letters to editors or to others who are responsible for presenting Modernist or other condemned religious teachings as Catholic beliefs. On occasion they may join with other Guild members in making a written protest or appealing for true teaching and an assenting spirit.

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**527 BURGUNDY STREET (#1)**

**NEW ORLEANS, LOUISIANA 70112**

**(504) 522-0434**

Please print or Type:

Date: \_\_\_\_\_

Last Name	First Name and M.I.	Title	Age	Area Code & Phone(s)
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Home Address	City or P.O.	State or Province	Zip
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Your job or profession.	Your current marriage, family or religious status. Children?
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Your work address and phone (if different)	Are you joining as a LANCER (activist) or a PRAYER SUPPORTER?
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If a PRAYER SUPPORTER, would you like some very moderate responsibilities?	Your educational level attained.
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Describe your training in the Faith to date. Mention any special competences or studies. Also mention any special prayer or worship practices—charismatic, Sacred Heart, Third Order, etc.—which you cherish.

The art, skill or business that is your specialty. Tell how much formal training, whether you are an amateur or a professional, etc. Writers, attach a publications list or supply a sample poem or essay or letter-to-the-editors. Artists, send appropriate samples.

**LANCERS only complete this section:**

Here describe the sphere(s) of Catholic life (school, parish, religious order, club, etc.) with which you are well acquainted and whose news and mindset you will be able to report on in eyewitness fashion, honestly and accurately, via mail or phone (collect) to the Guild's news agency.

Do you wish to be considered for paid assignments?

No  Yes

(Describe.)

Do you have some publications in mind for your "media watch"?

No  Yes

(Name Them.)

May we assign you a publication to monitor, one that seems in line with your interests?

No  Yes

On the reverse side of this sheet, write a statement that will help to introduce you and your special religious interests to the other members of the Catholic Writer and Artist Guild. This can be casual in tone or even highly personal. But somewhere it should reveal what "stake" you have in the Roman Church's battle with the neo-Modernist heresy. And it should give an indication concerning which "fronts" in the battle you are most suited for. Are you most upset over the sex-marriage-family sellout? the profanation of the eucharistic liturgy? the secularizing of the universities? the downplaying of Marian and other devotions? the plans for an "American Catholic Church"? homosexuality among religious? the passing off of sins and vices as "illnesses"? the failure to teach Catholic doctrines and morals to school children? the denial of Satan's power? What?

I AGREE WITH THE AIMS OF THE CATHOLIC WRITER AND ARTIST GUILD AND WILL PERFORM THE PRAYER AND PRESS-MONITORING ACTIVITIES DESCRIBED. MY DUES AND KIT COSTS ARE ENCLOSED. ALSO A RECENT PHOTO.

Signature

## Prospectus

The Catholic Writer and Artist Guild is a nationwide network of creative Roman Catholics, including priests and bishops, who since 1981 have worked to penetrate the leftist media barrier which seriously disadvantages orthodox or Papally loyal Catholics worldwide.

The organization is now seeking funds to establish a new Catholic news agency, American Catholic News, and an underground weekly newspaper for free distribution in Catholic schools and parishes. Both the agency and the paper are to be headquartered in New Orleans where they will act as the voice of the Church-of-silence. These news outlets will regularly carry the news and opinions of conservative and tradition-minded U. S. Catholics along with news of Catholic individuals and groups that are suffering in the occupied and revolutionary countries.

Though deeply serious of purpose, the Church-of-silence newspaper (whose name has yet to be decided) will take a generally low-brow and sometimes humorous approach to current Catholic problems, especially those in the U. S. Aimed at the ordinary man and woman in the pews, the newspaper will rely more heavily on short articles, action photos and the scholarly brief than do most of the newsletters and publications presently serving Catholic loyalists. Every individual who joins the Guild as a member automatically becomes a grass-roots reporter for the American Catholic News network.

## The Guild

The organization's aims and background are described on the attached flyer. The group operates with the knowledge and approval of Archbishop Philip Hannan of New Orleans and it makes it a policy to enlist the support and cooperation of other U. S. pastors and bishops in its ongoing activities.

The members of the Guild tend to be career professionals--college professors, priests, parents, physicians, journalists--or else younger Catholics who are preparing for careers in government, teaching and the arts. The plan for having Guild members act semi-formally as reporters to the news network concerning the state of the Church is causing the group to be especially attractive to collegians who have discovered that on campuses now, the atmosphere is especially hostile to young Catholics traditional in beliefs and morals. Younger members of the Guild have usually discovered through raw experience that militant secularism, which tends to take up Marxism as a political philosophy, is actually the religious heresy known as Modernism, which has been opposed by all of the modern popes.

## Financial Data

During summer of 1983, the Guild's founding president Barbara Nauer is meeting with church and government officials in Washington, New York and a number of other major cities in an effort to raise \$114,000, the minimal amount that is needed to initiate the Church-of-silence project and carry it through its first year, July 1 1983-84. Mother of five grown children and a college English professor by profession, the Director has supported the Guild to date from her own earnings and the dues and donations of the membership, the same sources which have supported her fund-raising travels.

The Church-of-silence project is in urgent need of funds to expand its work on behalf of the oppressed Church. Donations to the Guild are tax-deductible. If you know of a funding source, or if you would like to join the group as an activist or a prayer supporter, contact Miss Nauer at the address below. Meantime please pray for the believing but suppressed Catholic Church, the Church-of-silence, everywhere.



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**NEW ORLEANS, LOUISIANA 70112**

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Please print or Type:

Date: \_\_\_\_\_

\_\_\_\_\_  
Last Name / First Name and M.I. / Title / Age / Area Code & Phone(s)

\_\_\_\_\_  
Home Address / City or P.O. / State or Province / Zip

\_\_\_\_\_  
Your job or profession. / Your current marriage, family or religious status. Children?

\_\_\_\_\_  
Your work address and phone (if different) / Are you joining as a LANCER (activist) or a PRAYER SUPPORTER?

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Signature



OFFICE OF  
UNITED STATES COORDINATOR FOR REFUGEE AFFAIRS  
WASHINGTON, D.C. 20520

May 5, 1983

Faith:

Re: Central America

As a continuing follow-up to our conversation and in conjunction with Mort Blackwell, I have

1. Arranged for Congressman Benjamin Gilman (N.Y.), the senior Jewish Republican member of the House, to forward a Dear Colleague letter on PLO involvement in Central America (with material from the AIPAC file);

2. Met with Shoshona Bryen, Executive Director of JINSA, and provided her with the PLO material for her May article (see April 29 memo) - circulation 27,000;

3. Max Fisher, Dick Fox, George Klein and Gordon Zacks agreed to co-author a letter to the 61 members of the Republican Jewish Coalition on the involvement of the PLO in Central America and in a call for support of the President's program (I will compose the letter.).

4. Max Fisher is Chairman of the Board of United Brands (formerly United Fruit) which produces 10% of the GNP of Central America. He has suggested that we might form a select committee of high-level American business leaders who operate in Central America to work in support of the issue, i.e.: Del Monte, Alcoa, Castle Cook, etc.;

5. Jackie Tillman, a member of the Washington staff of Ambassador Jeane Kirkpatrick, is an expert on Central America and the Caribbean. Jackie has tremendous contacts with the "type" of Central American leaders we want to see publicized, but she has little or no vehicle for this. She needs an instrumentality that can work with "these" people to make the most of their PR potential;

The Honorable  
Faith Whittlesey,  
Assistant to the President  
for Public Liaison  
The White House.

Betty  
Stevens  
Sec.

2210 Fisher Bldg. Detroit, Mich. 48202 (313) 871-8000

6. I am attaching an ADL report (just obtained) from Mort Rosenthal on Jews in Nicaragua. Please read it and feel free to use it.

7. AIPAC will be circulating a memorandum on PLO involvement in Central America this Tuesday or Wednesday (as previously reported to Mort).

I would also like to discuss the formation of a banking and securities group and a defense group.

Keep in touch.

Sincerely,



Richard Krieger  
Associate Coordinatoe

Office telephone: 632-9560  
Home - Area Code 301 - 963-4241

cc: Mort Blackwell

FRENTE NACIONAL DE LIBERTAÇÃO DE ANGOLA  
F. N. L. A.

*Gabinete do Presidente*

*Central America*

N./Réf.

May, 15, 1983

V./Réf.

*File*

The President of the United States  
of America  
The White House  
1600 Pennsylvania Avenue  
Washington DC 20500  
UNITED STATES OF AMERICA

Mister President,

I have the honor to send You this letter concerning a problem which is one of Your major preoccupations, namely the problem of Angola which has been recognized as one of the most difficult ones in world politics.

At a time when the United States under Your administration fights Communist subversion in Latin America and throughout the world, the presence of Cuban forces in Angola constitutes a serious danger of Southern Africa and aggravates the Soviet threat to this whole region.

In 1976, Mr. Leopold Sedar Senghor predicted that the Soviet-Cuban intervention in Angola and the weak reaction of the West may be a prelude to World War III. The developments that have taken place during the last few years have partially confirmed the fears expressed by the former President of Senegal.

In the letter I sent You on August 12, 1982 I dwelt on the reasons why the situation keeps deteriorating.

That is why I think that now when the Soviet forces are in difficulty in Angola, everything should be done to accelerate their defeat. A very long war might create an extremely serious situation in the whole region, at least on the geopolitical level.

It will therefore be necessary to proceed jointly and take advantage of the very relative and temporary paralysis of the Kremlin which is preoccupied by the post-Brezhnev period. There is no reason to believe that the M.P.L.A. would accept of its own will a real and effective withdrawal of the Cubans because of the uncertainties concerning the settlement of the problem of Namibia which the Communists intend to internationalize at any cost. What is the position of the Soviets in the face of the recent developments ? Nobody knows because they do not comment at all. Therefore, all the hypotheses are plausible. The trip of Eduardo dos Santos to Moscow at this moment is significant.

One must draw the conclusion that as long as the Soviets are not sure of the stability and ability to survive of the Communist MPLA regime which they have established in Luanda, they will not take the risk of making any major concession. Yet this regime has been increasingly criticized, even within its own party. These are the facts. All the rest is merely dialectics, an art in which the Soviets are masters and which enables them to bid for time until they strengthen their position somewhere else; then they may accept, perhaps, to negotiate. The use of force is thus the only alternative that is open to us with respect to the Angolan problem.

It is necessary to find a real and definitive solution, not temporary palliatives. It is therefore necessary to throw the Cubans out of Angola so as to force M.P.L.A. to negotiate from a position of weakness with the other two signatories of the Alvor Agreements of 1975.

In this sens, it is not the purpose to eliminate the MPLA from the Angolan political scene. This could solve one problem while creating another one in the nature of a time bomb since the existence within its ranks of certain moderate and nationalist elements. will undoubtedly constitute a factor of balance in the Angolan society of to-morrow.

The FNLA fighters in the North of Angola have now to rely on the weapons they can find without supply from abroad but the mountainous nature of the region, the tropical vegetation and, of course the historical experience of the population of this part of the country have allowed the guerillas to sur-

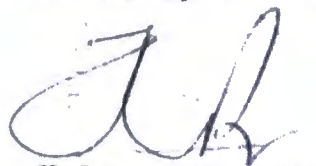
Their action, as modest as it may be, has helped within the limits of their means to create insecurity in the North, so that the enemy has lost control, as everybody knows, over more than 3/4 of the entire Angolan population.

Allow me therefore once again to appeal to You in favor of an assistance to the FNLA fighters who accept to die in defense of a cause which is common to all of us, namely liberty and its moral values which we have acquired thanks to our Christian faith inherited from our forefathers.

You are of course fully aware of the nature and size of the problems which I mentioned. If I took the liberty to evoke them, it is solely to call them to Your attention in the hope that You will keep them in mind in spite of Your many difficult activities, some of which are more important though not more preoccupying.

Hoping that You will take this appeal into consideration, I thank You very much.

Sincerely Yours,



Holden ROBERTO

c/° Mr. Jose C. Rebelo  
2701 Stockton Blvd  
Sacramento  
California 95817

# The Star

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WINTER OF '83

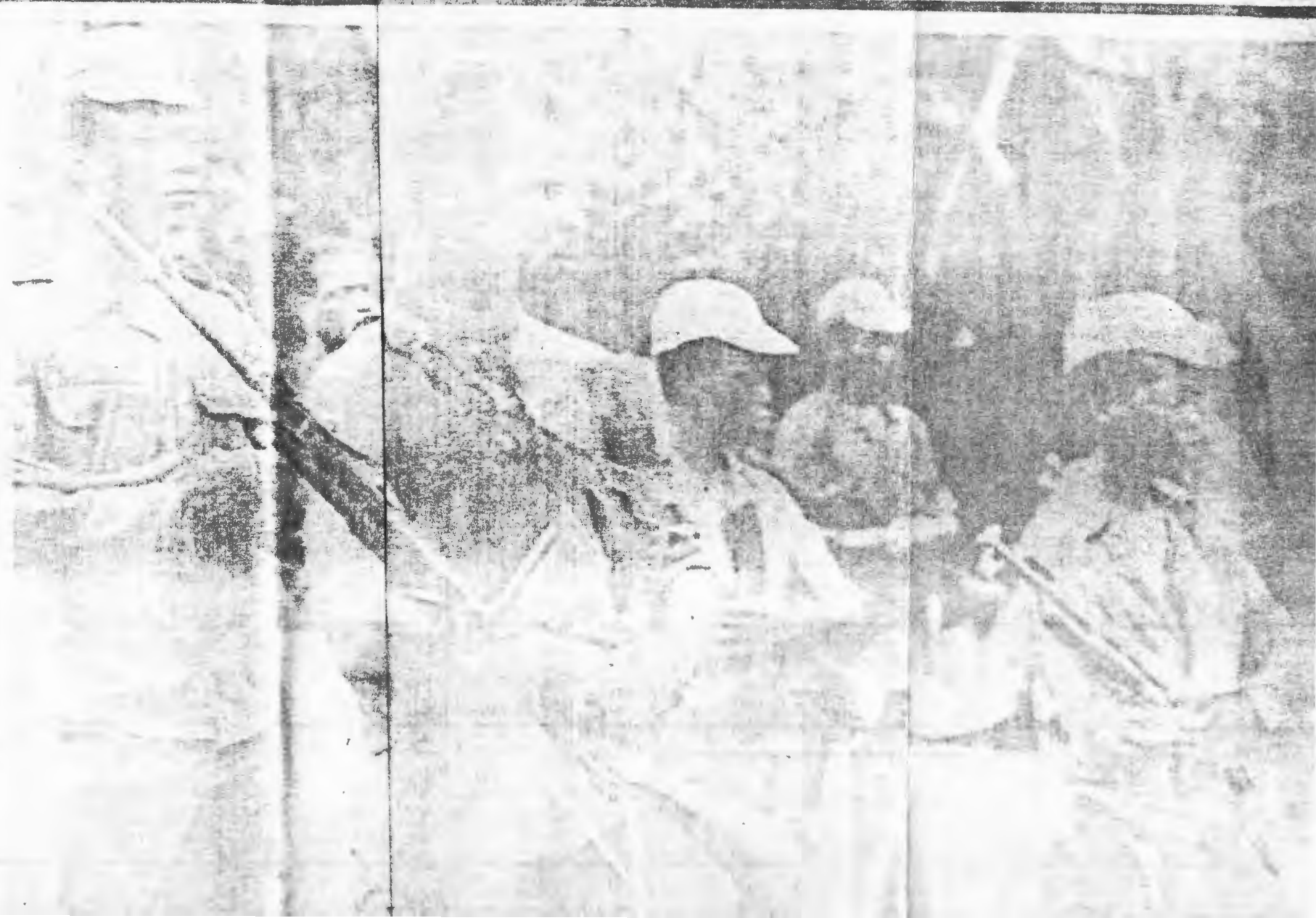
## Drought: now the fight for survival

South Africa is facing the Winter of '83. It could be the worst in the nation's history. Even heavy rains in coming weeks will not entirely alleviate the suffering that is expected.

The R100 000 000 or so provided by the State to compensate for some of the destruction of the Summer '83 drought will hardly be noticed in the face of the disaster.

Water restrictions, which have been introduced across most of the country, may have to be tightened drastically in coming months. Rationing of water, even by the bathful, may have to be imposed. Rationing is already taking place in some small towns with inadequate water supplies.

But, while householders watch their gardens die and some farmers fear that their enterprises could be wiped out, the worst crisis of



By Stephen McQuillan

# 'Forgotten' FNLA still a force in Angola

The "forgotten" FNLA guerilla movement appears to be regrouping and active in northern Angola, reports an American television journalist who recently visited the area.

The movement, which has not played a major part in the Angolan power struggle for years, seems to be making its new presence felt with some effect.

Stan Atkinson, a presenter and reporter for NORW TV, Sacramento, California — part of NBC — said the guerillas claim to control or have influence in six of the 14 provinces.

It appeared they had disrupted food supplies which had contributed to famine in Angola's provincial cities.

The guerillas have the support of people in six provinces and have hammered the MPLA to maintain control over food supplies. We saw areas where they were united, doing something effective."

Guerillas told him they could take him within 70 km of the capital.

He had already travelled with the guerillas 40 km into the country and visited several operational areas.

"We were with a group of guerillas for five days and planned to go deeper into the country, but there had been a major ambush of an MPLA convoy and FNLA was regrouping at great strength," he said.

Atkinson, who was travelling with his cameraman, Gilbert Rios, and 20 of the bushfighters, was in Angola 11 days ago.

"We were laden with TV equipment and this made progress difficult," he said. "Nobody seems to have paid much attention to FNLA for some time. But what we found impressed us.

"Nobody is helping these guerillas with funds or equipment. Having said that, they are managing extremely well."

Their weapons were captured from the MPLA and Cubans. Photographs taken by Rios show West German G-3 assault rifles, Russian AK auto-

matic rifles, Israeli Uzi submachine-guns, Belgian FN rifles and Russian Siminov rifles.

On the face of it, FNLA seemed a rag-tag outfit. "But one thing seems clear from our visit. FNLA is alive and well and functioning effectively in Angola — with good results," he said.

Atkinson was told that FNLA was 14 000 strong with about 6 500 trained, active guerillas. They were all inside Angola.

"They are guerillas in the true sense of the word," he said. "They try to avoid contact with the MPLA until they are ready to ambush."

He said Unita was in a much better position than FNLA internationally and had support and weapons from outside — benefits not available to FNLA forces.

FNLA was also handicapped by having its leadership based outside the country.

The visit took two months to arrange. Atkinson would not say how he entered Angola or which areas he visited.

## Unita captives face 1 000 km march

The Star's Foreign News Service

LISBON — Angolan Government troops appear to have effected a "stand-off" with Unita guerillas who are marching with a group of 84 prisoners, according to the following Portuguese newspaper, O Dia

gave its source as "reliable informants in Luanda".

The newspaper said that a government MiG fighter plane had overflown the column of 800 guerillas and their hostages on March 18 in the central Angolan mountains of Chikuma, south of Upper Catumbela, near where the hostages were taken.

The group was later surrounded by government MPLA troops. But, the paper said, the Angolans decided not to mount a military operation against the guerillas "for humanitarian reasons".

# Shadowing MPLA force keeps hands off hostages

1 000 km to Unita's rearguard base at Kuando Kubango in the south-east of Angola. The group includes 17 women and 22 children.

The report said the hostages were in good health, but that the long march — in the rainy season — was likely to exhaust

Cross in Switzerland last week. It has proposed an exchange for seven British mercenaries imprisoned in Luanda.

The Portuguese Government has also been active. The Angolan Foreign Minister, Mr Paulo Jorge, was in Lisbon at the weekend to attend a conference



Yasser Arafat

## PLO talks with king postponed

BAGHDAD — PLO leader Yasser Arafat postponed his talks on Middle East peace with Jordan's King Hussein for the second time in two days — and met Iraqi leaders here yesterday instead.

# Howa affair won't influence MCC ballot — Carlisle

The Star Bureau

LONDON — The refusal of a passport to Saco's president Mr Hassan Howa will not influence the ballot of MCC members on whether to restore links with South Africa.

That is the view of those engaged in the fight to get the Springbok back into world cricket — and an MCC tour would be the first skirmish in that battle.

Campaign leader, MP Mr John Carlisle said: "MCC members will base their judgment on the actions of the English cricket authorities rather than on the deeds of the South African Government."

"There must have been some sort of internal security reason for refusing Mr Howa his passport and I would not presume to question that decision.

"But what I will question is this sudden eagerness of Mr Howa to come to Britain to debate the South African sports

## High costs force US grand prix



## Alarm bell

NEW YORK — It is a warning States when the Soviet Union was being harassed on the border. Ordzhonikidze said his court abusive telephone calls said the situation was getting bad promised to attend to it.

## No clues in po

TEL AVIV — Arabs and Jews ing hundreds of Arab school but health experts say the rumour that poisoning caused panicked residents of Jenin West Bank, and Israeli soldiers arrested rioters. — The Star

## Son accused of

LOS ANGELES — The 20-year-old lawyer was remanded for raping and murdering his mother. Mr Michael Miller could face life imprisonment with a battered body of Mr Miller's family home on the other side. — The Star

## Argentine

LONDON — The British government has agreed to allow 100 Argentinians to return to their homes in May for the relatives of the dead and airmen are buried in a mass grave because the junta failed to return them to arrange their repatriation.

## Memorial play

NICE — For the second time



A N G O L A

With the forgotten guerillas of F.N.L.A. A tribute made to last.

Pierre Gaillard, an independent journalist, came back from two months of visit to the North of Angola in the company of the FNLA guerillas of whom no one speaks anymore, those of the FNLA (National Front for the Liberation of Angola), after they have lost a war against the forces of the MPLA (Peoples Movement for the Liberation of Angola), in power in Luanda, and to whom (FNLA) the foreign countries have not given aid.

His name is Ndilango which means "doesn't do another thing but cry". He was an apprentice at a chassis maker in Huambo, and today he dresses a uniform and is armed with a Kalachnikov, whose magazine is rare to be full. Ndilango belongs to the guerilla men of the FNLA. Officially the FNLA doesn't exist. The government of Luanda sustains that they have completely eliminated this group. But Ndilango and some of his companions have come to pick me up near the Angolan border, that I have just crossed clandestinely and without any problem. This out-laws made me also cross without any problem all the North of Angola, clear to the province of Luanda. His name is Jigongo wich means "Donkey". At age 40, he holds a rank of commander and looks a lot older. It is a wise man with the looks of wisdom and seniority- he fights since 1961- he was military trained by the Chinese during the independence war against the Portuguese. He is a great hunter. In his 22 years of bush, he has killed more than 500 buffalos. During the months we have spent together marching in Angola I owe him the ability to make it through. His name is Patricio Nsal'Ampasi. A good surname for a General in Chief. His name means "One that is not well rested", one that finds himself alone, sad and lonely. In fact the first years of Patricio's life where those of an orphan. In 1961 he joined the FNLA guerilla group, that fought against the Portuguese colonial. He became a specialist in explosives He would go from village to village to dismount the bombs let by the enemy that had not been exploded and would transform them into landmines. At the time of independence, he was therefore, a commander among others. The FNLA had always kept the control of the North, but in Luanda they shared the power with the other two militant parties, the MPLA and UNITA. In 1975, the three factions dispersed. The MPLA supported by the Soviets and backed by Cuban regular troops took the center of the country. The UNITA the south and southeast and kept it with the help of in great part to South Africa. The FNLA supported by the USA, France and Zaire, was the one that most suffer. Loosing all support and aid they found themselves also without a safe base. Once again Nsal'Ampesi reveled himself. Again, he found himself orphan, because President Holden Roberto and the majority of the top FNLA figures were sent away from their Zaire base into exile. Once again he was "the one that is not well rested" since he should save those, that in the deep bush had sought refuge together with other soldiers and civilians, not killed, tortured or falled in the hands of the communist enemy. Nsal'Ampasi made face to the repeated assaults by the MPLA and their Cuban friends. He reorganized his world grouping together and leading under the FNLA flag an army of more than 100,000 guerillas that started to operate in the provinces of Cuanza Norte, Uige, Zaire and Luanda. Not dead but silent. From this guerilla group, of whom we no longer hear, we have the impression that it has vanished in torment. All that is not an accident. The Luanda Government likes to aknowledge the combats it holds with UNITA because it is in their interest to present them as "an aggression of the racist regime of Pretoria", but they never talk of the other group or the rest of the country they pretend to have under control.

This official silence has the purpose of not let anyone know what in fact is going on. The FNLA is far from being dead, just silent. Its "liberated areas" are as wide as weeks of walking from its borders. The Republic of Zaire that in the past was the great base of operation is now hostile to the FNLA presence and of its brave guerillas: the last representatives that transited through there were forced back, and President Holden Roberto doesn't have the right to be near his loyal troops. The FNLA cannot even take the word to defend and claim the actions they take or the control they exercise in the Angolan territory. A lot of things go on in areas near Luanda, that its government pretends to control. On the 11th of February, 1983 a convoy from Luanda suffered an attack near Tomboco. 30 lives were claimed between the government troops as well as two guerillas. During the night of December 23 to 24th, a fight took place on the road between S.Salvador and Tomboco at less than 100 meters from the road. Surprised while sleeping this men did not suffer any loss. If they did not want to show me an enemy vehicle from very near they would have never been spotted. On the 4th of September 1982, in the village of Kungo-Dia-Mizenze, province of Zaire a military operation by the forces of the FNLA took place. On August 20th, 1982 the government troops set up a huge operation to clean by air and ground several rebel villages in the area of the Cuanza Norte province. The last encounter took place in September and it was necessary for SWAPO troops stationed at the Mercês de Maio camp to come and rescue the MPLA government troops. The last one had at least 30 dead, and abandoned several bazookas, a Berliet Truck reg AAG-38-25 and a Toyota Truck reg CD2-60-45. On August 9th, the FNLA took the lead and attacked the coffee plantation Lutero Vieira, located in the area of Quitexe. Since Nsal'Ampasi's actions the government has abandoned more than 134 farms for reason of "unsafety". There are lots of other reports of combats in 1982. There are 2 wars in Angola as well as 2 countries that live side by side. There are 2 Bessa-Monteiro, 2 Zala, 2 Ambrizete etc. The guerillas village is in general 20 Kilometres or less from the city that bear the official name. The population density in certain areas is so great that like in Cuanza Norte that we can talk of a single liberated province. Otherwise there are villages and farms of vital importance to the government that have a tremendous military activity that makes it too dangerous for this guerillas to transit through. In a province like Zaire one cannot talk of zones but better of camps. Each camp has the control of certain villages and their means of access and the rest is an immense savana where no one is believed to live except for wild animals.

#### UNACCESSIBLE

The rebel country is the image of its soldiers. Totally unequipped but possessed by a tremendous efficiency. In the early days of the guerilla they starved to death. Now every camp has its own plantation of manioca, corn, sweet potato and peanuts. Cattle cannot be always found but game is abundant. The smaller objects costs a fortune but there is a way to index and rule this form of life. Monkey meat has a relation with Bic pens. For 2 monkeys you can get a pen. As for slacks there are 4 different categories: new, two, six or twelve months old pants. The lack of clothing is therefore the most important need. That makes it the most valuable and expensive item in the life of these guerillas. The civilians, just like the soldiers look very raggedy, a lot like pirates. Besides the food all the rest is a total misery. It can very easily be seen that no one has helped this brave guerillas for many years. And grows on this side of the world. If we believe the political commissaries of the FNLA there are at least 12,000 births a years just in this provinces for the rebel side. In fact, if the FNLA could dispose of the proper means, it would send a message that would ecko all over. Their militants and fighters are very brave but poorly armed and only half of them have weapons. For

the 4 northern provinces there are 7,500 trained troops and armed with weapons captured from the enemy. The guerillas have other important control areas in S. Antonio do Zaire where oil companies with French and American technicians work on the oil fields, but Mr. Roberto- in exile in Paris- has opposed violence, for the time being. Besides the FNLA do not want to have too much violence near the Zaire border for fear of retaliation from that nation's government on some of their refugee camps in Zaire. What else is there to say? The FNLA is not dead. The government of Luanda did not succeed to eliminate it, and their chances of doing so are less and less. To kill a guerilla or capture a civilian on the FNLA side costs the government of Luanda a lot more and the Luanda's government financial means are also limited. We cannot just find the FNLA in the deep savana or on its middle age status. To go to its heart I had to walk 1,200 Kilo- metres with all its austerity. Even without being announced elsewhere the FNLA troops attack on a regular basis convoys of autos, military posts and plantations. With a great energy and the weapons supplied by the enemy troops. The FNLA is of course less aggressive than UNITA, which has at its disposal a lot of more means. But UNITA troops fight a war where they could not survive without the aid of South Africa and that is also far away, while FNLA troops can be found at less than 200 Kilometres from the country's capital. Also the FNLA sits in rich lands that provide nourishment for its troops and populations while immobilizing a great part of Angola's economy. All this can last for a long time more. The guerillas have fought for 14 yrs with the Portuguese. They are sure of their advantage over the MPLA and their Cuban helpers. Guys like Ndilango, Jigongo and Nsal'Ampasi live in a world of their own. A different Africa that still feeds on elephants, one without zinc roofs, plastic materials, beer. Without great means but without great needs. They came to live at a different rythm. Luanda, on the other hand, lives a modern hour. One of political combinations that won't last but a short time, one of economic crisis and lots of political deals that are very dubious. On one side the power of the MPLA that is being wasted, on the other, a strong FNLA made to last.

## AFRIQUE

## Angola

## Avec les maquisards oubliés du F.N.L.A.

## Une tribu faite pour durer

Il s'appelle Ndilango. En français, ça donnerait quelque chose comme « Ne fait que pleurer ». Il était apprenti chez un carrossier de Huambo, il se promène aujourd'hui vêtu de baillons et armé d'une kalachnikov, dont le chargeur est rarement plein. Ndilango appartient à la guérilla du Front national de libération de l'Angola (F.N.L.A.). Officiellement, le F.N.L.A. n'existe plus. Le gouvernement de Luanda soutient qu'il a éliminé ce mouvement. Mais « il a fait que pleurer » et quelques-uns de ses compagnons sont venus me chercher près de la frontière que je tenais de franchir clandestinement. Ces heures-là m'ont fait traverser sans problème tout le nord de l'Angola jusqu'à la province de Luanda.

Il s'appelle Jigongo. C'est-à-dire « Jumeau ». A quarante ans il a le grade de commandant et il fait figure de vieux. C'est un sage qui l'on écoute avec un respect tout africain et un vétéran - il se bat depuis 1961 - qui a été formé militairement par les Chinois pendant la guerre d'indépendance contre les Portugais. C'est surtout un grand chasseur. En vingt-deux ans de bruisse, il s'en est plus de cinq cents buffles à son palmarès. Pendant les mois passés à marcher en Angola, je lui dois d'en avoir mangé presque tous les jours.

Il s'appelle Patricio Nsal'Amposi. Un beau surnom pour un général en chef. Nsal'Amposi veut dire « Celui qui est mal resté », celui qui se retrouve seul, triste et désarmé. En effet, les premières années de Patricio ont été celles d'un orphelin. En 1961, il a rejoint les maquis du F.N.L.A. qui luttait contre les colons portugais. Il est devenu un spécialiste des explosifs : il passait de village en village pour déminer les bombes ennemies qui n'avaient pas explosé et pour les transformer en mines. Au moment de l'indépendance, c'était pourtant un commandant parmi beaucoup d'autres, car le F.N.L.A. tenait le nord du pays et, à Luanda, il partageait le pouvoir avec les deux autres mouvements de libération, le Mouvement pour la libération de l'Angola (M.P.L.A.) et l'Union nationale pour l'indépendance totale de l'Angola (UNITA).

En 1975, les frères ennemis se sont entre-déshrés. Le M.P.L.A., soutenu par les Soviétiques et les Cubains, a pris le dessus. L'UNITA a du reculer vers le sud et ne s'y est maintenue qu'avec l'aide des Sud-Africains. Le F.N.L.A., qui bénéficiait de l'appui des Français, des Américains et des Zairois, a été battu plus nettement. Il a perdu tous ses bases du nord et ses maquisards

Pierre Gaillard, journaliste indépendant, vient de sillonner pendant deux mois le nord de l'Angola en compagnie de « maquisards » dont on ne parle pratiquement jamais, ceux du F.N.L.A. (Front national de libération de l'Angola), depuis qu'ils ont perdu la guerre face au M.P.L.A. (Mouvement pour la libération de l'Angola), au pouvoir à Luanda, et que l'étranger leur refuse une aide. Il en a rapporté le témoignage suivant.

fui et les populations qui n'étaient pas tombées aux mains de l'ennemi communiste. Nsal'Amposi a tenu face aux assauts répétés du M.P.L.A. et des Cubains. Il a réorganisé son monde et installé un maquis de plus de cent mille personnes dans les provinces du Cuanza-Norte, du Zaïre, de l'Uige et de Luanda.

## Pas mort, mais muet

De ce maquis, on ne parle jamais, et le F.N.L.A. donne vraiment l'impression d'avoir disparu dans le tour-

45. Le 9 août, l'initiative était du côté des combattants F.N.L.A. : ils ont attaqué la plantation de café Luterio Vieira à Quintexa. D'après Nsal'Amposi, c'est la cent trente-quatrième plantation de café que le gouvernement du M.P.L.A. doit abandonner pour « insécurité ».

Les rapports des maquisards font état de nombreux autres combats en 1982. Il y a bel et bien deux guerres d'Angola et il y a aussi deux pays qui vivent en parallèle. Il y a deux Bessa-Monteiro, deux Zalu, deux Amiluzeta etc. Le village des maquisards se cache généralement

entre cinq cents sur un pied de guerre et autant, déjà formés, en train d'attendre une arme récupérée sur l'ennemi. Le maquis a d'autres blocages. Près de Sao Antonio do Zaire, il aurait déjà pu prendre des otages, mais ceux-ci auraient été des techniciens pétroliers français et M. Holden Roberto - réfugié à Paris - s'y serait opposé. De même, les maquisards doivent renoncer à attaquer les pistes trop proches de la frontière zairoise afin de ne pas détériorer encore la situation des Angolais réfugiés dans ce pays.

Que dire de plus ? Le F.N.L.A. n'est pas mort. Le gouvernement de Luanda n'a pas réussi à l'éliminer et il a de moins en moins de chances d'y parvenir car le maquis est inaccessible. Pour lui tuer un soldat ou lui reprendre beaucoup plus. Et Luanda, aussi, a des moyens limités.

On ne peut pas aller chercher le F.N.L.A. au fond de la savane, au fond de son nouveau Moyen Âge. Mais lui, il sort quand il veut. Pour aller au cœur de son royaume, j'ai marché pendant 1 200 kilomètres en toute impunité. Même si l'on n'en parle pas, le F.N.L.A. attaque régulièrement des convois, des postes militaires, des plantations. Avec l'énergie du désespoir et avec les armes que lui fournissent les propres troupes gouvernementales.

Le F.N.L.A. est évidemment moins agressif que l'UNITA, qui dispose de moyens importants. Mais l'UNITA se bat très loin au sud, alors que l'état-major du F.N.L.A. se trouve à moins de 200 kilomètres de la capitale. L'UNITA se bat dans des régions désertiques où elle survivrait mal sans l'aide de l'Afrique du Sud, alors que le F.N.L.A. campe dans des régions riches, se nourrit sur le terrain et immobilise une partie de l'économie angolaise.

Cela peut durer encore longtemps. Les maquisards ont tenu quatorze ans contre les Portugais, ils sont sûrs de tenir davantage contre le M.P.L.A. et ses alliés cubains. Les Ndilango, Jigongo et Nsal'Amposi vivent dans un monde bien à eux. Une Afrique qui mange encore de l'éléphant. Une Afrique sans tôle ondulée, sans matière plastique, sans bière, sans gros moyens mais sans grands besoins. Ils sont revenus vivre à un autre rythme. Luanda, par contre, vit à l'heure moderne. Cette des combats politiques qui ne durent qu'un temps, celle des crises économiques éprouvantes et des négociations diplomatiques douteuses. D'un côté, un pouvoir M.P.L.A. qui s'use. De l'autre, une tribu F.N.L.A. faite pour durer.



mente. Ce n'est pas un hasard. Le gouvernement de Luanda veut bien reconnaître les combats qu'il livre au Sud contre l'UNITA parce qu'il peut lui présenter comme des « agressions du régime raciste de Pretoria », mais il ne parle jamais du reste du pays qu'il prétend contrôler. Ce silence officiel est toujours plus que parcouru ne sont les troubles.

Le F.N.L.A. n'est pas mort, mais il est muet. Ses « zones libérées » sont à plusieurs semaines de marche

sous les arbres, à moins de 20 kilomètres de l'agglomération qui porte officiellement le même nom. Dans certaines régions, la Cuanza-Norte par exemple, la densité de villages rebelles est telle que l'on peut parler d'une véritable zone libérée. Ailleurs, ce sont les villages et plantations tenus par le gouvernement qui sont parfois assez serrés pour constituer une zone plutôt dangereuse pour les maquisards de passage. Dans une province comme celle du Zaïre, on ne peut même plus parler de zone muette.

*Central  
America  
File*

DRAFT RESPONSE

President Reagan has asked me to respond to your letter to him of May 6, 1983, and to express his personal gratitude for your kind words of support.

The tragedy that is Nicaragua today is of grave concern to the Reagan administration. Please be assured of our continued attention to the situation in your country.

I have attached for your information a copy of a White House Digest article about Nicaragua that you may find interesting.

Sincerely,

*Sent to Carolyn  
6/20*

Enc.



Morton -  
FYI. This  
was sent to all  
conservative groups  
today. Amy.

## Captive Nations Vigil Committee

413 East Capitol Street, S.E.  
Washington, DC 20003

(202) 543-4779

June 6, 1983

Mr. Morton C. Blackwell  
Special Assistant to the President  
for Public Liason  
Room 191 Old Executive Office Building  
Washington, DC 20500

Dear Morton:

As I know you are aware, on July 2, 1983, a coalition of far-left activists, working under the name "Ad Hoc Committee for July 2 Emergency Mobilization" will sponsor a "no more Vietnams" demonstration near the Vietnam Memorial grounds on the Mall in Washington.

According to a flyer printed by the Ad Hoc Committee, the purposes of the demonstration are:

- To "stop U.S. aid to El Salvador; U.S. troops out"
- To "stop the U.S. war against Nicaragua"
- "No military bases in Honduras"
- To "stop war threats against Cuba and Grenada"
- "U.S. military out of Puerto Rico and Panama"
- To "end racism, sexism and lesbian/gay oppression at home"

The far-left agenda of this rally is clear. What is also clear is that this Ad Hoc Committee is well-organized and well-financed. Its members have participated in many demonstrations in the past, and we can expect a sizeable turnout on their behalf on July 2.

It is also clear that the organizers of this rally will purport to represent a majority of the American people. Their demonstration, if it is successful and unchallenged, will be noted by some elected officials as evidence that President Reagan does not enjoy the broad support of the American public on the Central America issue. Furthermore, the American people themselves will hear and read the words of these left-wing activists on their TV screens and in their newspapers without hearing any of the truth about the issue at the same time.

As you know, many individuals and organizations who fully understand the situation in Central America are concerned about this rally and believe that it is important that something be done to bring out the truth. My organization, The National Center for Public Policy Research, and quite a few others are committed to publicizing the truth on July 1 and 2. We have organized a "Captive Nations Vigil Committee" to do this very thing. We are hoping that you will help us by joining the Captive Nations Vigil Committee, or, at the very least, by helping us with some of the preparatory activities.

page two

I have enclosed for your review an outline of the activities planned by our Captive Nations Vigil Committee, along with some information about the planned activities of the Ad Hoc Committee for July 2 Emergency Mobilization.

I have also enclosed an ACTION RETURN SHEET for your use. If you agree that it is critical that the truth about Central America be broadcast, and that the leftist distortions be refuted, I urge you to return this sheet to the Captive Nations Vigil Committee as soon as possible.

If you have any questions about the planned activities of the Captive Nations Vigil Committee, or about the Committee itself, please do not hesitate to telephone me.

Thank you in advance for your support of this critical activity. We look forward to working with you.

Sincerely yours,



Amy Moritz  
Director

P.S. If you have any suggestions regarding the design of the activities we have planned, please do let us know. We welcome your expertise.



# Captive Nations Vigil Committee

413 East Capitol Street, S.E.  
Washington, DC 20003

(202) 543-4779

## RALLY TO SUPPORT AID TO CENTRAL AMERICA

On July 2 (Saturday), 1983, the "Ad Hoc Committee for July 2 Emergency Mobilization" will sponsor a demonstration against U.S. aid to Central America near the Vietnam Memorial. The "Ad Hoc Committee" (see attached information) is a conglomeration of the same far-left activists who have been demonstrating for years. They are mounting a well-organized, well-financed effort designed to scare the heck out of congress.

In order to neutralize the amount of unfavorable press attention support to Central America will receive should the leftist rally be successful (as expected) a coalition of organizations is working together to provide a counter-rally and other activities near the Vietnam Memorial July 1 and 2. The activities are centered around the theme of commemoration for the victims of communism since 1917 and the thought that the United States should support free peoples attempting to fight communist takeovers of their nation. This coalition of organizations is calling itself the "Captive Nations Vigil Committee" and is using as its slogan "No More Betrayals".

The first of the two major activities of the Captive Nations Vigil Committee is is 24-hour "Chronology of Betrayal" beginning at noon Friday, July 1 and ending at noon the following day. The Chronology of Betrayal will consist of a reading of the names of as many of the victims of communism as can be located; a reading of the histories of various captive nations; testimony by those who have witnessed communist atrocities firsthand; and similiar material. Celebrities from all fields, elected officials, public policy experts and captive nations representatives will read at the event.

At 1 p.m. Saturday, July 2, the Captive Nations Vigil Committee will sponsor a "Commemoration Ceremony" at the same time the leftist rally is taking place. The Committee will have signs and physical displays at the events. Speakers are being recruited, and participating organizations are working to turn out concerned Americans and the captive nations community.

Sponsoring organizations and individuals for the Captive Nations Vigil Committee, as well as non-sponsoring organizations/individuals who are willing to assist us, are being recruited at this time. If you are willing to assist us with this project please fill out the attached form and return it to the committee as soon as possible, or telephone the Captive Nations Project Line at (202)543-4779. We will be happy to to answer any questions you might have about the activities.

# Captive Nations Vigil Committee

413 East Capitol Street, S.E.  
Washington, DC 20003

(202) 543-4779

## ACTION RETURN SHEET

### CAPTIVE NATIONS VIGIL PROJECT --JULY 1 and 2

1. Put me/my organization down as a sponsoring member of the Captive Nations Vigil Committee. Please use the following name(s) on flyers, press releases and so forth: \_\_\_\_\_

2. I do not wish to have my name associated officially with this Committee on press releases, flyers, and so forth, but I do want to help. Please count me in. I'll indicate how I can help by filling out the rest of this form.

3. I need more information before I can make a decision. Please call my office and ask to speak to \_\_\_\_\_ at this phone number \_\_\_\_\_.

4. The contact person in my office for this activity should be \_\_\_\_\_ at the following address and phone number \_\_\_\_\_.

\* \* \* \* \*

## ACTION COMMITMENT SECTION

5. My office/I will commit to helping with this activity in the following ways. (In those instances where I think I may be able to help in an area but am not yet certain I have made note of this in the space available.)

a. I will supply you with a list of organizations/individuals that might be willing to help with this event. This list \_\_\_\_\_ is attached/\_\_\_\_\_ will be telephoned to your office by \_\_\_\_\_ (date)/\_\_\_\_\_ will be mailed to your office by \_\_\_\_\_ (date). I understand that you are recruiting organizations all across the political spectrum, organizations that are non-political in nature and captive nations organizations and groups.

b. I will supply you with ideas about prominent individuals and celebrities who might be willing to speak at the event. Specifically \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

c. I believe I might be able to help you invite the following Senators/ Congressmen to the event, or, if they cannot attend, help you ask them to lend their name to the activity. \_\_\_\_\_

\_\_\_\_\_  
Please call me about this.

d. I recognize that press attention is key to the success of this activity. Therefore, I would be willing to have my organization send out a press release about this event at our expense. \_\_\_\_\_

e. I cannot send out a press release myself, but I have a press list I would be willing to share with the committee. \_\_\_\_\_

f. Recognizing that a large turnout is critical to the quality and tone of the press coverage we receive, I am willing to require each employee of my organization that will be in town at 1 p.m., Saturday, July 2 to attend the demonstration. \_\_\_\_\_ Furthermore, I will recruit among my staff to send people to the 24-hour Chronology of Betrayal. \_\_\_\_\_

g. Knowing that the rally opposing U.S. aid to Central America will be large, I will also agree to \_\_\_\_\_ phone bank/ \_\_\_\_\_ write all the members of my organization in the D.C./Virginia/Maryland area and ask them to attend the activities.

h. I will further add to the turnout at the activity by attending myself, and bringing my family and friends.

i. Knowing that the work of the Captive Nations Vigil Committee takes a great deal of staff time, I will \_\_\_\_\_ loan the committee a member of my staff or an intern to help with preparations on a part or full-time basis. (I know even a few hours might be a big help, and that assistance is needed with press calls, writing, phone calls among the coalition, making signs, and, especially, stuffing envelopes and putting up posters). Please call me about this. \_\_\_\_\_

j. I/my organization will also write about this event in our newsletter, and/or write letters to the editor or op-ed pieces about it. We'll need information on the following aspects of the activity to do this, and will need it by \_\_\_\_\_ (date): \_\_\_\_\_

k. I know that postage for press releases, printing flyers, buying poster supplies, recruiting rally attendees, printing stationery, and renting sound equipment costs money. I/or my organization will therefore be willing to make the following contribution to the Captive Nations Vigil Committee:

\_\_\_\_\_. (Contributions are tax-deductible.)

\*\*\*\*\*

PLEASE FILL OUT THIS LAST SECTION

My name and organization are \_\_\_\_\_

Our address/phone is \_\_\_\_\_

Please call me (or my designate) as we can help in other ways as well. \_\_\_\_\_

# EMERGENCY DEMONSTRATION SAT., JULY 2 • WASH., DC

# STOP

The Reagan Administration is determined to support the repressive, landlord-backed regime in El Salvador to the end. The Viet Nam war began this way and ended with 500,000 U.S. troops, the devastation of Indo-China, 300,000 U.S. wounded and 57,000 dead. Reagan's militaristic and interventionist policies are increasing the war danger everywhere—Europe, the Middle East, Southern Africa and Southeast Asia. But the vast majority of the people in this country are opposed to war. They want jobs, human services and an end to racism, not war and unemployment. Let's unite to build a broad and powerful rebuff to the Reagan administration's attempt to launch a new Viet Nam war. The time for action is now!

## RALLY: Viet Nam Veterans Memorial

Dramatize that the vast majority of people don't want another Viet Nam type U.S. intervention in Central America.

## DEMONSTRATE: At Gala "Independence Day Ball"



Tell the war makers face to face that you are opposed to their war. Reagan and his cabinet are to attend a ball at the Shoreham Hotel to wine and dine while the people of Central America are dying and the people of the U.S. are suffering from poverty and unemployment.

# the U.S. War Against Central America & the Caribbean

**NO MORE VIET NAM WARS**

**\$\$ FOR JOBS, EQUALITY & HUMAN NEEDS**

- Stop U.S. aid to El Salvador; U.S. troops out
- Stop the U.S. war against Nicaragua
- No military bases in Honduras
- End all aid to Guatemala
- Stop war threats against Cuba and Grenada
- U.S. military out of Puerto Rico and Panama
- End racism, sexism and lesbian/gay oppression at home

Signers of New York Times 5/1/83 "A call to action July 2 - No Viet Nam War in Central America" (Partial list)\*

James G. Abourezk, former U.S. Senator • Eqbal Ahmad, Fellow, Inst. for Policy Studies • Dr. Wm. E. Alberts, Md. • ...  
Boston • American Indian Movement • Reda Bacon, Pres. L. 2254 AFSCME • James Batanoff, Past Dir. Dist. 31 USWA • Rev. ...  
Fed. for Soc. Action • Harry Belafonte • Philip Berrigan • Daniel Berrigan, Plowshares Eight • Domenick Bozzotto, Pres. Hotel Res. ...  
26, Boston • Esmeralda Brown, Comm. in Solidarity with Free Grenada • Haywood Burns, Nat'l Co-chair, Nat'l Conf. of Black ...  
Butler, Pres. A. Philip Randolph Inst., Boston • Rev. Victor Carpenter, Arlington St. Church, Boston • Rev. Ben Chavis, Exec. ...  
Racial Justice • Bob Cheeks, Dir. Welfare Rights, Balt. • Arthur Chelotes, Pres. L. 1180 CWA • Ramsey Clark, former Atty. Gen. ...  
U.S. • Hon. John Conyers, U.S. Congress, MI • Hon. George Crockett, U.S. Congress, MI • Rev. Herbert Daughtry, Chrsn. Nat. ...  
Front • Curtis Daye, Dir. Afro-Amer. Cultural Ctr. U. of CT • Guillermo Dejesus, Exec. Dir. Latin Organization of Atlantic ...  
Dellinger • Hon. Ronald Dellums, U.S. Congress, CA • Monsignor John L. Egan • Josefina Elkander, Casa Nicaragua • ...  
Salvador-Farabundo Marti • Mike Gimbel, Ex. Bd. L. 375 Del. D.C. 37 AFSCME & NYC Central Labor Council • Emily Jane ...  
Roger Green, N.Y.S. Assembly • Bob Gustafson, United Amer. Indians of New Eng. • Haymarket Peoples Fund • ...  
CWA • Ann Hoffman, Legal Counsel CWA NY • Connie Hogarth • Larry Holmes, All Peoples Congress • Gary Kapanawa, ...  
1723, Phila. PA • Ali Kased, Palestine Congress of No. Amer. • William Kunstler • Hon. Mickey Leland, U.S. Congress, TX • ...  
Author • Rev. Joseph Lowery, Pres. SCLC • Don Luce, S.E. Asia Resource Ctr. • Cesar Maja, Comm. in Solidarity with the People of ...  
Guatemala • Ed Mann, Solidarity Club of Youngstown • Dorothea Manuela, Exec. Dir. Dist. 40 CESEA • Samori Marakman, ...  
Ed. Caribbean Perspectives • Cecilia McCarthy, 2nd District Womens Coord. New York, New Jersey National AFGE • ...  
U.S. Congress, MD • Timothy Mitchell, Chrmn. Black Clergy NYC • Holly Near • Paul O'Dwyer, former Pres. NY Ch. Cou. • ...  
Owens, U.S. Congress, NY • Michael Parenti, Ph.D. Author and Lecturer • Michael Ratner, Pres. Nat'l Lawyers Guild • John ...  
3369 AFGE • Eliu Rivera, Exec. Dir. of Puertorriquenos Assoc. for Comm. Org. (PACO) • Dr. Helen Rodriguez, Trus. • Molly ...  
Peace Ctr. • Hon. Gus Savage, U.S. Congress, IL • Rev. Alvin Sharpton, Pres. Nat'l Youth Movement • D'amu Smith, Amer. Friends Service ...  
Comm. • Gil Snowden, Pres. CWA Local 1024 • Tom Soto, Peoples Anti-War Mobilization • Jack Spiegel, Ctr. Chicago Peace ...  
Steinem • Lorraine, Donna & Debbie Sullivan, mother & sisters of John Sullivan, murdered in El Salvador • Jim Terney, Pres. Student Assn. ...  
State Univs. • Alvin Turner, Pres. L. 205, Day Care Workers V.P. Dist. Cncl. 1707 AFSCME • Arturo Vasquez, Dir. Comm. Serv. ...  
White, Jr. • Dr. James Zogby, Arab American Anti-Discrim. Comm.

## VOLUNTEERS AND FUNDS ARE URGENTLY NEEDED!

(Coalition in formation).

**NEW ENGLAND: Boston (617) 424-1176**  
**MIDWEST: Chicago (312) 427-8038**  
**Detroit (313) 965-0074**  
**MID-ATLANTIC: Washington, D.C.**  
**(202) 462-1488**  
**SOUTH: Atlanta (404) 622-3091**  
**SOUTHWEST: Houston (713) 694-2903**

**CENTRAL OFFICE:**  
**19 West 21 St., 7th Floor, NY, NY 10010**  
**(212) 741-0633**

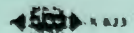
- My organization endorses
- I want to help organize
- I want

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City/State/Zip \_\_\_\_\_  
Phone \_\_\_\_\_  
School/Organization \_\_\_\_\_

\_\_\_\_\_ posters (\$5/100)

\_\_\_\_\_ leaflets (\$5/500)

My donation is \$\_\_\_\_\_



# HERE'S HOW YOU CAN HELP!

## SEND IN A DONATION TODAY

Money is needed now to pay for leaflets, posters, and ads. Every effort must be made to build the strongest possible mobilization on short notice. The emergency is clear. Traditional methods of fundraising are unavailable with so little time. But the movement cannot afford to hold back for lack of resources.

Only your help can make possible the kind of effort that the situation demands. Please be generous. A contribution now will have a big impact.

A pre-paid envelope has been enclosed for your convenience. Checks should be made out to Ad Hoc Committee for July 2 Emergency Mobilization.



## GET THE WORD OUT!

You can order literature or buttons announcing the mobilization. Or reproduce the enclosed leaflet. Get announcements made at meetings, cultural events and in classrooms. Speakers can be

arranged from any of the committee offices listed below.

Ask your organization or union to endorse the event or sponsor a bus. Call friends and activists in your area and make sure they know.

There is not much time and a lot to do!



## BE THERE ON JULY 2

Make travel plans or bus reservations early because July 2nd is on the holiday weekend, though traffic on Saturday should be lighter than on the other days.

Details on bus departures, directions and parking will be coming out soon. Contact the committee office nearest you for more information to help. If you have any suggestions or would like to volunteer, please call.



## I want to help prevent a new Viet Nam war in Central America

- Here is my donation of  \$15  \$25  \$50  \$100 \$ \_\_\_\_\_
- I want to help organize in my area.  
Send me \_\_\_\_\_ leaflets (\$5/500) and \_\_\_\_\_ posters (\$5/100)  
and \_\_\_\_\_ buttons (\$1 each or 75¢/20 or more).
- Send me travel information.

Name \_\_\_\_\_

Address \_\_\_\_\_

City/State/Zip \_\_\_\_\_

Phone \_\_\_\_\_

Organization/School \_\_\_\_\_

Complete coupon and send with your contribution to

**Ad Hoc Committee for a July 2 Emergency Mobilization**

10 West 42nd St., 7th Floor, New York, New York 10018 • (212) 741-0633

# No Viet Nam war in Central America and the Caribbean

A CALL TO ACTION  
JULY 2, WASH., D.C.

Dear Friend,

A great danger lies ahead and your help is needed. The U.S. war against Central America and the Caribbean is escalating. More money, more weapons, more "advisors," more covert forces are quietly sent every day by the Pentagon and the CIA. The danger of bigger and more deadly intervention is very close.

Reagan's pledge not to send combat troops to El Salvador was a calculated attempt to put the anti-war movement off guard. One can only recall Lyndon Johnson's pledge "we seek no wider war" right before the massive escalation of the Viet Nam war from "non-combat advisors" to 500,000 U.S. troops. **Can we be silent now in the face of this crisis?**

Many of us came together two years ago for the powerful May 3rd March on the Pentagon—to speak out against the war build-up, racism, unemployment and against the oppression of women, gays and lesbians, the disabled and so many others. Since then there have been many important gatherings and demonstrations around many important issues. We must come together again—now—because the war danger is upon us. **It is an emergency and we must meet the challenge.**

On July 2nd, Reagan and his entire cabinet, the Pentagon generals and other top officials are to attend a Gala Independence Day Ball at the Shoreham Hotel in Washington, D.C. **We have an opportunity to tell the warmakers face-to-face: We will not stand by in silence while the people of Central America are dying and people in the U.S. are suffering from poverty and unemployment.** We will rally at the Viet Nam Veterans Memorial to dramatize that the vast majority do not want a Viet Nam type war in Central America. And then we will march to the Shoreham Hotel.

Already groups and individuals all over the country have responded to the call to action for an emergency demonstration with enthusiasm and commitment. Community and solidarity groups, trade unionists, religious, political and peace activists, local and national organizations, are already taking part in the July 2nd Mobilization. Many more need to be reached.

**Volunteers and donations will make the difference.** Help get the word out in your area and make a financial donation today! A great deal of money and work is needed to build this demonstration into a powerful answer to the war danger. This is a **real emergency** and your support is essential. The warmakers cannot be given a free hand.  
**WE MUST ACT NOW!**

For the Ad Hoc Committee for July 2 Emergency Mobilization,

**HAYWOOD BURNS**

National Co-Chair,  
National Conference of Black Lawyers

**LUIS FLORES**

Casa El Salvador-  
Farabundo Marti

**MARGARET RATNER**

Attorney

**JOSEPHINE BUTLER**

Chairperson,  
D.C. Statehood Party

**LARRY HOLMES**

All-Peoples Congress

**DR. HELEN RODRIGUEZ-TRIAS**

**JOSEFINA ELIZANDER**

Casa Nicaragua

**WILLIAM KUNSTLER**

Attorney

**TOM SOTO**  
Peoples Anti War Mobilization

**SAMORI MARKSMAN**  
Caribbean Peoples Alliance

**ALVIN TURNER**  
Pres. Local 205 Daycare Workers  
Vice Pres. DC 1707 AFSCME

**P.S. Please see inside for more details on how you can help!**

## A CALL TO ACTION JULY 2 WASH., D.C.

# No Viet Nam war in Central America!

**"We seek no wider war."—Lyndon Johnson**  
**"There is no thought of sending American combat troops to Central America."—Ronald Reagan**

In 1963 the U.S. government decided to escalate the Viet Nam war. What was the result? 300,000 GIs wounded and 57,000 dead. Over \$150 billion spent on a cruel, illegal and unjust war that finally had to be abandoned.

Today, violating the War Powers Act and the Constitution, the new hawks are repeating Viet Nam in Central America and the Caribbean. At this very moment the Reagan administration is pouring hundreds of millions of dollars into the shaky regimes of El Salvador and Guatemala. The number of U.S. advisers is increasing. The Pentagon is building a base in Honduras. The White House is backing an army of counter-revolutionaries against Nicaragua, and is threatening Cuba and Grenada.

Ignored is the lesson of Viet Nam: No amount of brute force can eradicate popular movements fighting poverty and political repression.

There is another Viet Nam lesson: **The people of this country have minds of their own.** By the millions, they progressed from dissatisfaction, to disagreement, to militant opposition to the war.

Today, the vast majority of the American people oppose a new war in Central America. The crying need of the hour is for jobs, social services, and an end to racism and sexism here, not for wasting billions of dollars and human lives on war.

**If ever there was a time to unify and close ranks against these war policies, it is NOW! If ever there was a time to build an anti-war response on a broad basis, it is NOW!**

A mass action is needed to bring us together and show the policy makers the strength of our opposition. We have such an opportunity.

On **SATURDAY, JULY 2**, Reagan and his top civilian and military officials are invited to attend the gain independence Day Ball in Washington at the Shoreham Hotel. We urge you to join us that day in a rally at the Viet Nam Veterans Memorial. Then we will march to the Shoreham Hotel to raise our united, unified protest.

## JOIN WITH US!

### Signers of 5/1/83 New York Times Ad\*

- James G. Abourezk, former U.S. Senator
- Eqbal Ahmad, Fellow, Inst. for Policy Studies
- Dr. Wm. F. Alberts, Minn. Comm. Ch. of Boston
- American Indian Movement
- Reda Baron, Pres. I. 2264 AFSCME
- James Balanoff, Past Dir. I. 3133 USWA
- Rev. Lee Ball
- Meth. Fed. for Soc. Action
- Harry Belafonte
- Philip Berrigan
- Daniel Berrigan, Plowshares Eight
- Domenick Bozzotto, Pres. Hotel Rest Union I. 26, Boston
- Esmeralda Brown, Comm. in Solidarity with Free Grenada
- Haywood Burris, Nat'l Chair, Nat'l Conf. of Black Lawyers
- Doug Butler, Pres. A. Philip Randolph Inst. Boston
- Rev. Victor Carpenter, Arlington St. Church, Boston
- Rev. Ben Chavis, Exec. Dir. Comm. for Racial Justice
- Bob Cheeks, Dir. Welfare Rights Bait
- Arthur Chelotes, Pres. I. 1180 CWA
- Ramsey Clark, former Atty. Gen'l of the U.S.
- Hon. John Conyers, U.S. Congress, MI
- Hon. George Crockett, U.S. Congress, MI
- Rev. Herbert Daughtry, Chrsn. Nat'l Black United Front
- Curtis Dave, Dir. Afro-Amer. Cultural Ctr. U. of CT
- Guillermo DeJesus, Exec. Dir. Latin Organization of Atlantic City
- David Dellinger
- Hon. Ronald Dellums, U.S. Congress, CA
- Monsignor John L. Egan
- Josefina Elizander, Casa Nicaragua
- Luis Flores, Casa El Salvador Farabundo Marti
- Mike Gimbel, Ex. Bd. I. 375, Del. D.C. 37 AFSCME & NYC Central Labor Council
- Emily Jane Goodman
- Hon. Roger Green, N.Y.S. Assembly
- Rob Gustafson, Peoples United Amer. Indians of New Eng.
- Haymarket Peoples Fund
- Bill Henning, V.P. I. 1180 CWA
- Ann Hoffman, Local Counsel, CWA, NY
- Conne Hogarth

- Harry Holmes, AF People's Congress
- Gary Kapanowski, Pres. AFSCME I. 1211 Phila. PA
- Ali Khaled, Palestine Congress of the Amer. William Kunstler
- Hon. Mickey Leland, U.S. Congress, TX
- Jedrej Lenc, Author
- Rev. Joseph Lowery, Pres. SCLC
- Don Lurie, SE Asia Resource Ctr.
- Cesar Maza, Comm. in Solidarity with the People of Guatemala
- Ed Mann, Solidarity Club of Youngstown
- Dorothea Manuela Leon, Dir. Dist. 403, CESEA
- Samora Markham, Pgr. Dir. WIAA, Ltd. Caribbean Perspectives
- Cecilia McCarthy, 2nd Dist. 17 Women's Coord. New York-New Jersey National AFGE
- Hon. Parren J. Mitchell, U.S. Congress, MD
- Timothy Mitchell, Chrmn. Black Clergy NY, Holly Near
- Paul O'Dwyer, former Pres. NY City Council
- Hon. Major Owens, U.S. Congress, NY
- Michael Parenti, Ph.D., Author and Lecturer
- Michael Ratner, Pres. Nat'l Lawyers Guild
- John Rorland, Pres. I. 3469 AFGE
- Edu Rivera, Exec. Dir. of Puerto Rican Assoc. for Comm. Org. (PWRCO)
- Dr. Helen Rodriguez, Lect.
- Molly Rush, Thos. Merton Peace Ctr.
- Hon. Gus Savage, U.S. Congress, IL
- Rev. Alvin Sharpton, Pres. Nat'l South Movement
- Danu Smith, Amer. Friends Service Comm.
- Gil Snowden, Pres. I. 1034 CWA
- Tom Soto, Peoples Anti-War Mobilization
- Jack Spiegel, Chrm. Chicago Peace Comm.
- Gloria Steinem
- Lorraine Donna & Debbie Sullivan and the Sisters of John Sullivan, murdered in El Salvador
- Jim Tierney, Pres. Student Assn. of State Univs.
- Alvin Turner, Pres. I. 275, Day Care Workers VP, Dist. Ctr. 1707 AFSCME
- Arturo Marquez, Dir. Comm. for NY Univ.
- Josh White, Jr.
- Dr. James Zwerg, Arab American Anti-War Comm.

\*organizing class: 10/11/82, 10/11/82, 10/11/82

### Additional endorsers (partial list)\*

- Akil Al-Jundi, Attica Rebellion Comm.
- Hattush Alexander, Pres. I. 82 AFSCME
- Fr. Bob Antczak, Our Lady of Libera Ch. NJ
- Asociación de Mujeres de El Salvador
- Assoc. of Haitian Workers
- Paskin Atiagn, CISPES, Madison Wis.
- Dorothy Barns, V.P. I. 372 SEIU
- Rev. Robert Begins, Thomas Merton Community
- Dan Bentvogli, Secty., United Environ. Workers, Bilo
- Kirk Bigelow, Exec. V.P. I. 3369, AFGE
- Black and White Men Together
- Bread and Roses, Women's Health Ctr. Inc., Milw.
- Prof. James P. Brown III, Norf.
- Sherry Buckberough, Asst. Prof. Art Hist. U. of Hartford
- Prof. Roger Buckley, U. of Hartford
- Prof. Rose Buckley, Hist. Dept., U. of Hartford
- Harold Buckman, Attorney, Balt.
- Tom Busenbarger, Dir. Reg. Of. IAM, Cleve.
- Josephine Butler, Chairperson, DC Statehood Party
- Caribbean Peoples Alliance
- Rev. Vernon E. Carter, Lutheran Ch. in Amer., Bos.
- Casa de la Americas
- Casa El Salvador-Farabundo Marti
- Casa Nicaragua
- Prof. Barbara Chasin, Montclair State Coll.
- Chilean Trade Unionists in Exile
- Ed Childs, Stew. I. 26, Hotel Empl. Rest Empl.
- Prof. Noam Chomsky, MIT
- Gene Clancy, Del. Roch. Labor Council, AFL-CIO
- Milton Cohen, Vets. of Abraham Lincoln Brigade
- Rev. David Cole, W. Shore Unitarian Ch.
- Comité de Apoyo a la Resistencia Chilena
- Comm. for Abortion Rights and Against Sterilization
- Comm. of Black Gay Men, Ch. chapter
- Comm. for a Democratic Palestine
- Comm. in Solidarity with Free Grenada
- Comm. in Solidarity with the People of Guatemala
- Steve D'Inzilio, Bus. Rep. I. 306, IATSE
- Hazel Dellavio, V.P. I. 1024 CWA

- Disabled Peoples Liberation Front, Bos.
- Bob Dorsey, Stew. I. 1549, AFSCME
- Ted Dostal, V.P., Senior Citizens Coal. of Cleve.
- Rev. Joseph W. Elhwinger, Cross Lutheran Ch., Mil.
- Richard Eiman, writer
- Prof. Dick Franke, Exec. Bd. I. 1904, AFT
- Frente de Sol con el Pueblo de Guatemala
- Prof. George Galster, College of Wooster
- Prof. John Gerrasi, Author, Queens Coll.
- Terry Gilbert, Attorney, Cleve.
- Tom and Flora Gladwin, Oakland, CA
- Jerry Goldberg, Chairprsn PAC, MTP I. 900, UAW
- Jim Gordon, Pres. I. 9412, CWA
- George Gordon, Bus. Rep. I. 306, IATSE
- Gary Grassel, Stew. I. 2607, AFGE
- Deirdre Griswold, Editor, Worker's World Newspaper
- The Guardian Newspaper
- Harlem Fight Back
- Haymarket Peoples Fund
- Joseph Hellinger, Assoc. Prof. of Hist., Ret., Norf.
- Lawrence Hill, Publisher, Westport, CT
- Mr. & Mrs. H. G. Housley, Eng. Acc. Ret., Norf.
- Rev. Don Jacobs, Nat'l Dir. Partners in Ecumenism, Cleve.
- Rev. Claude Joyner, Incarnation Lutheran Ch., Milw.
- Peter Kimball, Student Senate, U. of Illinois, Chi.
- Rev. F. D. Kirkpatrick, Black Theology Project
- Steve Kirschbaum, Chairprsn, PAC I. 8751, USWA
- Rev. Vale Lindsey
- Betty & Herman Liverwright, Dns., Berkshire Ed. Conf. Ct.
- Benjamin Lopez, City Councilman, Jersey City
- William Ludlow, campus minister, Oberlin Coll.
- Sean Macdonald, V.P. I. 2054, AFSCME
- Gray Martineau, Labor Ed., Empire State Coll.
- Norma Martinez, Tenn. Ch., NJ
- Rev. Martin, Unit. Church of N. Y., New York
- Maria Matamoros, Nat. Black League Rights Leader
- Angela M. Lewis, former N. Y. State Assn. Chairprsn
- Joe McPherson, Labor Chairprsn
- Rev. Art Merkle, The Death and Willing, I. 10, NY
- James E. Miller, Bus. Rep. I. 306, IATSE
- Rev. George Morgan, Pastor, St. Luke's Church, I. 10, NY
- Dr. Carolyn Mok-Brown, Jr., Health Care, Norf.

- Dr. Eric J. Muller, VMD
- Office of Black Ministries, Rochester, NY
- David Orr, Alderman, 49th Ward, Chi.
- Bobbie Ortiz, Assoc. Ed., Monthly Review
- Ken Ostoby, Div. Bd. I. 1111, Joint Health
- Peace Center of Central Jersey
- Peace & Equal Rights Comm., Red Bank, NJ
- Phila. Welfare Rights Org.
- Sharon Plath, V.P. I. 1088, CWA
- Clarence Probst, Dir. SE Conn. Welfare Rights Org. Chy.
- Daniel Prybyla, Treas. I. 82, AFSCME
- Geraldine Roberts, Founder, Domestic Workers Assn.
- Prof. Stewart Robinson, Cleve. State Univ.
- Alan Roth, Exec. Bd., Cleve. AFWI
- Paula Rothenberg, Exec. Bd. I. 1296, AFT
- Rutgers Coalition Against Racist Injustice
- Rev. M. E. Sardon, Pres., Crusaders for Justice
- Jeffrey Saries, Exec. Aide, Chm. AFWI
- Prof. Thomas A. Shupka, Youngstown State Univ.
- Don Silverman, Pres. I. 1839, NJ
- Tom Spence, Stew. I. 100, IUWU
- Andy Slapp, Author
- Prof. Daniel Stern, Northeastern Ill. Univ.
- Alan Strassburger, Stew. I. 1039, CWA
- Brooks Sunkett, Pres. I. 1033, CWA
- Prof. Kurt P. Tauber, Williams College
- Lynn Taylor, Bd. I. 1930, DC 37, AFSCME
- Rev. Robert J. Tolbert, Conv. United Meth. Ch.
- Prof. Mary Vandevliet, Hartwick College
- Bernadine Walsh, Div. Vice Pres., IATSE
- Gary Ward, Pres. I. 3118, AFT
- Rev. John Walker, Rochester, NY
- Welfare Action Coalition, Bronx
- Jay Westbrook, Cleveland, Ind. Council
- Prof. Carlo Wilentz, Author, Black Liberation
- Tom Woodby, Pres. I. 1033, CWA
- Clara Wright, NY
- Lack Women's Bd. Mead, Ch. Queens, NY
- Joseph Zarba, Pres. I. 1033, CWA
- Prof. Alan Zarembo, Hartwick College

\*organizing class: 10/11/82, 10/11/82, 10/11/82

UNITED STATES INTERNATIONAL DEVELOPMENT COOPERATION AGENCY  
AGENCY FOR INTERNATIONAL DEVELOPMENT  
WASHINGTON, D.C. 20523

MAY 20 1983

ASSISTANT  
ADMINISTRATOR

May 18, 1983

MEMORANDUM

TO: The Honorable Faith Ryan Whittlesey

SUBJECT: The President's Address to Cuban-Americans in  
Miami, May 20

When the President addresses the Cuban-American community in Miami this Friday, an opportunity exists for him to further illustrate the high level of responsibility which his Administration has given to Hispanic appointees. Because of the international orientation of Miami, as well as the proximity to Central America and the importance of the crisis there to the city's ethnic population, foreign policy is expected to figure prominently in the President's remarks. The President could announce on Friday that two Cuban-Americans who have been high-level Reagan appointees in foreign policy posts since 1981, have recently been given additional responsibilities in his Administration:

1. Ambassador José Sorzano has been the U.S. Representative to the UN Economic and Social Council. He has been recently selected to be Deputy U.S. Representative to the UN but has not been publicly announced. In view of the extremely high regard in which the Cuban-American community holds Amb. Kirkpatrick, the public announcement by the President of Amb. Sorzano's elevation to be Deputy U.S. Representative would be most warmly welcomed.
2. The Honorable Otto Juan Reich, Assistant Administrator of the Agency for International Development, has been in charge of all U.S. bilateral economic assistance programs in Latin America and the Caribbean. He has recently been selected to chair the inter-agency U.S. Government task force which has been formed to implement the President's Caribbean Basin Initiative, which the President has described as "...close to my heart. It is my highest priority."  
(December 22, 1982)

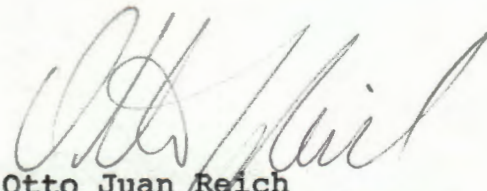
It would be a great source of pride for both the Cuban-American community and the Reagan Administration to have these two Administration officials publicly recognized by the President at the May 20 event in Miami.



RECOMMENDED ACTION:

In order to illustrate the contribution being made by high-level Hispanic appointees to the Reagan foreign policy, it is recommended that:

1. Amb. Sorzano and Assistant Administrator Reich accompany the President to Miami on Air Force One as part of his official party and that,
2. the President include in his remarks a brief statement recognizing the important responsibilities assigned to these two Cuban Americans by the Reagan Administration.



Otto Juan Reich  
Bureau for Latin America  
and the Caribbean

To: FRW  
From: Morton

Reich is on our  
Central Am. Outreach  
working group.  
A good guy.