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WITHDRAWAL SHEET

Ronald Reagan Library

Collection Name BLACKWELL, MORTON: FILES

Withdrawer

RBW 9/26/2011

File Folder BRIEFING FOR RELIGIOUS BROADCASTERS, 07/28/1983
(2 OF 2)

FOIA

F06-0055/07

Box Number 58

POTTER, CLAIRE

79

DOC NO	Doc Type	Document Description	No of Pages	Doc Date	Restrictions
1	FORM	REQUEST FOR APPOINTMENTS	4	7/27/1983	B6
1	FORM	REQUEST FOR APPOINTMENTS	1	7/28/1983	B6

Freedom of Information Act - [5 U.S.C. 552(b)]

- B-1 National security classified information [(b)(1) of the FOIA]
- B-2 Release would disclose internal personnel rules and practices of an agency [(b)(2) of the FOIA]
- B-3 Release would violate a Federal statute [(b)(3) of the FOIA]
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THE WHITE HOUSE
WASHINGTON

JET

Draft letter
of thanks

to station which
prepared 2 part
film ^{from our W.H. briefing}. It is

well done and clearly
of great interest to
millions of Americans.

over

I appreciate their
willingness to supply
others with the
tapes for ^{other} uses.

then send cc. to
all invitees.

*To: Mr. Blackwell
Nat. Religious
Broadcasters*



WVCY-TV
2700 WEST VLIET STREET
MILWAUKEE, WISCONSIN 53208

MR. MORTON BLACKWELL
WHITE HOUSE
WASHINGTON, D.C. 20500

DEAR MR. BLACKWELL,

WE WOULD LIKE TO THANK YOU ONCE AGAIN FOR YOUR INVITATION TO THE PRESS CONFERENCE ON CENTRAL AMERICA. IT OPENED OUR EYES TO THE REAL ISSUE AND WE HOPE THAT WE WERE ADEQUATELY ABLE TO PASS THAT INFORMATION ON TO OUR VIEWERS.

THIS IS A COPY OF THE PROGRAM WE PRODUCED, "CENTRAL AMERICA: THE REAL ISSUE." BECAUSE OF THE EXPENSE OF GOOD VIDEO TAPE, THIS COPY YOU HAVE IS NOT BROADCAST QUALITY. IF YOU PLAN TO USE THIS PROGRAM FOR BROADCAST OR LARGE SCREEN PROJECTION, PLEASE LET US KNOW. WE'D BE HAPPY TO SEND YOU A COPY ON BROADCAST QUALITY TAPE.

S INCERELY,

LEE DIANNE BORGESON
PRODUCER/DIRECTOR

Morton:

I was talking with Cal Thomas and he said that he knows someone who would like to be included in the briefing on Central America this Thursday for religious leaders. He was an assistant in the Nixon White House for religious affairs and is a loyal Republican. He is well respected in Southern Baptist circles and is very articulate. He has a church, a radio program and a publication.

Rev. Wallace Henley
McElwin Baptist Church
4445 Montevallo Road
Birmingham, Alabama
35213
205-956-~~2388~~ 2388

He
will be
there.

(Signature)

Dee

Thurs

1:00 p.m.

Rm 450

Sec. John Lehman

Amb. H. Eugene Douglas

WITHDRAWAL SHEET

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REQUEST FOR APPOINTMENTS

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

Please admit the following appointments on THURSDAY, JULY 28, 19 83

for MORTON C. BLACKWELL of OPL
(NAME OF PERSON TO BE VISITED) (AGENCY)

DOUGLAS, H. Eugene (Ambassador)

LEHMAN, John (Secretary of the Navy)

MEETING LOCATION

Building OEOB

Requested by JOYCE THOMANN

Room No. 450

Room No. 191 Telephone 2657

Time of Meeting 1:00 p.m.

Date of request July 27, 1983

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

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

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THE WHITE HOUSE

WASHINGTON

July 28, 1983

MEMORANDUM TO: ROBERT SIMS,
National Security Council

FROM: Morton C. Blackwell 
Office of Public Liaison

SUBJECT: Handouts for Religious Broadcasters Meeting

At our meeting with David Gergen you expressed interest in the materials that we will handout to the religious broadcasters this afternoon. It is our intention to distribute, per your suggestion, the President's remarks to the Joint Session of Congress and the transcript of the President's news conference of July 26th.

Additionally, it is my intention to give them copies of all four of the White House Digest papers as well as a copy of the joint Department of Defense/State Department document entitled, "Background Paper: Central America."

Members of the Outreach Working Group on Central America suggested last Monday that we also give the religious broadcasters copies of "Remarks by Armando Valladares", the Q & A from the Washington Times with Humberto Belli and the Q & A from the Washington Times with Miguel Bolanos Hunter. Copies of all three are attached.

We will distribute all of these items unless you suggest otherwise.

Attachments a/s

cc: Faith Ryan Whittlesey

REMARKS BY ARMANDO VALLADARES
CUBAN POET AND PRISONER OF CONSCIENCE
CONFERENCE ON RELIGIOUS FREEDOM EAST AND WEST

INSTITUTE ON RELIGION AND DEMOCRACY

JULY 11, 1983

My dear friends:

For reasons which I will share with you later, this award which you are giving me tonight has a very special significance for my brothers in Castro's prisons. Before discussing this, I would like to share some thoughts about my personal religious experience.

I was unjustly imprisoned when I was 23 years old, accused of crimes that I never committed. At that time my religious convictions were genuine, but probably superficial. My religious beliefs had been learned at home and at school, in the way a child learns good manners or the alphabet. Nevertheless, that minimal religious conviction singled me out as an enemy of the Cuban communist revolution, and somehow helped convince my judges and accusers that I was a potentially dangerous adversary.

However, as soon as I was in prison, I began to feel a substantial change in my religious beliefs. In the first place, I embraced God, perhaps for fear of losing my life; since I was in danger of being executed.

Today, twenty-two years after those nights of horror and fear, that way of approaching Christ seems to me human but incomplete. Later, I had another Christian experience: grieved with pain, I saw many young people--most of them farmers and students--die, shouting "Long Live Christ the King!"

I realized then that Christ could be of help. Not merely by saving my life, but also giving my life, and my death if that was the case, an ethical sense that would dignify them.

I believe that it was at that particular moment, and not before, when Christianity, besides being a religious faith became, a way of life that in my own circumstances resulted in resistance. Resisting torture, resisting confinement, resisting hunger, and even resisting the constant temptation to join the political rehabilitation and indoctrination programs that would end my predicament.

But, resistance as a Christian could not become a blind form of termerity, nor of personal courage, but a thoughtful and calm stance in defense of my democratic beliefs; a firm committment to maintaining my dignity and self-respect, even in the bottom of a cell, naked and being turned into human refuse.

To be Christian under those circumstances meant that I could not hate my tormentors; it meant to maintain the belief the suffering was meaningful because if man gives up his moral and religious values, or if he allows himself to be carried by a desire to hate or for revenge, his existence loses all meaning.

I should add that this experience has not been mine only--I saw dozens of Christians suffering and dying--committed like myself, to maintaining their dignity and their richness of spirit beyond misery and pain.

Today, I remember with emotion Gerardo Gonzalez, a Protestant preacher, who knew by heart whole Biblical passages and who would copy them by hand to share with his brothers in belief. I cannot forget this man who all of us called "Brother in Faith" He interposed himself before a burst of machinegun fire to save other prisoners who were beaten in what is known now as the massacre of Boniato prison.

Gerardo repeated, before dying, the words said by Christ on the cross: "Forgive them, Father for they know not what they do". And all of us, when the blood had dried struggled with our consciences to attain something so difficult yet so beautiful: the ability to forgive our enemies.

For God, there are no impossibles. Nor are there impossibilities for those who love and seek God. The more ferocious the hate of my jailers, the more my heart would fill with love and a faith that gave me strength to support everything; but not with the conformist or masochistic attitude; rather, full of joy, internal peace and freedom because Christ walked with me in my cell.

At the beginning of these brief words, I said that the honor which you bestow upon me today would have special significance for Cuba's political prisoners. I'd like to tell you why.

During those years, with the purpose of forcing us to abandon our religious beliefs and to demoralize us, the Cuban communist indoctrinators repeatedly used the statements of support for Castro's revolution made by some representatives of American Christian churches. Everytime that a pamphlet was published in the United States, everytime a clergyman would write an article in support of Fidel Castro's dictatorship, a translation would reach us and that was worse for the Christian political prisoners than the beatings or the hunger.

While we waited for the solidarity embrace from our brothers in Christ, incomprehensively to us, those who were embraced were our tormentors.

Castro's political police have used these statements of support for Castro with such skill and for such a long time to confuse the prisoners and population in general, that today the Christians in Cuba's prisons suffer not only the pain of torture and isolation but also the conviction that they have been deserted by their brothers in faith.

It is for this reason, dear friends, that I said that this distinction you give me will be very important for all Cuban prisoners. When it is known in Castro's political prisons, and it will be known, they will all be filled with joy. They will feel they are no longer alone; that they have not been forgotten; that their brothers in Christ support them from afar. Also the insidious pamphlets the political commissars read to them containing articles signed by American religious leaders, do not represent the opinion of American believers-- but the point of view of a small group. We also have to forgive this small group, because they probably also "...know not what they do."

The lack of religious freedom in Cuba is not fully known. Freedom is an all-encompassing concept; either there is freedom or there is no freedom at all.

I can tell you that there is no religious freedom in Cuba today. Some Protestant churches have been closed. With my own eyes I saw a church on the Isle of Pines turned into a warehouse for fertilizer. The same thing happened to the Catholic churches of Villanueva and San Francisco.

The Seventh Day Adventists, the Congregations of Gideon, and the Jehovah's Witnesses are considered counter-revolutionary "sects". If they are discovered engaging in religious acts they go to prison. In prison I met many of them. One was jailed for transcribing Biblical texts, accused of "editing and distributing religious propaganda ."

The celebration of Christmas was banned by Castro and the Christmas tree is also banned, being considered a religious and counter-revolutionary symbol.

If a student is known to attend church, he is expelled from the University.

If a young child talks about God or Christ with his classmates, his parents are called to school where it is explained that those ideas are unscientific and remnants of an obscurtantist past.

If the parents insist, they can be accused of the crime of ideological deviationism according to the revolutionary code.

The very few children who attend catechism classes are warned by the priests themselves that what they talk about in church is a very intimate and personal matter and that under no circumstances should they talk about it with friends. This is done to protect the children.

I want to ask you to remember my brothers, my fellow prisoners in your prayers, especially the Protestant pastor, Humberto Noble Alexander. They suffer because of their ideas and beliefs and the only way to help them is to announce to the world that they exist and are humiliated, punished and tortured. To remain silent will never bring them out of prison. Only a campaign to make the public aware and to apply public pressure can set them free. My own case demonstrates as much.

To finish, I'd like to read from another much more successful writer than I, who also know of persecutions, St. Matthew:

"Blessed are you when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.

Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you.

Matthew 5:11, 12

The Washington Times

Q&A

Censor, persecution are handmaidens in Nicaragua: editor

Humberto Belli, a former editor for La Prensa, on censorship and persecution in Nicaragua.

Humberto Belli was the editorial page editor of the daily newspaper La Prensa in Nicaragua. He left the country a year ago to speak out against censorship of the media and mistreatment of Christians in Nicaragua.

He has been one of the featured speakers for Christian Solidarity International at its first world conference on the persecuted church ending today in Vancouver. The CSI conference precedes the World Council of Churches Sixth Assembly which has not listed the persecuted church as one of its eight topics of discussion. Belli was interviewed by Washington Times foreign staffer Stephen Goldstein.

Q: How do the Sandinistas persecute Christians who are opposed to Marxist thought?

A: They have in a variety of ways.

They have restricted the access to the media of those Christians who are not buying this Marxist brand of Christianity. In July 1980, they put our Archbishop Miguel Obando y Bravo off the air. Archbishop Obando has had a TV mass broadcast for several years. They stopped that program and the only channels left open to the archbishop were Catholic Radio and La Prensa. Now, La Prensa is under complete censorship since March 1982, and the Catholic Radio is under severe censorship. So the archbishop no longer is able to broadcast his views, although he is still able to publish his homily in La Prensa.

Opposition nowadays is extremely difficult. One reason is that you don't have any channel open. If you want to stay at a meeting, you are exposed to being attacked by mobs which are used in a very effective way, smashing away all of the public dissent.

By Easter, church leaders had to submit their homilies or their sermons to the Minister of the Interior to have them approved for broadcasting. The church didn't want to submit to that condition. Thus the government didn't allow the church to broadcast religious services on Easter for the first time in Nicaragua's history.

Also, those priests like Obando who are not sponsoring Marxist theology are under continuous harassment by Sandinista mobs, especially in the countryside where they sometimes have their religious services interrupted. Many times a political meeting would take place at the same time a mass is under way.

In Managua, they have staged several physical attacks against the bishops and the priests who are not with the Sandinistas. They have physically attacked the archbishop of Managua three times. Senor Cosco Vivas, auxiliary bishop of Managua, was beaten by a Sandinista mob last August. They also tried to disgrace and defame the director of Catholic Radio, Father Bismarck Carballos.

So while preaching Marxist theology, the Sandinistas are taking off the media those who would sponsor a different kind of theology. They are also physically harassing church leaders. They have staged defamation campaigns for three years in order to erode and undermine the authority of the bishop and the leaders of the church, saying that they are aligned with the CIA and are agents of American imperialism.

So far, the way that the Marxists in Nicaragua have persecuted the church is not a totally direct way. They allow the distribution of Bibles. You can go to mass in Nicaragua, you can go to religious rallies, but little by little, they are isolating and harassing the orthodox leaders of the churches, reducing them to direct communication in the churches and direct preaching to proclaim their message.

There are some religious groups in Nicaragua that have been under a classical pattern of religious repression. This is not a subtle kind of repression but a direct one like the Mormons, Jehovah's Witnesses, Moravians, Seventh-Day Adventists and some evangelical groups. Starting in March 1982, Barricada, the official newspaper of the Sandinistas, started to present front page reports on how Protestant sects were manipulating the religious sentiment of the people and how they have been historically an arm of American imperialism.

Then, two months later, after a speech by Tomas Borge, in which he accused sects of being a sponsor of the counter-revolution, of preaching reactionary attitudes, the Sandinista mobs went through the streets and in a single night took over 20 churches of these Protestant groups.

To accuse its enemies of being CIA agents has been the standard practice of the Sandinista regime since 1979. This has been the standard Marxist practice in Cuba. We in La Prensa were accused of using the same tactics to

destabilize the regime as a Chilean newspaper did when Allende was in power. They said we had to be under CIA help but they could not prove it. They also have said Obando has been playing into the hands of the CIA.

The Sandinistas already have found out who the Christians are. They say that the Christians who are not Marxists are not real Christians. Borge said, probably in May 1982, that Obando was a candidate to be the Antichrist in Nicaragua.

Q: Is there a lot of opposition within the church to the Sandinistas?

A: Yes, there is a lot, among the people, too. Liberation theology has not been a popular trend in Nicaragua. It has been an elite trend, a trend that is sponsored by a group of intellectuals who have arrived in Nicaragua after the time of the revolution but are very resourceful. They have full access and facilities to the mass media. They have a lot of theologians arriving in the country to be at group seminars.

They don't have the humble and the poor people who tend to be very loyal to the archbishop and the pope even though they have not the background they need to argue against liberation theologians. They instinctively feel that it's not right.

So far, the most popular name in the country is Archbishop Obando. Wherever he goes, he gets big crowds. There is not one Marxist or Sandinista priest that is able to get 1 percent of what the archbishop can get. When the Sandinistas want to organize lay demonstrations, they have to use the vehicles of state to get Sandinista militant members from all over the area to assemble; then they take the TV and try to magnify the demonstrations. But even with those resources they have never been able to show real public support. They don't have it.

Q: Do you know what kind of reaction there was to the pope's visit in Nicaragua among the people, especially since he was harassed by the Sandinistas?

A: That has been the most shocking event for the Nicaraguan Catholic population. They had reservations about the so-called respect of the Sandinistas for religion. After his visit, it became clear that the Sandinistas would not respect even the pope, who is the Catholics' most sacred person on the earth after Jesus.

This disrespect of the pope brought about a bitter resentment against the Sandinistas. A Nicaraguan who left for a short visit to the United States about two weeks after the incident told me how she saw a group of poor people in a supermarket trying to get some basics. They were unable to because the supermarket was too overcrowded and the supermarket had run out of things. So they started to scream out at the Sandinistas saying that "God is going to punish you because you have disrespected the pope. You are a sacrilegious people, enemies of God." All the complaining they were voicing was not about the economy; they were just expressing how they resented the way the pope had been treated.

When Nicaraguans talk about the pope, they are very respectful and they really love him. They love to have a photograph of him in the house. So, for the Sandinistas to heckle him showed how little regard they have for the sentiments and feelings of the population. It helps explain why they annihilated the Miskito population. They didn't have any concern about the cultural identity of the Miskitos. They want to impose their views on the pope

La Prensa is undergoing the heaviest censorship in its 54-year history. Even under Somoza, La Prensa never had to experience the kind of censorship it is undergoing now. We had to submit our newspaper to the Minister of the Interior. They would analyze and censor it, sometimes twice.

and elsewhere in the Nicaraguan society. They have smashed anything that was in their way.

What happened with the pope was instrumental in uniting some sectors of the church which were divided. Groups who were somewhat with the archbishop but divided amongst themselves, including some bishops, were outraged by the way the Sandinistas had treated the pope and became closer to the rest of the church and more united amongst themselves.

Q: Was "liberation theology" part of the revolution?

A: There were some seeds for liberation — for Marxist theology, I would say. It was university students mainly, from 1970 to '73. They began to read Marxism and to think that Marxism was the tool really to understand society and change it. But the groups were very small. Many of their members became involved with the revolution. But also many Christians who were not with Marxist theology also got involved with the revolution, even in the Catholic hierarchy.

Obando himself was in the forefront of the denunciation of violation of human rights by the Somoza regime. So most of the church was united. Most of the church was supportive of the struggle against Somoza, with various degrees of involvement. There were no big divisions in the church. But after the revolution, the small groups which really were committed to Marxist theology got an outpouring of support and then it started to be very strong and challenged the authority of the bishop. Liberation theology, as a Marxist theology, is more than anything a post-revolutionary development.

The World Council of Churches recently gave a grant of \$176,000 to Central Valdivieso, which is the most important theological center in Nicaragua sponsoring Marxist theology. This strengthens those Christians in Nicaragua who are instrumental in the persecution of other Christians. The WCC not only is avoiding the issue of persecution of Christians in Nicaragua, but it's supporting those who are key elements in the Sandinista strategy of smashing the church.

Q&A

Bolanos describes fears that led to defection

Former guerrilla Miguel Bolanos on defecting from Nicaragua, and the workings of that country.

Miguel Bolanos, 24, led a 60-man guerrilla unit in the final battles that brought the Sandinistas to power in 1979. He defected from Nicaragua about 10 weeks ago by hijacking a light plane to Costa Rica.

From January 1980, until his defection May 7, Bolanos was an official of state security. He said he was schooled in Cuba for four months, and helped stage the public demonstrations during the pope's visit to Nicaragua last March. Thousands of anti-Sandinista Catholics were kept away while the pro-Sandinistas heckled the pontiff. He participated in a two-year plan to discredit opposition forces. "Operation Spiderweb" led to the recent expulsion of three U.S. diplomats from Nicaragua.

Bolanos served briefly after the Nicaraguan revolution as special assistant to the Sandinista army chief of staff, Joaquin Cuadra. He defected because he felt that genuine principles of the Nicaraguan revolution have been betrayed by the Soviet and Cuban contingent of the Sandinistas. He fears that Nicaragua is headed for totalitarianism.

Before fighting in the revolution, Bolanos attended college in the United States. His mother, Gloria Hunter, is an American. When he landed in Costa Rica in a hijacked plane he was carrying an expired U.S. passport. Bolanos has been debriefed by the State Department and the CIA. Bolanos spoke in English during the following interview conducted by free-lance writer Richard Bodurtha for The Wash-

Q: Are the Soviets planning to build nuclear missile bases in Nicaragua? Tomas Borge (a powerful member of the Sandinista junta) has said, "I can assure the United States that that is one thing it need not worry about."

A: They don't need to (build the missile sites). The strategy of the Soviets and the communists is to maintain the view that the big conflict, the battle against communism, will be a nuclear war. Then they can take over countries step by step by exporting the revolution and fighting little wars. With this kind of movement they plan to isolate the United States, France and some other European countries they can win without fighting.

Q: Some members of Congress have publicly doubted whether the Sandinistas are supplying the El Salvadoran guerrillas with arms. Are they?

A: Not any more. Just ammunition and whatever it takes to maintain whatever they've sent in the last four years. Sandinistas have supplied the El Salvadoran guerrillas with 6,000 or 7,000 machine guns. When I was fighting with the Sandinistas in 1979 we had 150 machine guns in Managua. In just Managua. About 2,000 in the whole country.

Q: What were your reasons for fighting Somoza? You came from a background that was, what would you say, upper middle class?

A: In the final two years Somoza was crazy. Until then he had always let the opposition party run against him. And the press, too. An opposition press. But then in the last two years it became a crime to be young. If you were 18 you were a communist. He was killing too many people. It was a humanitarian motivation that made me fight

Q: Recently in Washington there has been talk about the possibility of "peeling away" the hard core Marxists and communists among the El Salvadoran guerrillas. What do you think about that?

A: For the international communists it is a matter of procedure to lead journalists and others into thinking that some of the guerrillas are moderate and others are hard communists. But they are all pro-Cuban. All their talk about dialogue is just getting them time. It was the same way in Nicaragua. I was on the inside there and I can tell you that all the talk about having a dialogue is a lie.

Q: You knew Melinda Montes during the revolution in Nicaragua. She later went to El Salvador to join the guerrillas there. She was murdered by the guerrillas. Why?

A: She wanted the Salvadoran guerrillas to have a dialogue with the government. Honest dialogue with the Salvadoran government.

Q: Felipe Gonzalez, the president of Spain, said during his recent trip to Washington that the current U.S. administration lacks "vision" regarding Latin America. What about adopting a policy formed by the Contadora Group or something like the San Jose Declaration signed in Costa Rica last year by the region's prime ministers? It states that the Salvadoran government talks to its external opposition and the Sandinistas do the same with their external opponents. Also that Cuba withdraws its advisers from Nicaragua and the United States brings its military advisers home from Honduras and El Salvador.

A: Then the Sandinistas and communists can work in peace. They will be able to consolidate their communism and neutralize their internal opponents. At that moment there will be a static situation and they will have a dialogue to change international opinion, which has been generally bad for them.

Q: What are some of your thoughts about the contras? Some of them have said that they can topple the Sandinistas in a few months. Is that Latin bravado, big talk?

A: The contras cannot win the Sandinistas in that short of time. But you see, they have many factors on their side. All of the Indians are with them. The contras are making Sandinistas retreat from the Atlantic coast to the Pacific.

The strategy of the Soviets and the communists is to maintain the view that the big conflict, the battle against communism, will be a nuclear war. Then they can take over countries step by step by exporting the revolution and fighting little wars.

Q: How is the junta holding up? Is there dissension among the nine members?

A: The people see them join hands in public and they think that the junta has unity. I was an intelligence officer and I can tell you that the junta is not united. Underneath the surface there are fractions.

Q: Friction?

A: Yes, friction.

Q: Would the contra movement be more legitimate in the eyes of the Nicaraguan people if the United States stopped supporting it?

A: It would be very naive. Sandinista propaganda will always link the contras to Somoza. Sandinista calls the young people heroes who are saving their country from the past, Somoza. If another government like the Somoza government ever comes to Nicaragua there will be another revolution. The United States is responsible to make sure that doesn't happen.

Q: Well, aren't there a lot of former national guardsmen among the contras?

A: Some, yes. But they were moderate and the ones who felt there should be some reforms in the Somoza government. The younger ones, you can teach the democratic principle.

Q: Honduras is the second poorest country in this hemisphere. Haiti, I believe is the poorest, but the guerrillas have never been very successful there. Why? Also, El Salvador and Honduras fought a civil war in 1969. The Hondurans must be a little anxious about having Salvadoran troops being trained by U.S. advisers in their own country, wondering if they defeat the Salvador guerrillas where will they turn next.

A: There was never a guerrilla group in Honduras until '80-'81 when they got organization from this

international communist group. The Hondurans are smart. They realize that if the guerrillas win in El Salvador they will spread into their country. Cinchoneros, trained guerrillas. There are 400 cinchoneros in Costa Rica. They have been trained in Nicaragua since 1979.

Q: Which was right after the Sandinistas wrote the OAS and gained international approval with their plan to let the Nicaraguans vote in the local elections, elect members of the Constituent Assembly, and later, the national authorities?

A: They'll have the elections. Many of Sandinistas' opponents are leaving the country.

Q: Carlos Fuentes, the writer and former Latin American diplomat, has said that the burden of Latin America is to go from one church to another. To go from Catholicism to Marxism with all its dogma and ritual. Cardenal, the minister of culture, said that he could write religious poetry only after he became a Marxist. He visited Cuba in 1970.

A: God doesn't exist. The revolution is god. Jesus is Sandinista and the commandments are Sandinista principles. The Catholics know what Cardenal is like. It is all very romantic, you know. The young people in this country are not aware of the problem in Latin America. They live their own lives. They haven't seen communism up close.

Q: What do you think about Stone and Kissinger, who has just been named to head up the bi-partisan commission on Latin America?

A: Kissinger wouldn't be good. Vietnam is his past. It (Kissinger's appointment) makes young people in this country see Latin America as another Vietnam and it's not. About Stone — the communists will find something wrong with anyone you send down there. The truth needs to be told, especially to the young people — it might take some of their romanticism away.

Q: What would happen if some of the OAS countries broke ties with Nicaragua? Gen. Ruben Dario Paredes, one of the most powerful figures in Panama, mentioned the possibility of his country breaking ties with both Cuba and Nicaragua.

A: The Soviets are already building a channel through Nicaragua so they won't have to depend on the Panama Canal. If Panama breaks these ties, the Soviets will have to build much faster. They are building a large port in San Juan del Sur, on the Pacific. They will rent it to Nicaragua for five years. They are also going to build two more ports, one on the Lake of Managua, close to the capital city, and another on the Lake of Nicaragua, in the area of the country called Rivas. Then they will dredge the San Juan River to the Atlantic. It is the same route that America thought of using instead of the Panama Canal at the beginning of the century. The Sandinistas will have to destroy Pastora Group because he's holding the San Juan River that they need to dredge. If the Panamanians cut their ties with Nicaragua, construction of the channel must speed up and then you will be able to see the communists exporting more of their subversion around the world in a sooner period of time.

There was never a guerrilla group in Honduras until '80-'81 when they got organization from this international communist group. The Hondurans are smart. They realize that if the guerrillas win

THE WHITE HOUSE

WASHINGTON

July 27, 1983

MEMORANDUM TO: FAITH RYAN WHITTLESEY

THROUGH: Jonathan Vipond, III

FROM: Morton C. Blackwell *MB*

Attached is a proposed Agenda (handout) for the Religious Broadcasters briefing on Central America.

We lost Ambassador Vernon Walters who had to extend his time in Europe, hence Ambassador Douglas as the substitute.

I hope you will be able to greet this group who are generally very supportive of the President's policies.

Following is the time sequence I would propose for the meeting:

- 1:00 p.m. - Welcome to the White House - Faith Ryan Whittlesey
- 1:05 p.m. - The Honorable John Lehman
- 1:35 p.m. - The Honorable H. Eugene Douglas
- 2:05 p.m. - Major Oliver North, NSC*

MCB:jet

1 Attachment

*NOTE: Major Oliver North has specifically requested that his remarks NOT be on the record and that any remarks which he may make must be attributed to "a White House source" and not to him directly.

THE WHITE HOUSE

WASHINGTON

JULY 28, 1983

OUTREACH WORKING GROUP ON CENTRAL AMERICA

FAITH RYAN WHITTLESEY,
Assistant to the President
for Public Liaison,
Chairman

TIME: 1:00 p.m.
DATE: Thursday,
July 28, 1983
PLACE: Room #450
Old Executive Office Building

A G E N D A

FOR THE MEETING WITH THE
RELIGIOUS BROADCASTERS

- I. WELCOME TO THE WHITE HOUSE
- II. The Honorable John Lehman,
Secretary of the Navy
- III. The Honorable H. Eugene Douglas
United States Ambassador-at-Large
U.S. Coordinator for Refugee Affairs
- IV. Major Oliver North,
Staff Member
National Security Council



The South Atlantic District

501 Boyce Road, Charlotte, NC 28211 (704) 364-0388

JUL 27 1983

Rev. Edward W. Smillie
District Superintendent

Rev. Ralph Godwin
Director of Extension
and Church Growth

July 25, 1983

Mrs. Faith Ryan Whittlesey
Government Room 87 OEOB
The White House
Washington, DC 20500

Dear Mrs. Whittlesey:

Thank you for your mailgram invitation to attend the special briefing on U.S. national security and our Central American policy, to be held July 28, 1983 at 1:00.

I would very much like to be present but unfortunately cannot attend. If any transcriptions of that meeting are available I would of course be appreciative of having access to them.

Sincerely yours,

Edward W. Smillie

EWS:ms



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JAMES L. STONER, D.D.
Executive Director

JUL 27 1983

July 25, 1983

Faith Ryan Whittlesey
Assistant to the President
Govt. Room 87 OEOB
The White House
Washington, DC 20500

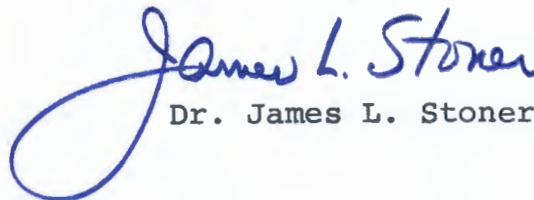
Dear Faith Whittlesey:

Thank you for the invitation to attend the special briefing on U.S. National Security and our Central American policy scheduled for July 28.

I shall be unable to attend.

Please keep me informed of future briefings.

Sincerely,



Dr. James L. Stoner

JLS:elm

Ken Anderson Films P.O. Box 618 Winona Lake, Indiana 46590 Phone 219/267-5774

The Message Is Always First

JUL 27 1983

Monday
the 25th
July, 1983

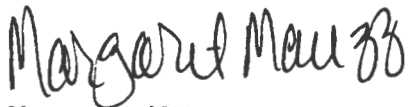
Faith Ryan Whitlesey
Assistant to the President
For Public Liaison
Government Room 87 OEOB
THE WHITE HOUSE
Washington, D.C. 20500

Dear Ms. Whitlesey:

Thank you for the invitation to attend the special briefing on
U.S. National Security and our Central American policy to be
held July 28, 1983.

However, Mr. Anderson will not be in the office at that time,
therefore unable to attend.

Most cordially,



Margaret Mauzy

MLM/mm



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JUL 27 1983

FAITH RYAN WHITTLESEY
ASSISTANT TO THE PRESIDENT LIASON
THE WHITE HOUSE
WASHINGTON, DC 20500

THANK YOU FOR INVITATION TO ATTEND SPECIAL BRIEFING ON U.S.
NATIONAL SECURITY SCHEDULED FOR JULY 28, 1 P.M. UNFORTUNATELY,
I AM COMMITTED ON THAT DATE AND IT WOULD BE IMPOSSIBLE TO BE
PRESENT, BUT WOULD SEEK TO BE PRESENT FOR OTHER OCCASIONS.

DR. THOMAS F. ZIMMERMAN
ASSEMBLIES OF GOD

16141 EST

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TS "

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David R. Mains, Director

July 25, 1983

Joyce Thomann
Office of Public Liaison
Government Room 87 OEOB
The White House
Washington, DC 20500

Dear Ms. Thomann:

Thank you for the invitation to attend the special briefing on U.S. National Security and our Central American policy on July 28.

I am sorry I will not be able to participate due to a conflicting schedule.

Most sincerely,

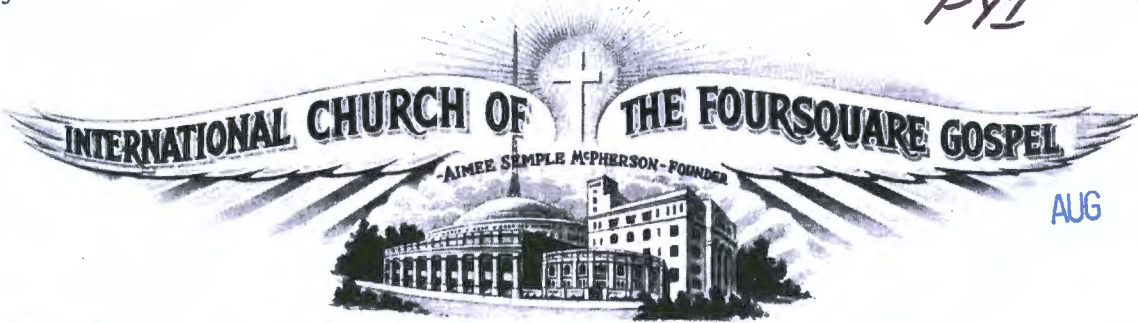
David R. Mains
Director

DRM:cg

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*M.B.
FYI*



AUG 4 1983

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August 1, 1983

Mr. Faith Ryan Whittlesey
Assistant to the President
for Public Liaison
The White House
Washington, D.C. 20500

Dear Mr. Whittlesey:

I want you to know that I deeply appreciated the invitation to attend the special briefing on U.S. National Security and our Central American policy.

I was extremely sorry it was impossible for me to arrange my schedule to be with you on such a short notice. I would be grateful if you could keep us in mind for any briefings of this type in the future.

You can be assured that we are in favor of a strong military defense and every effort to suppress the dominance of communism in this hemisphere. Please know that our prayers are with President Reagan and each of you who labor to maintain an image of strength for this great nation.

Yours in Him,

Rolf K. McPherson, D.D.
President

RKMCP/ap

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Good News
Communications

August 1, 1983

Ms. Faith Ryan Whittlesey
Assistant to the President
for Public Liaison
Government Room 87
The White House
Washington, D.C. 20500

Dr. Theodore Baehr
Chairman/CEO

Jack Hanick
Executive Director

Bruce Grimes
Vice President

Ms. Whittlesey:

Thank you very much for the invitation to the special briefing on U.S. security and Central American policy. Please keep us posted on future briefings.

Yours,

Dr. Theodore Baehr
Chairman

TB:mbg

A DIVISION OF
SONLIFE RADIO



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AUG 4 1983

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July 28, 1983

Faith Ryan Whittlesy
Assistant To The President
For Public Liaison
The White House
Washington, DC 20500

Dear Ms. Whittlesy:

Thank you for your invitation to the special briefing on U.S. national and central policy that was held today at the White House. I am sorry that I was unable to attend due to business conflicts. Be assured our radio station is involved in addressing these important issues for our listening audience.

I am requesting a summary of this meeting to be sent to my attention at KWJS radio. As scheduling permits we will make every effort to be in attendance at further meetings. Please convey to the president that KWJS radio is committed to presenting the unbiased facts to the Dallas-Fort Worth area on these important national issues critical to our security and survival. We firmly support the presidents position in Central America.

Sincerely,

Jack P. Rabito
General Manager
KWJS Radio

JR/dm



August 1, 1983

Ms. Joyce Thomann
Office of Public Liaison
Government Room 87 OEOB
The White House
Washington, D.C. 20500

Dear Ms. Thomann:

On July 28, after returning from a trip, I opened mail waiting for Dr. Van Der Puy. He has been on an extended trip in Europe this summer. What a surprise I had to see it was the very day he had been invited to the White House Old Executive Office Building for a special briefing in U.S. National Security and the Central American Policy. Thank you for the gracious invitation extended to him for this honor.

Please accept my apology that we were unable to reply prior to the date of the briefing. I know that if Dr. Van Der Puy had been in the States, he would have been very proud to be in the group attending the briefing. He has lived for over 30 years in Latin America, and he has a keen interest in the U.S. policy toward that area of the world or any information which would be helpful in the ministry of World Radio Missionary Fellowship, Inc., in the country of Ecuador in South America, in particular.

Sincerely yours,

H. Susann Pile
Administrative Assistant
to Dr. Van Der Puy

sp

cc: Abe C. Van Der Puy

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27AM

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FAITH RYAN WHITTLESEY
GOVERNMENT ROOM 87 DEOB
THE WHITE HOUSE
WASHINGTON, D.C. 20500

ATTN: FAITH RYAN WHITTLESEY

THANK YOU FOR YOUR INVITATION TO ATTEND A SPECIAL BRIEFING ON
U.S. NATIONAL SECURITY AND OUR CENTRAL AMERICAN POLICY, WHILE
I APPRECIATE THE OPPORTUNITY, MY SCHEDULE PRECLUDES ATTENDING.

I CONSIDER THE INVITATION QUITE AN HONOR AND WOULD LOOK FORWARD
TO MANY FUTURE BRIEFINGS.

CORDIALLY,

MICHAEL R. ELLISON
PRESIDENT
MICHAEL R. ELLISON, INC.

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FAITH RYAN WHITTLESEY
GOVERNMENT ROOM 87 OEOB
THE WHITE HOUSE
WASHINGTON DC 20500

SORRY I AM UNABLE TO ATTEND MEETING JULY 28 DUE TO PREVIOUS
COMMITMENTS, JESUS IS LORD,
KENNETH COPELAND

13:34 EST

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