



THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series C: Interreligious Activities. 1952-1992

Box 40, Folder 7, New religious right, 1980-1981.

STATEMENT BY RABBI MARC H. TANENBAUM, NATIONAL INTERRELIGIOUS AFFAIRS
DIRECTOR OF THE AMERICAN JEWISH COMMITTEE ON "NEW RIGHT EVANGELICALS"

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The current emergence of "the New Right Evangelicals" or "the New Christian Right" has elicited widespread interest and concern among millions of American citizens, among them, a great many American Jews.

No responsible and fair-minded American questions the right of fellow Americans of Evangelical Christian or any other religious or moral persuasions to participate fully as citizens in the political process nor to advocate the adoption of public policy positions which reflect their ideological bent.

During the past fifteen months, there have been a number of actions and statements by major spokesmen of this newly-forged alliance of several Evangelical Christian leaders and ultra-conservative political organizers which have become deeply troubling to many of us, and which require, we believe, careful analytical scrutiny by both Presidential candidates and by the American people. These concerns center around the following major issues

1) A number of major spokesmen of "the New Christian Right" assert that their primary purpose in this election, and through related political activity on the local levels, is "to Christianize America," and to establish "a Christian republic."

That is a myth and it is an ideologically dangerous myth for American democracy which must not go uncontested. The only period in American history during which anything resembling a so-called

"Christian Republic" existed was the establishment of the Massachusetts Bay Colony after 1629. That colony was a Puritan theocracy which yoked together ecclesiastical and civil government. As every major church historian acknowledges, the Puritan oligarchy sought religious toleration for themselves but did not believe in religious toleration for others, and that "Christian republic" collapsed after about 50 years when dissenters such as Roger Williams fled persecution in order to find freedom of conscience in Providence, Rhode Island.

What is historically true is that Baptist farmer-preachers, Methodist circuit-riders, and dissenting Presbyterians became the foremost champions of freedom of conscience and religious liberty, and the principle of the separation of church and state. They suffered persecution, imprisonment, and ruthless harassment at the hands of the Anglican Establishment in Virginia and elsewhere to uphold those fundamental democratic principles not only for themselves but for all Americans.

It is both ironic and sad that some of the spiritual heirs of those Evangelical Christians in Virginia today and elsewhere have chosen either to forget or to ignore that glorious achievement of American democratic pluralism.

2) A number of "New Christian Right" spokesmen regularly speak of the "Golden Era" of "Evangelical Christian America" when our forebears were supposedly deeply religious and highly moral people, and by contrast, we today are convicted of religious and moral inadequacy.

That is a myth, and its repetition tends to immobilize us in unnecessary guilt and self-doubt, rather than energize us to face the truth about our past and moral responsibilities in the real world today

As every major church historian documents, "the great majority of Americans in the eighteenth century were outside any church, and there was an overwhelming indifference to religion." Dr. William Warren Sweet wrote (Revivalism in America) that "taking the colonies as a whole, the ratio of church membership was one to 12." Dr. Robert R. Handy states, "No more than ten percent of Americans in 1800 were members of churches" (A History of the Churches in the United States and Canada.)

As a result of the vast labor and the rough, uncouth hardships encountered by the pioneers, frontier communities became ^{coarse} ~~mean~~ and partially wild societies, with little or no social restraints, and filled with low vices and brutal pleasures. The West was described as "the land of sinful liberty" with large sections of the frontier society debauched and whiskey-sodden. The violence and anarchy resulted in a breakdown of respect for emerging civic authority.

The Three Great Awakenings in America - the first in the 13 colonies from 1725-1770, the second, West of the Alleghenies, 1770-1830, the third, 1865-1899, with the rise of city evangelism - were all responses to the widespread decline of religion and the degenerated moral conditions of the times.

The point is that there are more people affiliated with our churches and synagogues today than any time in the past. And while we

face real and serious moral issues in contemporary America and in the troubled world, it serves no useful purpose to imply that we are a generation of moral pygmies when contrasted with our forefathers who were supposedly moral giants. Precisely because there are more Americans who are religiously-committed today than in the past we are in a far better position to mobilize conscience and moral will to cope constructively and realistically with our many problems. That means that religious and civic leadership needs to speak to our better selves rather than evoke paralyzing images of our worst selves.

A vital lesson that should be derived from our past is that when confronted with the massive moral challenges of the frontier societies, evangelical leaders - to their everlasting credit - launched a wide range of moral reform movements as voluntary expressions of the churches. Organized benevolence ("The Benevolence Empire" these efforts were called) were created for the poor and down-trodden, anti-slavery groups, temperance societies, aid to youth, and the military. With the exception of the Prohibition legislation calling for total abstinence from alcoholic beverages adopted as the 18th amendment in 1920, the anti-evolution law, and the Puritan Sabbath - all of which subsequently collapsed and resulted in general disillusionment and loss of morale - all of the great moral reform movements were effected through internal, voluntary church resources, rather than through legislative means of dominating the governments or the nation's political machinery.

3) Several "New Christian Right" spokesmen have asserted or ~~implied~~ implied that "the Founding Fathers" of our nation perceived America as "a Christian Republic". If you check their writings, you

will find that such assertions contradict everything Benjamin Franklin, Thomas Jefferson, James Madison, and others stood and fought for.

Thus, Thomas Jefferson, wrote in his Virginia Statute for Religious Freedom, "Almighty God hath created the mind free, and that all attempts to influence it by tempt or punishments or burns or by civil incapacitations tend only to ~~engage~~ beget habits of hypocrisy and meanness, and are a departure from the plan of the Holy Author of our religion "

The exercise of religion, Jefferson added, is "a natural right" which has been infringed by "the impious presumption of legislators and rulers" to set up their "own modes of thinking as the only true and infallible," and "to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves," which is "sinful and tyrannical."

In his Notes on Virginia, Jefferson stated, "The rights of conscience we never submitted, we could not submit. We are answerable for them to our God. Subject opinion to coercion, whom will you make your inquisitors? Fallible men, men governed by bad passions, by private as well as public reasons. Any subject it to coercion? To produce uniformity. But is uniformity of opinion desirable? No more than of face and stature."

I would commend such writings of our Founding Fathers to the Rev. Bailey Smith and others who share his views about uniformity of conscience and religion. Rev. Smith's utterance about "God not hearing the prayer of a Jew" is not only religiously presumptuous and morally offensive; it is dangerous to the future of our democratic pluralistic

society He is saying not only that the Jewish people have been living a religious lie for 4,000 years across 30 civilizations, he is also saying that because they are religiously invalid there is no place for them at Presidential inaugurations or political conventions.

It is encouraging to us that literally hundreds of Baptist pastors and Christian seminary faculties and just lay people have issued statements repudiating his narrow views as un-Christian and un-American.

4) The campaign by some members of the "New Christian Right" to elect "born-again Christians" only to public office is anathema to everything American democracy stands for. It violates Article 6 of the United States Constitution which forbids the exercise of "a religious test" for any citizen running for public office. The American people must repudiate that anti-democratic practice

5) The most effective ~~xxxx~~ critique of "single politics" campaigns and candidates is provided by the leading Evangelical journal, Christianity Today, (Sept. 19, 1980)

"Moral Majority and Christian Voice appear to emphasize the first three principles of Evangelicals for Social Action more than the others (that is, the family, every human life is sacred (abortion), Religious and political freedom are God-given inalienable rights) The Bible deals with all of them In fact, probably more space in the Bible is devoted to calls for justice and the care for the poor than to the fact that human life is sacred, though none can deny that both are Biblical mandates The concerns of the religious lobbies will appeal to a

broader range of Christians to the extent that they emphasize these other equally biblical principles of justice, peace, stewardship of our resources, and care for the poor, as well as profamily and prolife issues. It is in a case of "these ye ought to do but not to leave the others undone." Too narrow a front in battling for a moral crusade, or for a truly biblical involvement in politics, could be disastrous. It could lead to the election of a moron who holds the right view on abortion."

6) Many of us are concerned about the militant apocalyptic style of some "New Christian Right" spokesmen. This mentality dates back to antiquity when in every century ~~there emerged a widespread yearning among the masses~~ where there was vast social disarray and disorientation, there emerged a widespread yearning among the masses, especially the poor and disinherited, for a Messianic savior joined by an Emperor of the Last Days who would relieve society of its oppression and moral decay and usher in the Millenium "in which the world would be inhabited by a humanity at once perfectly good and perfectly happy."

This revolutionary apocalypse ~~was~~ was dominated by eschatological phantasies of a new Paradise on earth, a world purged of suffering and sin, a Kingdom of Saints. A prodigious final struggle would take place between the hosts of Christ and the hosts of the Antichrist through which history would attain its fulfillment and justification.

Before the Millenium could dawn, however, misbelief had to be eliminated as a prelude to realizing the ideal of a wholly Christian world. In the eyes of the crusading Messianic hordes (which began to form in the Middle Ages) the smiting of the Moslems and the Jews was to be the first

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Much of the present "New Right" public discussion of issues

is characterized by that traditional scenario of political

conflict between "the children of light" and the "children of

darkness." There is too much demonology in the current discussion

which appears to consign political candidates to being demolished

as "satanic" - the moral hit lists with "100 percent zero ratings,"

"secular humanists standing at the side of satan." Reasoned, civil

debate in an open democracy requires another order of discourse

One has a sense that some "New Right" advocates perceive

America as if it were a camp revival meeting whose characteristic

method was to plunge into anguish the sinner over the state of his

soul, then bring about a confession of faith by oversimplifying the

decision as a choice between a clear good and an obvious evil. The

Civil War was rendered all the more intransigent and painful by

each side claiming that God was on their side, and by portraying

the other side as "infidel" and "atheist." A mature America

deserves a far more balanced and thoughtful method to

analyze its problems and to formulate its responses, anything less

than that is an insult to the intelligence of the American people.

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Marc H. Tanenbaum

PATRIOTISM AND PIETY - NEW RIGHT EVANGELICALS

The current emergence of the "New Right Evangelicals" or the "New Christian Right" did not begin with the organization of the Moral Majority in June 1979. The nation's press, TV and other mass media discovered the evangelical right during the past year and has treated it as a spectacular novelty, resulting frequently in caricatures that tend to obscure rather than to reveal the depths of its historic importance as well as its challenges to American politics and democratic pluralism.

The present phase of the surfacing of the "New Right Evangelicals" dates back some thirty five years. Following World War II, the South underwent an extraordinary transformation in economics, politics, education and religion.

The South is today the fastest growing region in the nation. "The sixteen states that make up the region we call the South," Ben J. Wattenberg and Richard M. Scammon have observed in This USA, "comprise the most populous single area in the nation." Nearly eighty million people live there and more Americans can claim to be Southerners than can claim to be anything else."

Despite some recent slowdown, the population of the South and Southwest is mushrooming at double the national average, with more than 85% of the nation's population growth now taking place in these ~~xxxxx~~ states. As a matter of straight census fact, the South is today more urban than not - almost 60% - and there is solid evidence of mounting wealth, modern industry, and vibrant growth in many Southern

areas.

As the 1976 Presidential elections demonstrated, no political party can win a presidential election without some of the eleven states of the Old Confederacy, and their cousin border states who control 163 electoral votes - 60% of the magical 270 needed for victory.

A growing number of Southerners are deeply conscious of this seismic change in American life and speak unabashedly of it, sometimes in heady, triumphalistic terms. "A reshuffling of power is taking place in America today that has nothing at all to do with political parties or ~~and~~ elections," Governor Reuben Askew of Florida said recently. "The wheel of power in this nation is turning, unmistakably and undeniably from the North to the South."

Accompanying - or perhaps more accurately - integrally involved with this "secular" transformation of the South has been an equally vigorous religious transformation. According to the Southern Baptist Handbook, the populations of the Sunbelt states, excluding California and Hawaii, grew 38% from 1950-1970, while the population percentage of Southern Baptists grew 64%. The Southern Baptists are among the fastest growing denominations in this country, numbering 12.7 million members. But there are also some 30 associations and groups of independents who now bring the number of Baptists in the nation to 30 million.

When you include other Evangelicals - Southern Methodists, Southern Presbyterians, Assemblies of God, among others - evangelicals today number about 50 million Americans.

The Baptists have spread far beyond the South and border states in recent years, and there are now Baptists in all 50 states who are

aligned with the Southern Baptist Convention. Today, the Southern Baptists are the largest Protestant denomination in the United States. Some church historians predict that "they will eventually become the largest church in the world." (Dr. James T. Baker.)

Today, "born again" evangelical Christians represent 20 percent of the adult population, and number over 30 million potential voters.

As shall be indicated below, there have been three major religious revivals that swept across America in the 18th and 19th centuries, known as "the Great Awakenings." The present upsurge of the "New Right Evangelicals" appears to be a full-blown "Fourth Great Awakening." There are two distinctive features in the present revival that have not existed before in American religious and political history.

First, the growing domination of "the electronic church" by charismatic evangelical preachers who claim to reach 86% of the nation's homes (50 million viewers weekly), and who raised in 1979 a combined total of at least \$150 million.

Second, the forging of an alliance between "electronic preachers" and ultra-conservative political groups headed by skilled professional political organizers. While there has been a precedent of evangelical preachers joining forces with "Christian" businessmen to "Christianize America" - especially beginning with the "Third Great Awakening" in 1859 - this appears to be the first time in America's history that evangelical leaders have consciously set out to form with professional politicians "an evangelical political lobby" for the purpose of mobilizing "the Christian vote" and to elect "born-again Christians" into public office.

How does one explain this extraordinary assertion of the "New Right Evangelicals" in American politics today?

In many ways, the present development conforms to earlier evangelical patterns in our nation's history.

Each of the earlier "three great awakenings" was ~~an~~ evangelical response to massive social and religious dislocations that resulted from huge migrations of populations

The first religious revival was that of "The Great Colonial Awakening" that took place from roughly 1725-1770. It was essentially a response of evangelical leaders to the disintegrating consequences ~~of~~ for morals and manners, the decline of religion, that resulted from the transplanting of ^{European peoples} ~~that~~ migrated across the Atlantic to the New World, with its coarse and rough conditions of life

The Second Awakening took place between 1770s-1830s. This was the period of immense population movements from the East to the valleys west of the Alleghenies (11 new states were then admitted to the union). As a consequence of this vast migration which filled the continent from the Alleghenies to the Pacific, the religious and moral condition of the country as a whole was regarded by church historians as having "reached the lowest ~~ever~~ quite possibly in the entire history of the American people."

In both migrations the conditions of vast labor, rough and coarse ~~labor~~ hardships accompanying the pioneering life resulted in ^{violent} a partially/and wild society, with no social restraints, a breakdown in respect for authority, low vices, brutal pleasures including the killing of Negro slaves and the massacre of Indians. The West was described as "the land of sinful liberty" with large sections of the frontier society

The "Third Great Awakening" coincided with the rise of the city, the decline of the frontier, and the emergence of modern urban America. This was the period of mass immigration of foreign-born, and city evangelism which reached its heyday from 1865 to 1899 was intended to reach thousands who lost contact with the churches in the anonymity of the burgeoning urban centers.



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debauched and whiskey-sodden Drunkenness fueled by pervasive home-made whiskey became the greatest church discipline problem

"Whatever man or family removed to any new country," Horace Bushnell wrote in 1847, "made a large remove to barbarism"

Our contemporary "New Right Evangelicals" continuously preach about "the Golden Age" of America, that our nation was "a Christian nation" in its earliest days That is a myth, and the historic data ~~blies~~ belies that myth. New England was the best churchd section of the colonies, and here church membership was about 1 to 8 in 1760 In the Middle Colonies, consisting mainly of German and Scotch-Irish immigrants, it was 1 to 15 In the Southern colonies, even with its established Anglican churches, it was 1 to 20 Taking the colonies as a whole, the ratio of churchd to unchurchd was about 1 to 12 In his "History of Revivalism," William Warren Sweet writes, "The great majority of Americans in the 18th century were outside any church," and there was "an overwhelming indifference to religion."

The first two "great awakenings" were started by evangelical leaders as a conscious effort to counter the moral disintegration and the pervasive lack of affiliation with churches that characterized much of the life of the colonies and the western frontier.

In the

third awakening, big time evangelism was spearheaded by such "professional evangelists" as Dwight L. Moody and later Billy Sunday They sought to fight the grosser sins common to city life, to lift moral standards by concentrating on bringing about reformed lives.

The present day "Fourth Great Awakening" therefore conforms to earlier patterns of evangelical revivals by addressing itself to the current "malaise of America" and by seeking to bring about a moral and spiritual transformation of its adherents and of the society at large.

But there are other continuities - and discontinuities - that the present revival has with the earlier awakenings that are instructive

1) One of the most significant features - indeed achievements - of the first great awakening took place in its "Southern phase" which began around 1775 in Hanover County, Virginia. Anglicanism was the established church of Virginia and persecuted remorselessly the dissenting Baptists, and Methodists, and Presbyterians. Since the days of Roger Williams who fled the Massachusetts Bay Colony's oppressive Puritan orthodoxy to achieve freedom of conscience (the first Baptist church in America was established primarily to enforce that principle in Providence, Rhode Island), the Baptists were the foremost champions of the principle of the separation of church and state and complete religious liberty. Together with dissenting Methodists, and Presbyterians, they were responsible for flooding the General Court with petitions demanding ~~equal~~ the full right to every free exercise of religion without molestation or danger of incurring any penalty whatsoever."

In Virginia, it took a ten-year contest, which Jefferson called the severest of his life, to separate church from state. Finally, the Virginia Status of Religious Liberty drafted by Jefferson - and based on James Madison's Virginia Declaration of Rights - was passed by the Assembly on January 16, 1786. The exercise of religion, it declares, is a "natural right" which has been infringed by "the impious presumption

of legislators and rulers" to set up up their "own modes of thinking as the only true and infallible," and "to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves," which is "shful and tyrannical."

The statute roundly declared, "No man shall be compelled to frequent or support any religious worship, places or ministry whatsoever." It even warns later assemblies that any attempt on their part to tamper with this law "will be an infringement of natural rights." That action formally launched the present epoch of American church-state relations.

Ironically, both the Rev. Jerry Falwell who heads the Moral Majority and the Rev. Pat Robertson of the 700 Club have their national headquarters in Virginia. Their campaign to try to "reestablish" a "Christian America" and to vote only "born-again Christians" into public office clearly runs counter to everything Thomas Jefferson, James Madison, the Virginia Assembly stood for, and for which the early Baptists sacrificed their lives.

2) Like their latter-day descendants, "the electronic preachers," the founding fathers of the evangelical revival movements were deeply concerned about "the moral malaise" of Americans. But their methods were significantly spiritual and moral rather than political. They addressed themselves to the conversion of individual conscience and to the development of vast programs of voluntary social reform rather than to campaigns for taking over the political machinery of their societies.

Thus the Baptist and Methodist revivalists, who addressed their gospel of repentance to the common man, sought to become the moral courts of the frontier. Their frontier churches and preachers were in

intensely individualistic with their members, and they exercised rigid disciplinary oversight over them

Baptist churches watched over the conduct of their members and held regular church meetings to hear charges of immoral conduct, requiring repentance of sinners. Methodist camp meetings gave class tickets to those in good moral standing. Presbyterians set up the institution of "fencing the tables" disbarring from church services those members who violated the Ten Commandments, and giving "tokens" allowing attendance at services to those who maintained high standards of life and conduct.

Under the influence of John Wesley's teaching on the importance of "social holiness," there developed "The Doctrine of Disinterested Benevolence" and vast programs of social reform were pioneered as voluntary expressions of the churches. Organized benevolence was created for the poor and downtrodden, anti-slavery groups, temperance societies, aid to youth, and the military. (These revivalist efforts laid the foundation for the social gospel movement that liberal churches were to adopt in the 20th century.)

It is clear that the early Baptists and Methodists relied on their own internal church resources for bringing about a deepened spiritual life and for meeting the moral and human needs of their communicants. It is difficult to believe that they would have countenanced the efforts of their spiritual descendants, "the electronic preachers" and their political allies, in resorting to means of dominating the government and the political machinery for effecting spiritual and moral change.



THE AMERICAN JEWISH COMMITTEE

SOUTHWEST REGIONAL COUNCIL • 1809 Tower Building • Dallas, Texas 75201 • (214) 747 3531

DATE March 26, 1981
TO: Marc Tannenbaum
FROM: Milton Tobian

cc: Jim Rudin
Judy Banki
Inge Gibel
Harold Applebaum
Abe Karlikow

I have attended most of the sessions of the Conference on Power in Church and Society, put on by the Christian Life Commission of the Southern Baptist Convention in Dallas, March 23-25.

It was a reasonably good conference, designed to sop up and counter the underpinnings of the New Religious Right. This took the form of bringing in a noted Bible translator to scoff at inerrancy, to John Henry Falk talking about the First Amendment, to a debate between John Buchanan and Gary Jarmin. I was most impressed with a Robert Bellah, Professor of Sociology, University of California, who applied great scorn on the failure of morally pretentious people to identify with or respond to the needs of the poor

Andrew Young addressed the gathering on Wednesday morning on a race relations theme. His main thesis was that the civil rights struggle is now almost totally in the area of economics. During a question period, he expanded on his theme by stating that America needed to retool its thinking to better capture international markets and, thereby, lift ourselves out of economic doldrums. As an example, he stated that we had been able to make ourselves sit down with two former terrorists, Menachem Begin and Anwar Sadat, and therefore, should be able to stomach inviting the remaining terrorists players, including the Palestinians, to a conference table. He suggested with this statement that our failure to do so had effectively closed out Arab marketing opportunities. There was no reaction to this answer, even though there had previously been a standing ovation after his main address.

Even though the design of the conference was to be strongly critical of the electronic and New Religious Right, a few of the presentors demonstrated some internal conflict within themselves by revealing that they, themselves, were concerned about the "humanism" of today's society.

Foy Valentine and the rest of the staff of the Christian Life Commission did themselves proud with both the form and substance of the seminar. This is for your information.

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**A SEMINAR
SPONSORED BY
THE CHRISTIAN LIFE COMMISSION OF
THE SOUTHERN BAPTIST
CONVENTION**

**March 23-25, 1981
The Dallas Hilton Hotel
Dallas, Texas**

MONDAY, MARCH 23

10 00 a m **Registration**

✓ 1 30 p m **Presiding** Foy Valentine,
Executive Director, Christian
Life Commission of the
Southern Baptist Convention
Nashville, Tennessee

✓ **Prayer** Phil Strickland, Director,
Christian Life Commission,
Baptist General Convention of
Texas, Dallas, Texas

Program Orientation
W David Sapp, Director of
Organization, Christian
Life Commission, SBC

✓ 1 50 p m **Music** "Praise to the Father,"
The Baptist Campus Ministry
Singers, Florida State
University, Tallahassee,
Florida
Mitch Simpson, Director

✓ 1 55 p m **"By Appointment Only,"**
L D Johnson, Chaplain,
Furman University,
Greenville, South Carolina

✓ 2 15 p m **"Power The Subjunctive
Possibilities,"**
William L Hendricks,
Professor of Systematic
Theology and Philosophy
of Religion,
Golden Gate Baptist
Theological Seminary,
San Francisco, California

✓ 3 00 p m **Break**
✓ 3 30 p m **"Civil Religion and the Use of
Power,"** Robert Bellah,
Professor of Sociology,
University of California at
Berkeley, California
Discussion

4 30 p m **Dinner**

7 00 p m **Presiding** William H Elder, III,
Director of Christian
Citizenship Development,
Christian Life Commission,
SBC
Prayer Guy Greenfield, Professor
of Christian Ethics,
Southwestern Baptist
Theological Seminary, Fort
Worth, Texas
Music "Jesus Calls Us O'er
the Tumult"

7 05 p m **"Idolatry—American Style,"**
L D Johnson

7 25 p m **"Appropriate Christian
Citizenship Two Views,"**
John Buchanan, Former
Congressman from Alabama,
and Gary Jarmin, Executive
Director, The Christian Voice,
Washington, D C
Discussion

15 **Adjourn**

TUESDAY, MARCH 24

9 00 a m **Presiding** W David Sapp
Prayer A C Miller, Professor
of Theology, Fruitland Baptist Bible
Institute, Hendersonville,
North Carolina
Music "Stir Thy Church, Oh
God, Our Father"

✓ 9 05 a m **"The Church in an Age of
Revolution,"** L D Johnson

✓ 9 25 a m **"Power and the First Amendment,"**
John Henry Faulk, television
personality, Madisonville,
Texas
Discussion

10 25 a m **Break**

✓ 10 45 a m **"Christian Women and the Use
of Power,"** Minette
Drumwright, homemaker and
writer, Little Rock, Arkansas
Discussion

11 45 a m **Lunch**

✓ 2 00 p m **Presiding** Foy Valentine
Prayer Twila Smith, Professor
of Sociology, Southwest
Baptist College, Bolivar,
Missouri
Music "Break Thou the Bread
of Life"
"Show, O Lord, Thy Blessed Face"

✓ 2 05 p m **"On Doing the Truth,"**
L D Johnson

✓ 2 25 p m **"Church and State: The Separation
of Powers,"** James M Dunn,
Executive Director, Baptist
Joint Committee on Public
Affairs, Washington, D C
Discussion

3 20 p m **Break**

POWER in Church & Society

- ✓ 3 45 p m **"By What Right? Biblical Authority for the Church Today,"**
Robert G Bratcher, Research Associate, Translation Department, American Bible Society, Chapel Hill, North Carolina
Discussion
- 4 45 p m Dinner
- 7 00 p m **Presiding** W David Sapp
Prayer Bruce McIver, Pastor, Wilshire Baptist Church, Dallas, Texas
Music "So Send I You"
- 7 05 p m **"A New Fundamental,"**
L D Johnson
- 7 25 p m **"Power and Peace,"** Richard Barnet, Director, Institute for Policy Studies, Washington, D C
Discussion
- 8 25 p m **"The Christian Pulpit and Secular Power,"** Ernest Campbell, author and preacher, New York, New York
Discussion
- 9 25 p m Adjourn

WEDNESDAY, MARCH 25

- ✓ 9 25 a m **"The Power of a Church in Community,"** Daniel Vestal, Jr., Pastor, First Baptist Church, Midland, Texas
Discussion
- 10 15 a m Break
- ✓ 10 30 a m **"Race Relations in America The State of Affairs,"**
Andrew Young, Former U S Ambassador to the United Nations, Atlanta, Georgia
Discussion
- ✓ 11 25 a m **Summary and Evaluation**
W David Sapp
- 11 30 a m **"They Were Not Able,"**
Roger Lovette, Pastor, First Baptist Church, Clemson, South Carolina
- 12 00 noon **Benediction** Presnall Wood, Editor, *The Baptist Standard*, Dallas, Texas
Adjourn



- ✓ 9 00 a m **Presiding.** Foy Valentine
Prayer Dan L Griffin, Pastor, Cliff Temple Baptist Church, Dallas, Texas
Music "There Is a Balm in Gilead"
"We Shall Walk Through the Valley"
- 9 05 a m **"A Future and a Hope,"**
L D Johnson

FOY VALENTINE, Executive Director
The Christian Life Commission of the
Southern Baptist Convention
460 James Robertson Parkway
Nashville, Tennessee 37219

L.A. Times 10.9.80

cc: H.A.
Marc Tanenbaum
Melf Ellerman
Janis

CAN A JEW VOTE FOR RONALD REAGAN?

The Move to 'Re-Christianize' America

By HERB FOX

My father, a Warsaw ghetto survivor, will vote for Ronald Reagan on Nov. 4—casting his ballot for a Republican presidential candidate for the first time in his 32 years as an American. He says he is voting against Carter.

The President's failures, in the eyes of the Jewish-American community, overshadow his one real triumph in foreign policy, bringing Israel and Egypt to the bargaining table at Camp David. His waffling on the U.N. vote against Israel in March and Billy Carter's relationship with anti-Zionist Libya have bred suspicion and resentment, solidifying the disillusionment with the Democratic Party that began with George McGovern's candidacy in 1972.

But whatever objections Jewish voters have to Carter, they should carefully ponder the implications of the alternative: electing a man whose major supporters wish to "re-Christianize" America. Fundamentalist right-wing Christianity, both in the United States and abroad, historically has incorporated or tolerated anti-Semitism. Fueled by a fear of social change and a sense of moral self-righteousness, its followers viewed Jews as outsiders, or worse.

Today's fundamentalist New Right clings to a simplistic, paranoid perception that "radicals, perverts, liberals, leftists and Communists" are responsible for the nation's woes.

"We've got to bring some holy fear to the American system before it destroys us," declared one preacher at an evangelical rally featuring Reagan as a keynote speaker.

Not long ago, the ideological forerunners of the New Right blamed America's problems not on secular liberalism but on a conspiracy of Jews. During the 1920s and 30s, men like Henry Ford and Father Charles Coughlin carried on the tradition of what historian Richard Hofstadter called "the paranoid style of American politics." They explained away economic and political difficulties with tirades against the "international Jew."

Anti-foreign, protectionist tendencies reached a peak in the 1920s, when the

wholesale immigration of Italians and Jews coincided with a conservative backlash. One historian described the era as "probably unmatched in American history for xenophobia and paranoid suspicion."

The national mood was set by the 1919 Red Scare (which warned of a conspiracy by German-Jewish bankers and Russian-Jewish Bolsheviks) and U.S. Atty. Gen. A. Mitchell Palmer's raids on thousands of aliens and suspected Communists, anarchists and radicals. During the post-war depression beginning in 1920, Ku Klux Klan membership grew from 5,000 to 5 million, and Ford began to reprint in his widely read Michigan newspaper excerpts from "The Protocols of the Elders of Zion," a vitriolic, anti-Semitic document.

The 1930s saw a new wave of Christian conservative reaction, this time with avowedly fascist leanings. The Silver Shirts was a group that advocated the creation of an American fascist dictatorship, to be called the Christian Commonwealth. Father Coughlin, a popular radio personality, harangued about the Jewish role in the origins of communism and urged the creation of a "state-capitalist" system. Coughlin's organization put its own presidential candidate on the ballot in 1936, and got 2% of the vote.

World War II redirected America's concerns to a more threatening enemy than "international Jewry," and so right-wing paranoia was held in check until the mid-1950s, when McCarthyism ushered in the New Right.

The relatively moderate public voices of the New Right still maintain that a dark conspiracy controls the U.S. political system, and still seeks scapegoats on whom to blame the nation's ills. Phyllis Schlafly, the prominent anti-equal rights amendment activist and long-time Reagan supporter, wrote in a 1964 pro-Goldwater tract that a "small group of secret kingmakers" within the Republican Party are "perpetuating the Red Empire in order to perpetuate the high level of federal spending and control" and are nominating only those presidential candidates who "will sidestep or suppress the key issues."

Schlafly has addressed such overtly anti-Semitic groups as the Liberty Lobby and the Rev. Billy James Hargis' Christian Crusade. She has also named Henry Kissinger as a member of a conspiracy to weaken

America from within. (Other plotters, according to her, have been Robert McNamara, Walter Lippmann, Clark Clifford, Averell Harriman, Dean Rusk and J. William Fulbright.)

Schlafly represents a new generation of Christian right-wing ideologists who are far too adroit to make anti-Semitic statements. After all, anti-Semitism went out of style after the Holocaust, due as much to the submergence of European-Jewish identity into mainstream culture as to Christian guilt pangs. There are occasional slips by public officials, such as the 1974 warning against the "Jewish influence" in media and government by the late Gen. George S. Brown, former chairman of the Joint Chiefs of Staff. But most Americans treat these with embarrassment and disdain.

American Jews must not view this fashion of tolerance with a blind eye to the past. The fundamentalist New Right, like the old, does not share the pluralistic, secular democratic ideals that make America safe for Jews and other religious, racial and political minorities. Even if Jews are not now castigated by name, the political strategy of someone like the Rev. Jerry Falwell ("Get them saved, baptized and registered"), clearly excludes them.

The reactionary right has been looking for an "acceptable" Republican candidate ever since Barry Goldwater's 1964 defeat gave the party back to the relatively liberal Eastern wing. A President Reagan would not mean an American pogrom, but as Paul Weyrich of the right-wing Committee for the Survival of a Free Congress said, "We are no longer working to preserve the status quo. We are radicals, working to overturn the present power structure in this country."

Jewish voters did not support such right-wing presidential contenders as Goldwater or George Wallace, who ran as a third-party candidate in 1968. But, as the case of my father shows, a conservative mood has shaken loose the liberal hold on the Jewish vote.

In this close race, that vote is being wooed as never before by both major parties (and by independent candidate John Anderson). Carter may be unacceptable to many. But can a Jew vote for Ronald Reagan? □

Herb Fox is a Santa Barbara journalist.

**BAPTISTS WARN OF JEOPARDY
FROM RELIGIOUS RIGHT-WING**

By Religious News Service (10-10-80)

WASHINGTON (RNS) -- Current activities of the religious right "may pose a more dangerous threat to the American principle of church-state separation than any previous movement," says the Baptist Joint Committee on Public Affairs.

In a position statement adopted at its semi-annual meeting here, the agency called on voters to "examine candidates both on the basis of their personal character and on the basis of their public positions." It cautioned against judging candidates "on the basis of highly selective, essentially political rankings of the religious right."

Dr. James M. Dunn, who will become executive director of the Baptist Joint Committee Jan. 1, asserted that "a careful look at the so-called 'new right' reveals that the persons and ideas bearing that label are really the old extremists, both religious and political." He warned that "there's a particular danger in this linkage because it lends a thin veneer of virtue to the rigid and outworn economic and political theories of the past."

Rep. John Buchanan, Jr., a Southern Baptist minister who was defeated in the Alabama Republican primary this year after 16 years in the House of Representatives, declared that he was "the first real victim of a movement that is very much alive in the United States and that is looking for many other victims."

Members of the Moral Majority organization campaigned actively against Mr. Buchanan, accusing him of being soft on military defense and of opposing public school prayer. The incumbent was defeated by Albert Lee Smith, Jr., a Birmingham insurance agent.

While commenting that the religious right was "greatly encouraged" by his defeat, Mr. Buchanan asserted that "their main target is President Jimmy Carter."

Elizabeth J. Miller, general secretary for issue development of American Baptist Churches, became the first woman to be elected to chair the Baptist Joint Committee. The agency is supported by eight U.S. Baptist bodies.

THE NEW RIGHT

A Background Memorandum

No political phenomenon of the past two decades, with the possible exception of the "Wallace movement," has attracted as much media attention as that now being bestowed on the so-called New Right. Several books, scores of magazine articles, and countless feature stories in newspapers all over America have examined, attempted to define and assess the significance of this political force as the 1980 presidential campaign unfolds.

Defining the New Right or its parameters frequently depends on who does the defining. As yet there is no consensus as to its ultimate objective despite frequent declarations by New Right influentials that what they seek is "power" sometime within the next decade and that their ultimate aim is to capture the Presidency of the United States in the 1980s.

At the outset, it should be stated that the New Right has little relationship, if any, with the so-called Old Right, just as the Old Right had little in common with "Conservatives." The Old Right, which in the late 1950s and early 1960s was frequently referred to as the Radical Right or the Right Wing Extremists, for all practical purposes has faded into obscurity. The hallmarks of such groups, intimidation and incitement to violence, as personified by the John Birch Society, the various "Christian Crusades," the Church League of America "Forums" and Citizens Councils are today among the stock in trade elements of the various Klan and Nazi groups. At the extreme right of the political spectrum, they are today's exemplars of the "lunatic fringe."

To be sure, the Birch Society still exists though tired and ineffective. It persists in describing itself, with a degree of accuracy, as an "educational" force as distinguished from "political" force. It is also quite probable that individual members of the John Birch Society embrace some of those causes promoted by the New Right and some former members are involved in New Right groups. It is equally true that the Society itself has assumed positions identical to those of the New Right. The major difference between the John Birch Society and the New Right stems from the Old Right's obsession with the existence of a vast monolithic communist conspiracy seeking to take over America bit by bit. The New Right, more pragmatic and realistic and far more astute in working within the system, sees the "elitist Eastern Liberal Establishment" as "the enemy."

Conservatives, somewhere to the right of the center of the political spectrum, are distinguishable from the New Right, as New York Times White House correspondent Steven Weisman has noted, in that they continue "to defend preserving the existing status and privileges as a product of free enterprise, merit, and equal opportunity." Moreover, today's conservatives might be described as "talkers and writers" whereas the New Right personalities and groups are "doers."

As a movement, the New Right has managed to achieve an unusual blend of zealotry and pragmatism. It will join with some groups with whom it has little in common to achieve an objective. A distinguishing characteristic is its negativism. It is "against" far more than it endorses. It is a coalition of anti-establishment rebels and political mavericks seeking to slay the dragon of Eastern elitism by mobilizing the middle class through social protest. It disdains party labels, insisting that they are no longer relevant. It is dedicated to limited government, free enterprise, and a strong national defense and, according to Alan Crawford, author of *Thunder on the Right*, it has crafted a populism for the 1980s by "organizing the discontented, mobilizing the disinherited, dislocated and disgruntled against the upper classes."

The basic strategies of the New Right evolved from the premise that the existing Republican - Democratic party system is not effective; that the federal government is too remote from the people and is unresponsive to prevailing public opinion; and that a new conservative coalition joining Democrats, Republicans, and Independents alike is needed to displace the existing governmental elite and restore fiscal responsibility, military preparedness and a more family-church-neighborhood oriented culture. To achieve its political objectives it has made common cause with the plethora of "single issue" groups -- tax reform, anti-abortion, anti-gun control and the like.

Simply put, New Right strategy is aimed at capitalizing on people's discontent. To do so effectively they have adopted a tough minded pragmatism -- if an issue or a campaign does not work, dump it and go on to something else that does. Loyalty to issues takes precedence over loyalty to political parties -- they are willing to work with anyone in any party although most of the New Right influentials are nominal Republicans.

While the New Right is far more politically sophisticated than was the Old Right and its tactics and strategies bear little resemblance, on occasion they do employ extremist tactics to achieve a political objective. Some New Rightists are not above such tactics as distorting an opponent's point of view, or engaging in what some have charged as character assassination. Campaign material is frequently designed to frighten recipients or unjustifiably besmear liberal Congressmen by utilizing shibboleths of another era such as labeling foes "left wing extremists."

Closely allied with the secular New Right, by virtue of a commonality of political interest, is the so-called "Christian New Right." A dozen or more Protestant ministers who, through the medium of television evangelism are national religious figures, have recently become political activists.

In keeping with the amorphous character of the New Right, its interlocking leadership, and its tactical approach of joining with like minded groups to achieve common objectives, it was inevitable that entities of the secular and religious right would establish a working relationship.

The bonding element for the political New Rightists and the politically conservative evangelicals is a deep involvement of both with the so-called "family issues." Both groups bitterly oppose any legislation facilitating permissive abortion, supportive of ERA and liberalization of legislation relating to homosexuality. Both groups are ardently in favor of mandatory prayer in the public schools and a strong national defense.

At the moment, the major effort of the political evangelicals is on grassroots organization, targeted to influencing the outcome of local and Congressional elections. Said Paul Weyrich, one of the leaders of the New Right Movement, "If you want to change America you have to change the Congress." Other activity consists of compiling analyses of the voting records of all members of Congress as the basis for the publication of a "Morality Index" which rates the officeholders' performances against "Bible standards." They have formed committees to raise and distribute funds to favored candidates and to finance negative campaigns against others.

Excepting the drive to reinstitute prayer in the public schools, there are no current New Right issues which might fairly be called "Jewish issues." To be sure, most Jews are opposed to censorship of school textbooks, favored by the New Right, and tend to support liberal abortion laws, open immigration, enactment of the ERA, gun control and other legislation opposed by the New Right. These concerns, however, stem from politically ideological grounds rather than religious concerns.

No known anti-Semites are identified with the New Right, and the principal groups have made no public overtures to the several Klan and Nazi groups who endorse New Right positions on various issues. While the history of American populism is replete with attempts by populist leaders to scapegoat Jews, this latter day populist movement has no discernible anti-Semitic component. Its hate objects are the "Eastern Elitist Establishment," and the Rockefellers.

While their zeal and sense of mission has led New Right groups to adopt extremist tactics in political campaigns, the movement itself is not anti-democratic. In fact, they are ardent advocates of what some feel is direct democracy -- voter initiative and referendum. There is, as yet, no recognized leader with the capacity to rally the masses blindly for whatever purpose he sees fit. There is nothing in the totality of their activity which would suggest that the New Right movement is neo-Fascist.

While some New Rightists have spoken out in opposition to PLO terrorism, the secular New Right generally has ignored Middle East issues. Nothing on their agenda directly concerns Israel. There is no New Right secularist position on economic and military aid to Israel or any Middle Eastern country. They have been silent on the status of Jerusalem, West Bank settlements, or other Camp David accords. Some observers find it strange that given New Right opposition to Soviet Union expansionism they have not urged support for Israel as a bulwark against Soviet influence in the Middle East. At the present time, domestic concerns rather than foreign affairs dominate the New Right agenda.

In contrast, the religious New Right, indifferent to or unfamiliar with Jewish concerns or sensibilities, is pro-Israel. Fundamentalist theology holds that there will be an ingathering of Jews to biblical Palestine and that the establishment of a Jewish commonwealth is a condition precedent to the second coming of Jesus. The state of Israel has received support on the air, from the pulpit and in the newspapers from fundamentalist ministers. Many have visited Israel and met with Prime Minister Begin and other Israeli leaders. As a group with an estimated 50 million followers, the religious New Right potentially is a strong American ally of the Jewish State.

Despite strong support for Israel, the religious New Right is a source of unease since it seeks out born-again Christians or Christ-centered politicians to support and run for public office. Given their way, the religious New Right would, with missionary zeal, have Americans governed according to their interpretation of Christian morality. More importantly perhaps, they would do violence to the American tradition of religious pluralism.

In addition to what is seen as an attempt to Christianize America, Jews are wary, recognizing that a strong anti-Jewish strain has permeated the fundamentalist clergy over the years. Out of their ranks came such notorious anti-Semites as the Rev. Gerald K. Smith and the Rev. Gerald Winrod, the "jayhawk" Nazi.

Jewish unease was hardly assuaged by an August 22, 1980 statement released at the National Affairs Briefing by Dr. Bailey Smith, President of the Southern Baptist Convention. The statement read: "It is interesting at great political rallies how you have a Protestant to pray and a Catholic to pray, and then you have a Jew to pray. With all due respect to these dear people, my friend God Almighty does not hear the prayer of a Jew. For how in the world can God hear the prayer of a Jew, for how in the world can God hear the prayer of a man who says that Jesus Christ is not the true Messiah. It is blasphemy. It may be politically expedient, but no one can pray unless he prays through the name of Jesus Christ. It is not Jesus among many, it is Jesus and Jesus only, it is Christ only, there is no competition for Jesus Christ."

The New Right is well financed, highly organized, and skilled in organizational tactics. Its leadership is of high caliber, aggressive, and willing to work with each other to achieve common objectives. They have effectively utilized modern campaign techniques. They are contemptuous of establishment Republican leaders whom they charge backed off from leading the opposition to Carter on such major issues as the Panama Canal, ERA, the D.C. amendment. The New Right is attempting to co-opt those blue collar and ethnic groups the Old Right used to shun. They are, according to National Review's William Rusher, "the first conservative group that has gotten down to the electoral and legislative nitty gritty."

It is also readily apparent that the Right's objective is political power from the Presidency downward. How they would use that power and to what ends is not yet clearly discernible.

Prepared by
Milton Ellerin and Alisa Kesten
Trends Analyses Division

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A, COL, CP, PP, EJP, REL, FOR, NPE, OP

Some New Right Organizations and Leaders

American Conservative Union -- David Keene, Director
American Legislative Exchange Council (ALEC) -- Kathy Teague, Executive Director
American Life Lobby -- Judie Brown, President
Christian Action Council -- Rev. Harold O.J. Brown, Chairman
Christian Coalition for Legislative Action -- Jim Wright, Chairman
Christian Voice -- Richard Zone, Executive Director
Christian Voice - Moral Government Fund -- Gary Jarmun, Washington Director
Citizens for Constructive Education -- June Larson
Citizens for Educational Freedom -- Robert Baldwin, Executive Director
Citizens for the Right to Bear and Keep Arms -- Alan Gottlieb, Executive Director
Coalition for the First Amendment
Committee for a Positive Change
Committee for Responsible Youth Politics -- Morton Blackwell, Chairman
Committee for the Survival of a Free Congress (CSFC) -- Paul Weyrich, Director
The Conservative Caucus (TCC) -- Howard Phillips, National Director
Conservative Victory Fund -- Gregg Hilton, Executive Director
Freedom of Choice, Inc., The Committee for the New Majority
Fund for the Conservative Majority -- Robert Heckman, Chairman
Heritage Foundation -- Edwin Feulner, President
Kingston Group
Leadership Foundation -- Martha Rountree
Life Advocates -- Margaret Hotze
Life Amendment Political Action -- Paul Brown, Executive Director
Moral Majority -- Rev. Robert Billings, Executive Director; Rev. Jerry Falwell, Director
National Conservative Political Action Committee (NCPAC) -- Terry Dolan, Chairman
National Christian Action Coalition -- Rev. Robert Billings, Executive Director
National Organization to Involve Concerned Electorate (NOTICE) -- Wayne Allen, Chairman
National Pro-Life Political Action Committee -- Father Charles Fiore, National Chairman
National Right to Work -- Reed Larson, President; Henry (Huck) Walther, Director
National Tax Limitation -- Lewis Uhler, Chairman
Pro-Family Forum -- Lottie Beth Hobbs, National President
Pro-Family Coalition -- Connaught Marshner
Public Service Research Council -- David Denholm, Executive Director
Religious Roundtable -- Ed McAteer, Founder
Republican Study Committee -- Paul Weyrich, Founder
Second Amendment Foundation -- Alan Gottlieb
Stop ERA -- Phyllis Schlafly
Washington Legal Foundation -- Daniel Popeo, National Executive Director
Young Americans For Freedom

The New Right Political Agenda

ANTI

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Family Issues

Abortion
Equal Rights Amendment
Federal interference in public education
Homosexuality and gay rights
Pornography
School busing

Censorship of school textbooks
Classroom prayer
Laxalt Family Protection Act

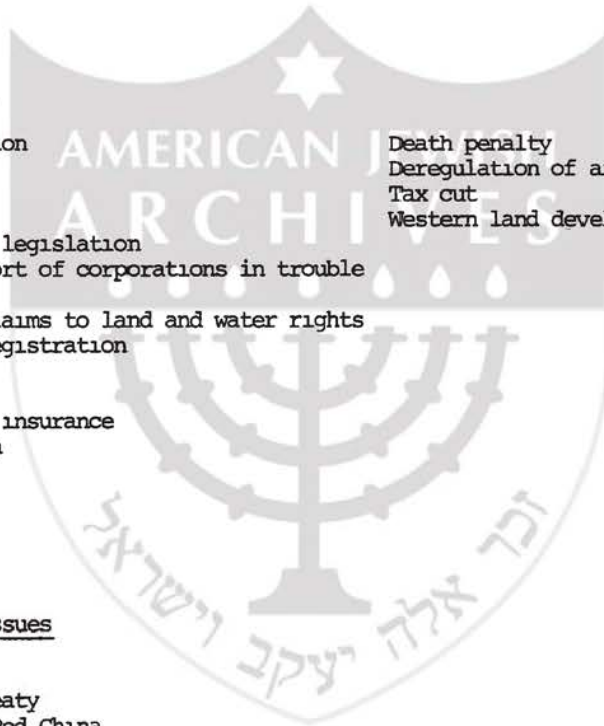
Domestic Issues

Affirmative Action
Big government
Davis-Bacon Act
D.C. statehood
Full employment legislation
Government support of corporations in trouble
Gun control
Indian tribal claims to land and water rights
Instant voter registration
Labor unions
Minimum wage
National health insurance
Open immigration
OSHA
Situa picketing
Social Security

Death penalty
Deregulation of airlines, trucking, etc.
Tax cut
Western land development

International Issues

Detente
Panama Canal Treaty
Recognition of Red China
SALT II
Trade with Communist bloc



People For The American Way

October 14, 1980

D R A F T

Dear Friend,

If I live to be a thousand -- and I would like that -- I may never write a letter more important to me than this one. The future of our *democratic* pluralistic society is at stake and the limited number of people who receive this letter now -- plus the thousands appealed to later -- need each other. We need each other to counter the threat which this letter will address.

You have been witnessing, I am sure, the growth of the religious-oriented New Right, spear-headed by the fundamentalist ultra-conservative superstars of evangelistic religious broadcasting -- as observed recently in a virtual tidal wave of media attention by Newsweek, Time, the New York Times, "20/20", the ABC and NBC Nightly News, "60 Minutes", and Bill Moyer's Journal.

The religious New Right now owns radio and TV stations across the country and buys countless hours of time on secular independent stations in 50 states, preaching and entertaining and suggesting that God has told them there is only one Christian point of view regarding such matters as Salt II, defense spending, Taiwan, the Panama Canal, ERA, etc. It is an ominous picture!

Attracted to the banner of these highly visible religious figures are such powerful ultra-right groups as the Christian Voice, Religious Roundtable, Moral Majority, Christians for Responsible Leadership, the highly-computerized Richard Viguerie organization and those single-issue zealots whose efforts are abetted by the clever use of religiosity to

"paper over" this extraordinary and increasingly potent coalition.

The danger of the Religious New Right is not that they are speaking out on political issues, which is their right if not their obligation; it is the way they attack the integrity and character of anyone who does not stand with them.

One of their recent triumphs was the defeat in Alabama of Republican Congressman John Buchanan whom they accused of being anti-family, largely because he voted for a Department of Education. If that sounds specious, listen to Richard Zone, head of Christian Voice, who said, "We can talk about a balanced budget as a moral issue. The bible says you should not live in debt." Jerry Falwell has a Divine Mandate from talks he has had with God and that mandate, he says, directs him to declare "the Christian Position" on each of the major issues of our time, suggesting that any other opinion on a given issue is un-Christian.

As a group, the Religious New Right is idolatrously nationalistic; loyalty to the nation must be on their terms or you become un-American; their cause is so just, so righteous, that to oppose it makes one ungodly, immoral, against God's divine purposes for His specially-blessed nation.

And so, Average American, should you differ with their positions on an ever-lengthening list of issues -- your relationship with God is at stake.

What must this mean to those millions of "born again" Americans not yet aligned with the New Right?

Few would disagree that we are living in the most chaotic and volatile of times. Our people are frustrated and anxious and frightened as they have never been before. With no faith in current leadership, they look everywhere in their anxious, frustrated, leaderless lives for something, anything they can hang on to.

There are, variously estimated, some 35 to 60 million born-again Christians distributed across the political spectrum. How will it effect them when it is suggested that the litmus test of their Christianity and their patriotism is acceptance of absolutist positions on the key political, social and moral issues of our time?

We are all deeply concerned about our failing institutions; the decline of moral values in public life; the growing lack of faith in leaders; the increase in the divorce rate and the consequent threat to the family; etc. We are concerned and we must deal with these matters. Lest many millions more of our people wind up in the simplistic, absolutist embrace of the only group that is reaching out to them almost hourly on radio and television and in the mail, attention must be paid.

And so we have formed PEOPLE FOR THE AMERICAN WAY -- a broad based non-partisan national committee -- with the goal of appealing to the best instincts of people, not their fears and anxieties.

What you are reading now is our first mailing.

What is the American way in this context? It is diversity, pluralism, and open democracy, based on the conviction that in an atmosphere of tolerance and mutual respect, even those who hold strongly-conflicting beliefs can reach the level of consensus needed to maintain a peaceful and creative Common Life.

What will People for the American Way do? What are its goals?

PFAW will head into the 80's seeking to help Americans regain their belief in self; to help them understand once again that in this society the individual still matters; that there is more reason to continue to believe in the future than to despair of it; that to improve the quality of life we must accent the common cords that connect us as humans and as citizens.

These issues of the spirit are addressable. And People for the American Way will address them throughout the 80's and beyond.

You have undoubtedly seen and heard the radio and television spot commercials currently airing across the nation on behalf of People for the American Way. These commercials are the first example of how such issues can be addressed. They have helped to spark the present media discussion of the religious New Right and their litmus tests for "Christian" thinking.

These spots will be followed by educational materials, non-partisan, historically-oriented papers on the nature of our pluralistic society... leaflets, brochures, specially prepared articles... distributed to schools, churches, libraries, shopping centers, etc.

And where will this material come from? From the general input and express thinking of our Board of Advisors. A representative group of those who have agreed to serve is enclosed. More public figures from every field of endeavor are joining daily.

The agenda of the next decade for People for the American Way will be set by these leaders -- and by You. What issues of the human spirit do you wish addressed by People for the American Way?

We are reaching out to Republicans, Democrats, Independents, to Protestants, Catholics, Jews, Evangelicals, whites, blacks, Hispanics, workers, executives, housewives, the rich, the poor and the middle class.

The individual does matter. We must regain our belief in that fact. And we begin by questioning the current great threat to the very essence of individuality, the religious New Right, which would have us homogenize our views into a set of singular "Christian" positions as defined of course, by the New Right itself.

Won't you join us in the launching of People for the American Way? As one of the few who receives this first mailing, you will be joining a group of concerned men and women who are willing to say "Enough!" to the growing forces of discord that are helping to tear our already splintered society apart.

Please send what you can. By acting now you will be helping to increase the penetration of our radio spots across the country. And as an early contributor, you will be helping People for the American Way to hire a nationally known Chairperson; an accomplished Executive

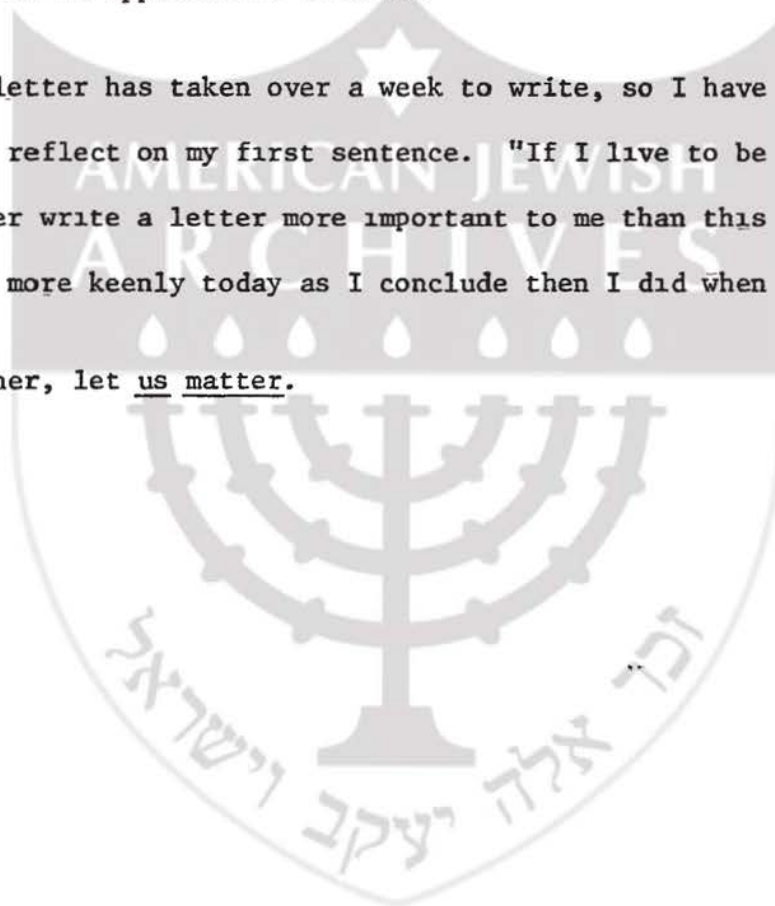
Director and staff, and to establish a national headquarters.

This is truly the beginning. Please do be a part of it.

A contribution of \$100 dollars can add thousands of listeners to our radio audience. A contribution of \$500, \$1,000 or more will carry our message even further. And, of course smaller contributions will be appreciated no less.

This letter has taken over a week to write, so I have had over a week to reflect on my first sentence. "If I live to be a thousand... I may never write a letter more important to me than this one." I feel it more keenly today as I conclude than I did when I began.

Together, let us matter.





STATEMENT OF PURPOSE

D R A F T

People for the American Way was established in 1980 as a long-term educational organization dedicated to disseminating information about critical social and cultural problems. In times of social and economic hardship, in times of crises, societies throughout history have experienced wrenching dislocations in their fundamental values and beliefs. The decades of the Eighties and Nineties are predicted to be troubled times -- some have called them potentially the most violent since the 1940's -- and we are alarmed that voices of stridency and division may come to replace those of reason and unity. The root causes invariably are domestic and international tension, worldwide inflation and unemployment, maldistribution of scarce resources, military contests and political instability, urban and rural decay, and the alarming growth of divisive ideologies, often with fundamentalist religious roots. The results are all too predictable: an increase in tension among classes, races and religions; an increase in "demonology" and hostility; a breakdown in the sense of community and social spirit; a deterioration of dialogue, and the temptation to grasp at simple solutions for complex problems.

Our purpose is to educate the American people -- reeducate them -- about our basic American human and social values, so that we may meet the challenges of discord and fragmentation armed with something solid: an affirmation of what we call "the American Way." By this we mean pluralism, individuality, freedom of thought, freedom of expression, freedom of religion, a sense of community,

tolerance and compassion for others. Our educational mission is rigidly non-partisan. We stand for values and principles, not for single issues or chosen candidates.

People for the American Way will reach out to all Americans and affirm the hopes we all hold in common for our life together. We mean to say that in our society, each individual's opinion still matters, that there is reason to believe in the future and not to despair about it, that belief in one's own life and in one's neighbors is a requisite for overcoming skepticism, cynicism, and fatalism, and that improving the quality of life means the affirmation of our common ties to each other. We are all bound to each other by a deep underground network of commitments and obligations and we mean to defend this truth to the fullest in the face of all attempts to divide us one from another.

The agenda of People for the American Way is broad. We expect to encounter various manifestations of social tension and polarization and these will constitute our agenda for the future. Our agenda includes encouraging community participation and mobilizing civic awareness and concern; fostering understanding within and among different segments of our society; increasing the level and quality of dialogue among leaders and followers and among business, labor, and government; and encouraging tolerance, compassion, pluralism, and mutual respect.

We cannot address everything at once, even though we recognize that our problems are interconnected. All stem from the common source of anxiety.

that
We will address initially the uneasiness and intimidation/find their way into a pluralistic and democratic process under the aegis of the new religiously-fired political movements. We seek a restoration of balance and perspective and a regaining of confidence in the system among the American populace.

We are not troubled by the ordinary exercise of constitutional rights regarding freedom of speech. But we are concerned about an extraordinary attempt to impose a rigid interpretation on what is and is not a "Christian" response to our troubled times. Many religious leaders have long contended that there are and will continue to be issues on which Christians validly will reach differing conclusions. We note, as has the Washington Inter-religious Staff Council, a consortium of denominations cooperating in the churches' ministry of social concern, that it is "arrogant and destructive to assert that one set of political questions is Christian and endorsed by God and that all others are un-Christian." People for the American Way will affirm the right of persons to hold views from many perspectives.

We affirm the meaning of the democratic process to be, in part, that there shall be no religious test for office holders. Those who seek to establish normative definitions built around a particular religious perspective and applied to those who seek to hold office seem to us to be jeopardizing a clearly established constitutional principle. Our educational work will seek clearly to affirm the right of all persons, regardless of religious views, to seek public leadership.

People for the American Way affirms the values of religious tolerance and the right of all people to wrestle with issues large and small in the spirit of mutual respect and trust. We affirm the centrality of this spirit for the well-being of the United States of America. That this basic insight could be

in serious question only demonstrates to us the timeliness of a group known as People for the American Way.

We shall communicate our message to the American people through various media - printed materials, radio, television, public lectures and discussions. Our method is to gather information, analyze it, and prepare it in an educational format for broad public dissemination in a manner that provides for full and fair exposition of the issue under consideration. We will distribute our findings and our views to the general public. The effort is entirely educational in nature.

We shall act to create an alternative national climate that encourages and enhances the human spirit rather than one which has the capacity to divide human beings into opposing and hostile camps. By educating the American people and raising their level of understanding about the basic tenets by which our society is sustained, People for the American Way will fulfill its mission.

ACT To Resist Moral Majority's Efforts To Censor TV

Atlanta

By Richard Zoglin
Constitution Staff Writer

3/18/81

NEW YORK

ACTION FOR Children's Television, the 12-year-old citizens' group that has fought to improve the quality of TV for children, Tuesday announced a campaign to oppose the "censorship tactics" of the Coalition for Better Television and the Moral Majority.

In announcing the campaign, ACT President Peggy Charren contended that the coalition of New Right groups is "trying to dictate what the American public may or may not watch on television." She distinguished her own group's efforts — to increase the amount of network programming for children and to remove "deceptive" advertising for kids through regulatory ac-

tion — from the tactics of the coalition.

"Never once in our history have we said, 'Take that program off the air; we don't like it,'" Ms. Charren said. "Since ACT was founded in 1968, we have been opposed to any movement that threatened to limit television viewing options."

The Coalition for Better Television — a Tupelo, Miss., organization headed by Donald Wildmon, and supported by the Rev. Jerry Falwell's Moral Majority — has launched a monitoring campaign of network shows for sexual and violent content. The group plans to urge a citizens' boycott of companies sponsoring shows with the highest proportion of sex and violence.

"We're not trying to take any program off television," said Cal Thomas, vice president of communications for the Moral Majority. Thomas ap-

peared on a panel — in connection with a convention of the National Association of Television Program Executives — with Ms. Charren prior to her announcement. "We're simply trying to have an influence," he said.

Ms. Charren, however, compared the coalition's efforts to the blacklisting and other anti-Communist tactics of the 1950s.

"ACT recognizes that the Coalition for Better TV has a legal right to do what it's doing," she said. "But citizens who want to continue to live in a free society also have the right — and the responsibility — to stand up in opposition to these censorship tactics."

ACT, she said, is organizing a petition drive that will "make clear to the Moral Majority and the Coalition for Better TV that the American people oppose a list of ideas."

Sellerin, Tannenbaum, Samet file Extremism

Court ruling points out language problem

B'ham News 3/14/81

Your Associated Press report of March 2 telling about the Supreme Court's ruling against North Carolina using a prayer on its road maps should come as no surprise in light of traditional court rulings

What should come as a surprise, however, is that the people used the word "Thy" twice in the prayer, and spelled it with a capital "T." All a person need do is to tune in on the average religious program or attend most churches to discover that those words, together with "Thee" and "Thou," are in bad usage in modern-day prayer language

It seems that the high court should have called this to the attention of the people in North Carolina, along with the other error. Perhaps those who worded the prayer do not attend church or do not look or listen in

Instead of using such phraseology as "Thy mercy" and "Thy blessings," as reported, it should seem much better, based on the going thing, to have worded it thus "Your mercy" and "your blessings." After all, to many church people, God is only a "you" God. This brings him so close to us — or does it? Thus, God is so near, we can be chummy

I believe that someone should speak up for God here as well as call upon him. Come to think of it, I do not remember ever reading anyone else call this to our attention. So after this, we might all be called by a different name. Perhaps our name will be "mud."

I am approaching the time where I will have been a Christian for 63 years, and, therefore, I have heard hundreds of great men of God pray. They were old-timey enough to use the words, "Thee," "Thou" and "Thy" in addressing their deity.

Applebaum, Tannenbaum
S P Wiggins Jr,
627 Silver Lake Road

file misc.

Birmingham News 3/4/81

Smith's staff

holds weekly

devotional

News Washington Bureau

*Tanenbaum
Booth
Applebaum*

WASHINGTON — One morning each week, the members of Rep. Albert Lee Smith's Washington staff gather in his office before working hours for a devotional meeting.

Attendance at the meeting is strictly voluntary, an aide stressed, but Smith and all his staff participate. One morning recently, the only staff member absent from the early morning session was an aide who had worked late the previous night.

The freshman Birmingham congressman suggested the weekly meetings, then allowed his staff to set the schedule and format for the program.

Tuesday has been chosen as the regular day for the devotional sessions, but that can be changed if the congressman has a conflict.

Legislative aide Gilbert Johnston teaches the morning study group, leading the staff through discussion of a book on various religious beliefs that they are reading together.

NORMAN LEAR

September 18, 1980

Dear Rabbi

I found our time together last week most inspiring and rewarding. It's a comfort and a source of great strength to know that you are a member of the Board of Advisors of the People for the American Way.

There has been much progress since we talked. The Rev. Dr. Charles Bergstrom of the Lutheran Council, the Rev. William Howard, who is a Baptist minister and currently President of the National Council of Churches, the Honorable Harold Hughes, Bishop James K. Mathews, Bill Thompson, the current Stated Clerk for the General Assembly of the United Presbyterian Church, Dr. Colin Williams, Dean of the Divinity School at Yale, and Bethuel Webster, Esq. have also decided to give us their support and to join our Board. I will be meeting with Father Theodore Hesburgh, Bishop David Preus, David Hubbard, and other religious leaders to seek their support as well. As a result of meetings this week and next, we expect to have as illustrious a group of supporters/advisors from the business community, the military, labor, the field of education, and from artists and sports figures.

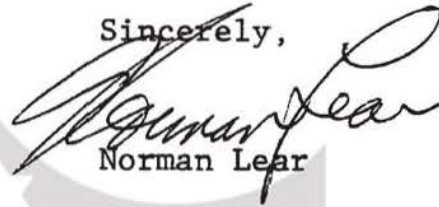
More and more, we see an agenda carrying us through the 1980's and into the 90's. We are now discussing the role of chairman of People for the American Way with several distinguished Americans, and will also be announcing an executive director shortly.

Rabbi Marc Tanenbaum
Page two
September 18, 1980

The radio and television spots we discussed
are about to be produced to air beginning in
October.

I will keep you informed as we move along
and, more importantly, will be seeking your
counsel continuously

Sincerely,



Norman Lear

NL lg



Rabbi Marc Tanenbaum
The American Jewish Committee
165 E 56th Street
New York, New York 10022

Rabbis Call Remark Of Baptist 'Ignorant'

Nashville By MARSH NICHOLS
Banner Staff Writer

Jewish leaders in Nashville today said a remark by the president of the Southern Baptist Convention that "God Almighty does not hear the prayer of a Jew" was "ignorant," rather than anti-semitic.

However, Baptist leaders said the statement made last month by the Rev. Bailey Smith of the First Southern Baptist Church of Del City, Okla., was misinterpreted.

Bailey confirmed Wednesday that he told a national affairs briefing in Dallas last month.

"It is interesting at great political rallies, how you have a Protestant to pray, a Catholic to pray, and then you have a Jew to pray. With all due respect to those dear people, my friends, God Almighty does not hear the prayer of a Jew."

"I think it's sad when religious leaders, particularly national religious leaders, make such unfortunate statements. Either he's ignorant or he's anti-semitic," Rabbi Melvin J. Glazer of the West End Synagogue said.

"I'd think he's ignorant, so I choose to ignore it. He does not represent the views of the vast majority of this country's Baptists and it doesn't change anything between the Jews and the Baptists," Glazer said.

Rabbi Randall M. Falk of the Temple concurred with his associate.

"It is simply unfortunate that

9/20 Janenbaum, Gile
someone who speaks for such a highly respected protestant denomination fails to understand and appreciate the fact that Jesus is a Jew and never turned his back on his people as Mr. Smith seems to do," Falk said.

"I don't really think it's anti-semitic. I think it's ignorance and narrowness. In Jewish tradition we believe in a universal deity who hears all prayers and I'm sure the vast majority of Christians have the same understanding of the relationship to God," Falk said.

A transcript of the Dallas speech was mailed to national Jewish leaders by Milton Tobian, executive director of the North Texas region of the American Jewish Committee.

The Rev. H. Franklin Paschall of the First Baptist Church said the statement was "careless," but "subject to misinterpretation."

"Bailey Smith was probably saying we Christians pray in the name of Jesus, which is effectual prayer in the Christian sense. I wouldn't call it insensitive. I'm sure he's pro-Israel. It's a word game," Paschall said.

The Rev. Grady Cothen, president of the Nashville-based Baptist Sunday School Board, said, "I think what Dr. Smith was trying to do was to emphasize the centrality of Christ in the Christian faith. I know of no scripture that teaches that God in his sovereignty, will not hear the prayers of others when they pray," Cothen said.

'New Right Evangelicals' Rebuked

Washington

An ecumenical group of religious leaders yesterday denounced the political activity of the "New Right evangelicals," calling it a threat to both church and state.

Jimmy R. Allen, past president of the Southern Baptist Convention and now president of its radio and television commission, said there is a "clear and present danger to the health and well-being of both the church and the state involved in religious and political extremism."

Allen was joined at a news conference by Rabbi Marc H. Tanenbaum, national interreligious affairs director of the American Jewish Committee; Monsignor George G. Higgins of the Catholic University of America, and Charles V. Bergstrom, executive director of the office for governmental affairs of the Lutheran Council in the USA.

"I am disturbed by their repeated and not very subtle emphasis on getting out what they indiscriminately call 'the Christian vote' or, even more ominously, creating in this country 'a Christian Republic,'" Higgins said of the evangelical political movement.

"One doesn't have to be doctrinaire in his interpretation of the principle of religious freedom and the separation of church and state to be put off, indeed to be frightened, by this kind of political extremism," Higgins said.

"During the past 15 months, there have been a number of actions and statements by major spokesmen of this newly formed alliance of several evangelical Christian leaders and ultra-conservative political organizers which have become deeply troubling to many of us," Tanenbaum said.

Bergstrom read a statement issued by the Lutheran Council in the USA, discouraging members of the church "from joining or supporting movements which confuse church-government relations and distort the church's advocacy mission in the political world."

"It is arrogant to assert that one's position on a political issue is 'Christian' and that all others are 'un-Christian,' 'immoral' or 'sinful,'" Bergstrom said. "There is no 'Christian' position, there are Christians who hold positions."

Associated Press



etc: Applebaum, Rudin, Jansenbaum
Libel (RE 3/9/81?), file Bailey
Smith

The Atlanta Journal

Covers Dixie Like the Dew

Since 1883

James M. Cox Chairman 1939-1957—James M. Cox Jr. Chairman 1957-1974

Tom Wood, President

Durwood McAlister, Editor

Edward Sears, Managing Editor

4-A

SEPTEMBER 26, 1980

Courageous Words

THE APPARENTLY growing influence of certain extremist, conservative, fundamentalist Christian groups in the American political process is of concern to a great many people. The injection of religious doctrine — particularly one which is narrow and intolerant — into public affairs threatens some of the basic tenets of our system, including separation of church and state and religious freedom itself.

Public opposition to this trend has been fairly muted for the most part, however. Politicians whose re-election is being challenged by groups like the Moral Majority are fearful of speaking against them because it might cost them votes; others not directly affected choose not to stir up trouble that they'd just as soon do without.

We're a bit disappointed that there hasn't been more said about the dangers of the phenomenon from the pulpits of responsible Christian churches across the land. Most churchmen and women, we think, recognize that religion and politics don't mix, and that when they do the outcome is damaging to either or both. But it may be that those within the religion fear a backlash just as politicians do; perhaps they should.

One who has spoken out boldly, however, is Dr. William L. Self, pastor of the Wieuca Road Baptist Church in Atlanta. Speaking in Washington to a group called Americans United for Separation of Church and State, Dr. Self minced no words in warning against this ominous trend. "The clear lesson of history is that when church and state go to bed together, they do not make love, they do not produce offspring," he said. "The lesson of history is that one always rapes the other."

He had stern words for his fellow ministers who have involved themselves in the political arena. "We, as evangelicals, are quickly sacrificing our spiritual birthright for the pottage of political influence." He urged that responsible religious leaders educate their followers on the matter so that "the weight of public opinion will rise up and stop the stampede."

We agree, and we commend Dr. Self for his wisdom in recognizing the problem and his courage in speaking out about it. If more ministers and church officials would emulate him, then political decisions might be returned to the public political process, rather than falling more and more under the sway of religious extremists.

Dr. Arnold
Box 17706 - 27619

ek Tannenbaum

Rodney

Applebaum

file:

Bailey Smith

Box 391

Wake Forest, N. C. 27587

September 17, 1980

Dr. Bailey Smith
Box 15039
Del. City, Oklahoma 73115

Dear President Smith:

It is primarily because you hold the high office of President of the Southern Baptist Convention that I write to you.

I am a tithing member of a Baptist Church that supports the work of the Southern Baptist Convention by giving a generous portion of its income through the Cooperative Program. Therefore, I have a sizable investment of money, time, love, service, and prayer in the enterprise of which you are currently the leader. By virtue of these and other truths, I am a member of the much larger family of God on this earth, a family that includes all who love, trust, and serve Him.

There has just come to my hand a statement you made on the afternoon of August 22, 1980, at the National Affairs Briefing of the Religious Roundtable held in Dallas, Texas. I quote for your convenience:

I'm telling you, all other Gods besides Jehovah and his son, Jesus Christ, are strange Gods. It's interesting to me, at great political battles how you have a Protestant to pray, and a Catholic to pray, and then you have a Jew to pray. With all due respect to these dear people, my friend, God Almighty does not hear the prayer of a Jew. For how in the world can God hear the prayer of a man who says that Jesus Christ is not the true Messiah? It is blasphemous! It may be politically expedient--because no one can pray unless he prays through the name of Jesus Christ. It is not Jesus among many. It is Jesus and Jesus only. It is Christ only. There is no competition for Jesus Christ.

How can you arrogate to yourself the right to tell God whom he may and may not hear? Where does the Bible say that God does not hear the prayer of a Jew?? What kind of God do you worship who would turn a deaf ear to any sincere prayer to him, no matter who the petitioner might be?

Have you ever heard of the eternal son of God? John 17:5; John 1:1-3, 9; Colossians 1:15-17. This is the son who came in human form. It was the Jews who brought him in the flesh.

Dr. Bailey Smith
September 17, 1980
Page Two

Do you know the meaning of the name Jesus? It means "God will save them," or "the salvation of Jehovah." God's salvation is one and eternal. All who are saved, past, present and future, are saved with God's salvation, there is no other!

Look at the question God asked Job in 40:7-8. "Do you want to make me look bad so you can look Good?" (A literal translation of the Hebrew original). Is that what you are seeking at God's expense?

Is the Bible true or does it lie? The Bible says God hears the prayers of Jews: Genesis 24:7; I Samuel 3:10-11; Jeremiah 1:6f.; I King 3:10; I Kings 8:22f.; I Kings 9:3f.

Was Jesus misguided and foolish to pray? How about his prayer for his disciples in John 17? Did he waste his time praying in the Garden of Gethsemane in Matthew 26:39f.? How about the prayer of the Cross--Luke 23:46? How about Hebrews 5:7? Jesus was a Jew! Did God hear him??

Suppose any Jewish person at random would cry out to God, "Have mercy upon me a poor sinner!" Would God not hear him?

You used the word blasphemy. In my judgment you have spoken blasphemously by saying that God would not hear the prayers of one person or another.

You must know that your high office, President of the Southern Baptist Convention, has placed a tremendously heavy burden of responsibility upon your shoulders? You have no right to speak carelessly and thoughtlessly as long as you hold that office. You represent almost fourteen million Southern Baptists in the world. Consequently you are known and heard the world over. There is no way you can make public utterances, even though every Baptist is his own priest before God, without having your pronouncements associated with every Baptist fellowship in the Southern Baptist Convention!

I hope you will find the strength and courage not only to reconsider your unfortunate remarks about the Jews, but also to make a public and published apology to them and to the Southern Baptist Convention, both of which have been put in a very bad light by your pronouncements.

Sincerely,

B. Elmo Scoggin

BES:ec

1 The Rev Jerry Falwell, the much-publicized president of the Moral
✓ Majority, came to my office last week. He was very much concerned over
3 the fact that several newspapers had associated him with the views of Rev. Bailey
4 Smith who uttered the obscenity that "God does not hear the prayer of a Jew."
5 After an hour-long discussion of the prayer controversy and related issues
6 dealing with "New Right Evangelicals," Rev. Falwell prepared a statement
7 which he asked me to make public as a clarification of his position. "It grieves
8 me," Dr. Falwell said, "that I have been quoted as saying that God does not hear
9 the prayer of a Jew. My position is that God is a respecter of all persons.
10 He loves everyone alike. He hears the cry of any sincere person who calls on
11 him. A very healthy relationship has been developing between Bible-believing
12 Christians in America and the Jewish community during the past two decades.
13 I have worked long and hard to enhance this relationship. I shall continue
14 to do so. This relationship transcends any political campaign. This is a time for
15 Catholics, Protestants, Jews, and Mormons and all Americans to rise above every
16 effort to polarize or isolate us in our efforts to return this nation to a
17 commitment to the moral principles on which America was built. America is
18 a pluralistic republic. We cannot survive if we allow it to become anything
19 less. We may have differing theological positions, but we must never allow
this to separate us as Americans who love and respect each other as a united people."
Thus, Dr. Falwell declared his opposition to a Christian America and to a late born-again
Christian campaign - an important clearing of the air.

NATIONAL MINISTRIES • ABC

Incorporated as
The American Baptist Home Mission Society
Woman's American Baptist Home Mission Society

Valley Forge, Pennsylvania 19481



October 1, 1980

Rabbi Mark Tannenbaum
National Director, Interreligious Affairs
American Jewish Committee
Institute of Human Relations
165 East 56th Street
New York, NY 10022

Dear Dr. Tannenbaum:

When Bailey Smith made his statement concerning the validity of the prayers of Jewish people, he shocked and outraged those of us who are part of the Christian community that is seeking to work cooperatively and in respect of various religious traditions. Mr. Smith reflects a point of view that is extremely narrow and even dangerous. Part of the privilege of working within the ecumenical community is to recognize the commitment and the authentic religious tradition of many Jewish people. I am simply writing on behalf of National Ministries of the American Baptist Churches to indicate my serious disagreement with Mr. Smith and my desire to affirm you and the Jewish community in your devout and committed service.

Cordially yours,

William K. Cober
Executive Director
(215) 768-2400

WKC:w

cc: Dr. Robert C. Campbell

"Christian Republic" existed was the establishment of the Massachusetts Bay Colony after 1629. That colony was a Puritan theocracy which yoked together ecclesiastical and civil government. As every major church historian acknowledges, the Puritan oligarchy sought religious toleration for themselves but did not believe in religious toleration for others, and that "Christian republic" collapsed after about 50 years when dissenters such as Roger Williams fled persecution in order to find freedom of conscience in Providence, Rhode Island.

What is historically true is that Baptist farmer-preachers, Methodist circuit-riders, and dissenting Presbyterians became the foremost champions of freedom of conscience and religious liberty, and the principle of the separation of church and state. They suffered persecution, imprisonment, and ruthless harassment at the hands of the Anglican Establishment in Virginia and elsewhere to uphold those fundamental democratic principles not only for themselves but for all Americans.

It is both ironic and sad that some of the spiritual heirs of those Evangelical Christians in Virginia today and elsewhere have chosen either to forget or to ignore that glorious achievement of American democratic pluralism.

2) A number of "New Christian Right" spokesmen regularly speak of the "Golden Era" of "Evangelical Christian America" when our forebears were supposedly deeply religious and highly moral people, and by contrast, we today are convicted of religious and moral inadequacy.

That is a myth, and its repetition tends to immobilize us in unnecessary guilt and self-doubt, rather than energize us to face the truth about our past and moral responsibilities in the real world today.

As every major church historian documents, "the great majority of Americans in the eighteenth century were outside any church, and there was an overwhelming indifference to religion." Dr. William Warren Sweet wrote (Revivalism in America) that "taking the colonies as a whole, the ratio of church membership was one to 12." Dr. Robert R. Handy states, "No more than ten percent of Americans in 1800 were members of churches." (A History of the Churches in the United States and Canada.)

As a result of the vast labor and the rough, uncouth hardships encountered by the pioneers, frontier communities became ^{coarse} ~~unpleasant~~ and partially wild societies, with little or no social restraints, and filled with low vices and brutal pleasures. The West was described as "the land of sinful liberty" with large sections of the frontier society debauched and whiskey-sodden. The violence and anarchy resulted in a breakdown of respect for emerging civic authority.

The Three Great Awakenings in America - the first in the 13 colonies from 1725-1770; the second, West of the Alleghenies, 1770-1830; the third, 1865-1899, with the rise of city evangelism - were all responses to the widespread decline of religion and the degenerated moral conditions of the times.

The point is that there are more people affiliated with our churches and synagogues today than any time in the past. And while we

face real and serious moral issues in contemporary America and in the troubled world, it serves no useful purpose to imply that we are a generation of moral pygmies when contrasted with our forebears who were supposedly moral giants. Precisely because there are more Americans who are religiously-committed today than in the past we are in a far better position to mobilize conscience and moral will to cope constructively and realistically with our many problems. That means that religious and civic leadership needs to speak to our better selves rather than evoke paralyzing images of our worst selves.

A vital lesson that should be derived from our past is that when confronted with the massive moral challenges of the frontier societies, evangelical leaders - to their everlasting credit - launched a wide range of moral reform movements as voluntary expressions of the churches. Organized benevolence ("The Benevolence Empire" these efforts were called) were created for the poor and down-trodden, anti-slavery groups, temperance societies, aid to youth, and the military. With the exception of the Prohibition legislation calling for total abstinence from alcoholic beverages adopted as the 18th amendment in 1920, the anti-evolution law, and the Puritan Sabbath - all of which subsequently collapsed and resulted in general disillusionment and loss of morale - all of the great moral reform movements were effected through internal, voluntary church resources, rather than through legislative means of dominating the governments or the nation's political machinery.

3) Several "New Christian Right" spokesmen have asserted or ~~implied~~ implied that "the Founding Fathers" of our nation perceived America as "a Christian Republic". If you check their writings, you

will find that such assertions contradict everything Benjamin Franklin, Thomas Jefferson, James Madison, and others stood and fought for.

Thus, Thomas Jefferson, wrote in his Virginia Statute for Religious Freedom, "Almighty God hath created the mind free, and that all attempts to influence it by tempt or punishments or burns or by civil incapacitations tend only to ~~make~~ beget habits of hypocrisy and meanness, and are a departure from the plan of the Holy Author of our religion."

The exercise of religion, Jefferson added, is "a natural right" which has been infringed by "the impious presumption of legislators and rulers" to set up their "own modes of thinking as the only true and infallible," and "to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves," which is "sinful and tyrannical."

In his Notes on Virginia, Jefferson stated, "The rights of conscience we never submitted, we could not submit. We are answerable for them to our God... Subject opinion to coercion; whom will you make your inquisitors? Fallible men; men governed by bad passions, by private as well as public reasons. And ^{why} subject it to coercion? To produce uniformity. But is uniformity of opinion desirable? No more than of face and stature."

I would commend such writings of our Founding Fathers to the Rev. Bailey Smith and others who share his views about uniformity of conscience and religion. Rev. Smith's utterance about "God not hearing the prayer of a Jew" is not only religiously presumptuous and morally offensive; it is dangerous to the future of our democratic pluralistic

society. He is saying not only that the Jewish people have been living a religious lie for 4,000 years across 30 civilizations; he is also saying that because they are religiously invalid there is no place for them at Presidential inaugurations or political conventions.

It is encouraging to us that literally hundreds of Baptist pastors and Christian seminary faculties and just lay people have issued statements repudiating his narrow views as un-Christian and un-American.

4) The campaign by some members of the "New Christian Right" to elect "born-again Christians" only to public office is anathema to everything American democracy stands for. It violates Article 6 of the United States Constitution which forbids the exercise of "a religious test" for any citizen running for public office. The American people must repudiate that anti-democratic practice.

5) The most effective xxx critique of "single politics" campaigns and candidates is provided by the leading Evangelical journal, Christianity Today, (Sept. 19, 1980):

"Moral Majority and Christian Voice appear to emphasize the first three principles of Evangelicals for Social Action more than the others (that is, the family; every human life is sacred (abortion); Religious and political freedom are God-given inalienable rights.) The Bible deals with all of them. In fact, probably more space in the Bible is devoted to calls for justice and the care for the poor than to the fact that human life is sacred, though none can deny that both are Biblical mandates. The concerns of the religious lobbies will appeal to a

broader range of Christians to the extent that they emphasize these other equally biblical principles of justice, peace, stewardship of our resources, and care for the poor, as well as profamily and prolife issues. It is in a case of "these ye ought to do but not to leave the others undone." Too narrow a front in battling for a moral crusade, or for a truly biblical involvement in politics, could be disastrous. It could lead to the election of a moron who holds the right view on abortion."

6) Many of us are concerned about the militant apocalyptic style of some "New Christian Right" spokesmen. This mentality dates back to antiquity when in every century ~~there emerged a widespread yearning~~ where there was vast social disarray and disorientation, there emerged a widespread yearning among the masses, especially the poor and disinherited, for a Messianic savior joined by an Emperor of the Last Days who would relieve society of its oppression and moral decay and usher in the Millenium "in which the world would be inhabited by a humanity at once perfectly good and perfectly happy."

This revolutionary apocalypse ~~was~~ was dominated by eschatological phantasies of a new Paradise on earth, a world purged of suffering and sin, a Kingdom of Saints. A prodigious final struggle would take place between the hosts of Christ and the hosts of the Antichrist through which history would attain its fulfillment and justification.

Before the Millenium could dawn, however, misbelief had to be eliminated as a prelude to realizing the ideal of a wholly Christian world. In the eyes of the crusading Messianic hordes (which began to form in the Middle Ages) the smiting of the Moslems and the Jews was to be the first
a

act in that final drama which was to culminate in the smiting of the Prince of Evil (Satan, the Devil).

Much of the present "New Right" public discussion of issues seems to be characterized by that traditional scenario of political conflict between "the children of light" and the "children of darkness." There is too much demonology in the current discussion which appears to consign political candidates to being demolished as "satanic" - the moral hit lists with "100 percent zero ratings," "secular humanists standing at the side of satan." Reasoned, civil debate in an open democracy requires another order of discourse.

One has a sense that some "New Right" advocates perceive America as if it were a camp revival meeting whose characteristic method was to plunge into anguish the sinner over the state of his soul, then bring about a confession of faith by oversimplifying the decision as a choice between a clear good and an obvious evil. The Civil War was rendered all the more intransigent and painful by each side claiming that God was on their side, and by portraying the other side as "infidel" and "atheist." A mature America deserves a far more balanced and thoughtful method to analyze its problems and to formulate its responses; anything less than that is an insult to the intelligence of the American people.



NATIONAL COUNCIL OF CHURCHES

From the Desk of



WILLIAM F FORE

October 2, 1980

Dear Marc,

I thought this might prove useful
information for you.

Norman Lear called me today, the
scripts have been considerably
improved.

Still, the problem of accountability
needs to be worked out.

Bill



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



COMMUNICATION COMMISSION

475 Riverside Drive, New York, N Y 10027 (212) 870-2567

M William Howard, President

Claire Randall, General Secretary

Dr William F Fore
Assistant General Secretary
for Communication

October 1, 1980

Norman Lear
c/o Tanden-Tat
1901 Avenue of the Stars
Los Angeles, CA 90069

Dear Norman:

As you know, I am committed to the concept behind the People for the American Way. However, several problems have come up which I think need to be brought to your attention and to the attention of the official advisors.

Last week I received a telephone call from Dick Gilbert, a friend who works at NBC. Dick had a request from Mr. Bob Perlestein of S.F. Marion Media Corporation for the purchase of spots on the NBC network in the name of People for the American Way. The request listed the Board of Advisors as Bergstrom, Howard, Hughes, Mathews, Tannenbaum, Thompson, Webster and Williams. Since several of these people are related to the National Council of Churches, he thought the project was a coalition formed by the NCC! I assured him it was not, but he was surprised when I mentioned your involvement, since your name was not used by Mr. Perlestein. Also he was concerned about the fact that there would be solicitation of funds on the air, but after my phone call to Colin Williams about this I understand that you have changed your plans to solicit funds that way.

Gilbert also read to me the script of the "Older Southern Woman" spot which included the line: "In all the revival meetin's in our little town, and all the church services, I never heard those ministers talk once about politics. They just wouldn't have done it. After all, it's not the American Way." This raised such an important question about the involvement of religion in politics that I voiced my concern to Colin about this as well, and he called back later to indicate the wording has been changed to "Nobody ever told me how to vote....."

Then yesterday I received from Gilbert a copy of all of the spots sent to NBC, and noticed among them two more problems. In the Southern Urban spot there is the phrase "Well, my friends, Jesus said 'Render unto Caesar those things which are Caesar's and unto God those things which are God's.' I think in today's world, that means 'Render unto the politicians those things which are the politicians' and keep the church as a place of worship.'" And in the Southern Woman spot. "The way I figure it, if my preacher and I don't try to tell anybody what to do politically, then nobody is gonna try to tell us how to worship. After all, that is the American Way, isn't it?"

I have the same problem with these spots as with the previous one, namely, that we must not say or imply that religion has no place speaking out about the political issues of our time. As you know, many church groups have spoken out strongly on political subjects which involve moral and ethical issues. This is one of the reasons I made it clear at the first meeting that I was interested in being involved with the project only if it was agreed that the message was restricted to the idea that diversity is necessary in a pluralistic democracy, and that it is wrong to insist that a person has to believe and vote in a certain way in order to be moral, Christian or American. I believe we all agreed to that, but apparently some of the writers have moved, inadvertently, into saying some very different things. As you rework these spots, or plan messages in the future, I suggest the acid test be "does it apply equally well to the work of the churches in the Civil Rights movement in the 1960's as it does to Jerry Falwell's efforts in 1980?"

The content question also raises a procedural question. Since Bill Howard is listed as President of the National Council of Churches, I need to know exactly what his membership on the Board of Advisors means. For example, I take it that almost no one had seen all of the spot scripts before they were sent off to NBC (and to CBS and ABC?), yet Board members will be expected by the press to stand by what those spots say. I could imagine, for example, some very embarrassing questions from the press about the three sentences I have quoted being addressed to Bill Howard, to our General Secretary, our News and Information Office, or to me, along the lines of whether, after years of involvement in political issues, the NCC is now taking the position that churches should not be involved in politics at all!

It seems to me it would be helpful to clarify what authority and responsibility Board membership involves, and at the very least this ought to include a review and approval of the spots before they go into production. This is different from the style you are used to working with, but one of the trade-offs of using the names of persons (and their organizations) is some kind of accountability to them.

I hope my suggestion that you immediately circulate all of the scripts doesn't unduly hold up progress on production of the spots. I'm sure you understand that the reason for my writing is to help insure the over-all success of the project by avoiding some problems before they get out of hand. The idea is far too important and exciting for us to let that happen.

Cordially,



William F. Fore

WFF lek

cc James Hamilton
William Howard
Dean Kelley
James Mathews
Mark Porat

Claire Randall
Peggy Shriver
Marc Tannenbaum ✓
William Thompson
Colin Williams

memorandum

THE AMERICAN JEWISH COMMITTEE

date October 1, 1980
to The Ad Hoc Committee
from Bertram H. Gold *BH*
subject Draft of Memorandum

Enclosed is a draft of a brief memorandum of our meeting with Pat Robertson prepared by Jim Rudin. Please send in any suggestions for additions, deletions or corrections directly to Jim.

bhg/aw
enc.



October 1, 1980

D R A F T

On September 24, 1980 representatives of several national Jewish organizations met with Pat Robertson, the president of Christian Broadcasting Network, Inc. of Virginia Beach, Virginia at the offices of Shea & Gould. In attendance were, in addition to Mr. Robertson, Arnold Foster, Rabbi Joseph Glaser, Bertram H. Gold, Yehudah Hellman, Ivan Novick, Nathan Perlmutter, Rabbi James Rudin, Henry Siegman, Howard Squadron and Leonard Strelitz.

Mr. Robertson began the meeting by articulating his deep personal commitment to the survival and security of the State of Israel. He declared: "I want to do something tangible for Israel...moral principles must always rule over expediency...We'll stand with Israel, and we offer our good offices, good will and friendship."

Following Mr. Robertson's remarks, there was general agreement that it was important that Evangelical groups and Jewish groups coordinate a common public relations program in support of Israel. After some discussion it was further agreed that the following Israel and Middle East issues should be paramount in the near future:

1. The status of the city of Jerusalem (the Jewish representatives expressed deep appreciation for Mr. Robertson's positive position as expressed in the September, 1980 newsletter, "Pat Robertson's Perspective.")
2. Public encouragement for the Camp David peace process (the theme might be "Give peace a chance -- support Camp David.")
3. Combatting the anti-Israel actions and resolutions of the United Nations General Assembly and Security Council.
4. Condemnation of global terrorism with special emphasis on the PLO.
5. An understanding that the Israel-Arab issue is one of the several regional conflicts in the Middle East, the latest example being the Iraq-Iran war. Even if there were no Israel, the Middle East would still be highly turbulent and volatile.
6. The current energy crisis was not caused by Israel, nor can the crisis be solved by Israeli concessions toward the Arabs. Like the Iraq-Iran war, the energy crisis exists independently of Israel.
7. The world refugee situation noting that in almost every case except for the Palestinians, millions of refugees have been resettled throughout the world including Southeast Asians and Cubans in the United States. Special explanations must be given why the Palestinian refugee issue has been kept alive and unsolved for over thirty years.

There was further agreement that Israel should be presented on CBN TV and radio programs and in the print media, as a positive resource and not as a world problem. Israeli guests should include those from the world of music, plastic arts, dance, literature, etc. This will give a "human face" to Israeli society.

It was also pointed out that the Jewish agencies represented had media resources in the form of radio and television shows such as Date Line Israel, Jewish Dimensions, etc. that could be made available to Mr. Robertson and others.

There was a general discussion of American domestic issues including the recent anti-Semitic statement by the president of the Southern Baptist Convention, Dr. Bailey Smith. Mr. Robertson expressed surprise at Dr. Smith's comments and he commented on his commitment to religious pluralism in America and to the principle of separation of church and state.

It was agreed that another meeting be held in the next two to three weeks. The national Jewish agencies will continue to be represented by the present ad hoc committee of individuals, and Mr. Robertson will invite "like-minded" Evangelical Christian leaders to attend the next session. The purpose of the next meeting will be to develop a systematic public relations campaign involving Mr. Robertson and the American Jewish community. The campaign will include both Middle East and domestic issues. Specific attention will be given to the sharing of media resources, programmatic material, and speakers.

Prepared by Rabbi A. James Rudin

AJR:dkm



NORTHSIDE DRIVE BAPTIST CHURCH

3100 NORTHSIDE DRIVE N.W.

ATLANTA, GEORGIA 30305

September 21, 1980

THOMAS H. CONLEY, TH. M.
SENIOR MINISTER

c/c Applebaum (3)
~~2. Applebaum (3)~~
File Bailey
Smith

Rabbi Marc H. Wilson
Shearith Israel
1180 University Drive, N.E.
Atlanta, Georgia 30306

Dear Rabbi Wilson.

This past week you no doubt read the news account of a statement made by Dr. Bailey Smith, President of the Southern Baptist Convention, about God's not hearing the "prayer of a Jew."

I am writing you this letter to let you know that not all Southern Baptist's believe that and we at Northside Drive Baptist Church express our profound sorrow at such insensitivity. I am enclosing a document sent to The Wall Street Journal, The Atlanta Constitution-Journal, The North Side News, The Sandy Springs Neighbor, The Christian Index, Home Missions, in the hopes that our views can be as widespread as possible.

Our Diaconate, in retreat when we heard this news, unanimously commissioned me to write the letter and disseminate it. That has been done. We do not feel we have to castigate your heritage to sustain our own convictions. It is important that we recognize the individual distinctives of each religious body and forever secure the right of that body to practice its faith freely and openly. To that end we dedicate ourselves and hope you will forgive our Convention President and know that we come from a different perspective.

Warmly, and with every good wish

Thomas H. Conley
Thomas H. Conley
Senior Minister
NORTHSIDE DRIVE BAPTIST CHURCH

THC:dm

Enclosure

Congregation Beth Israel
ORGANIZED 1854
5600 North Braeswood Boulevard
Houston, Texas 77096

HYMAN JUDAH SCHACHTEL, EdD DHL DD
RABBI EMERITUS

September 24, 1980

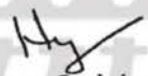
Dear Marc,

I am sending you a copy of the attached letter because it comes from one of the great leaders of the Baptist Church, not only in Houston, but in the country. You may use it for whatever it is worth.

Wishing you and yours a blessed New Year,
I am

Yours faithfully,

HJS:ar


Hyman Judah Schachtel

Mr. Marc Tanenbaum
American Jewish Committee
165 East 56th Street
New York, New York 10021

Enclosure

NORTHSIDE DRIVE BAPTIST CHURCH

**3100 NORTHSIDE DRIVE N W
ATLANTA GEORGIA 10305**

September 21, 1980

**THOMAS H. CONLEY TH. M.
SENIOR MINISTER**

**AN OPEN LETTER TO DR. BAILEY SMITH, President
Southern Baptist Convention
First Baptist Church
Box 15039
Del City, Oklahoma 73115**

The Diaconate of the Northside Drive Baptist Church, Atlanta, Georgia, expresses grave concerns over your recent remark that "God Almighty does not hear the prayer of the Jew." We, as Christians and Southern Baptists, share several serious misgivings concerning the remark, and, lest the quote leave the impression that all Southern Baptists share your persuasion, hereby register some of our reservations.

Theologically, your remark virtually ignores any and all ecumenical fellowship across world religion lines. Indeed, the emphasis of our own Interfaith Department of the Home Mission Board, has been, in recent years, one of dialogue, discussion and the search for common grounds of faith and identity. We feel that our current age is ensnared in a plethora of crucial concerns and issues that threaten to eradicate or severely encumber effective and creative life in the human family. In that light, all religions with common humanitarian interests ought properly to join hands at some point to alleviate suffering, injustice, hunger and oppression. We dare not say to another religion, "we don't need you." Your statement about the Jews carries the impression that there is no basis for mutual religious endeavor.

Historically, God has been portrayed as actively involved in the course of Jewish affairs. The Old Testament, which you, and we, consider Word of God, reveals God's having chosen the Jews through whom to share his self-revelation. When did God stop listening? And if he did terminate his care for the Jews, does this not make God a utilitarian Father, using the Jewish people until he's finished with them and then casting them aside? Only one who has but slight acquaintance with the history of Israel or the nature of God would contend such.

Further, how strange such a statement from a Christian minister whose religious worship forms were so heavily borrowed from Judaism. Inherent awareness of the debt that Christians owe Judaism in early Christian Church liturgy would have proscribed such an insensitive statement.

Then there is the presumption of such a remark. God is consistently revealed in the Bible as doing the unexpected, accepting the unacceptable, loving the unlovely, hearing those whom some are surprised to find he hears. We believe that a creator God with universal concerns and a magnificent historical perspective surely can and does hear any prayer of one of his creations. And we maintain that our belief in Jesus as the Christ does not allow to us the right to say whom God hears and whom he does not hear. It is further our contention that we can hold steadfastly to our belief in the Christ and believe that God has other children "not of this fold" and not with our sectarian or religious label on them.

You have noted correctly that Protestants, Catholics and Jews are frequently asked to pray at political rallies. There is a reason for this. We live, Dr. Smith, in a diverse, pluralistic society and that entails the necessity of everyone's having a free and unchortled voice with which to speak, pray and share his/her distinctives. To accept the fact of our pluralistic nature and not to try to change it, to address its reality and not to try to evade it, is one of the tasks before us and is what the freedom to pray on the political dais demonstrates.

You represent a diverse and multi-faceted denomination. There are a number of us Southern Baptists who are ecumenical in spirit, liturgical in worship, and progressive in our social consciousness. We are constantly encumbered with the rather provincial spirit that statements such as yours foist upon us. Kindly remember in your public statements the world audience you address and the number of us Southern Baptists who carry views divergent from yours.

The Diaconate at Northside Drive will send copies of this open letter to several publications that have carried your statement with the hope that they will print our letter in the spirit of universal camaraderie.

Sincerely,

The Diaconate of
The Northside Drive Baptist Church
Atlanta, Georgia


Thomas H. Conley
Senior Minister



September 18, 1980

Rabbi Hyman Schachtel
Congregation Beth Israel
5600 North Braeswood Blvd.
Houston, Texas 77096

Dear Hy:

As one Southern Baptist leader let me express to you and to your congregation my great regret at what was said by Bailey Smith, who is the president of the Southern Baptist Convention.

In his statement, Rev. Smith does not reflect either the theology or the spirit of myself and a great host of other Southern Baptists. His statement says more about his own lack of understanding of his own religion and of Israel's faith than anything else.

Everything I have discovered about God is that He is constantly drawing larger circles of love and acceptance that most of us are yet willing to live with.

Please accept this apology on behalf of the people called Southern Baptists.

Sincerely,

Kenneth Chafin

KC:km

Send my love to your Barbara.

Baptist Leader's Statement on Jews Stirs Dispute

By Marjorie Hyer
Washington Post Staff Writer

The president of the Southern Baptist Convention has set off a small religious war by publicly stating that God does not hear Jewish prayers.

At a national conference on evangelical Christianity and politics in Dallas last month, Dr. Bailey Smith of Del City, Okla., said "It's interesting to me at great political battles how you have a Protestant to pray and a Catholic to pray and then you have a Jew to pray. With all due respect to those dear people, my friends, God Almighty does not hear the prayer of a Jew. No one can pray unless he prays through the name of Jesus Christ."

Smith's remarks were missed by reporters who were concentrating on Ronald Reagan's appearance, before the evangelical gathering. But a Jewish leader in Texas who was monitoring the conference tape-recorded Smith's remarks and circulated the transcript to Jewish organizations around the country.

Baptists as well as Jews were shocked by the statement.

Glenn Igleheart, director of interfaith witness at the Southern Baptist Convention, charged that "instead of furthering understanding, [Smith's remark] actually impedes it."

Igleheart sent Smith a letter expressing dismay that the Oklahoma pastor



would make such a statement in his capacity as president of the nation's largest Protestant body.

William Pharr, regional director of the National Conference of Christians and Jews, called Smith's statement "vicious anti-Semitism, motivated by a gross and divisive religious prejudice which has no place in the political life of the United States."

Rabbi Marc Tanenbaum, interreligious affairs director of the American Jewish Committee and a leader in the increasingly amicable dialogue between Jews and Southern Baptists over the past decade, called Smith's views "archaic and primitive" and "a wart on the Baptist tradition" of religious freedom and religious pluralism.

Smith's remarks, Tanenbaum added, "will do more to create a negative image of a Southern Baptist pastor from

rural regions than they will to damage the Jewish people."

Tanenbaum, who almost never has a harsh word for a religious leader, accused Smith of "invincible ignorance" and insisted that the Oklahoma preacher does not speak for the 13.4 million Southern Baptists. "The Baptist Church does not believe in the infallibility of the president of the Southern Baptist Convention," Tanenbaum said.

Letters from Southern Baptists that have been pouring into the offices of Jewish organizations seem to confirm that opinion.

"Smith cannot speak with any authority for his fellow Baptists and he does not, in my opinion, represent the ideas and attitudes of thoughtful Christians," wrote Dr. J. William Angell, professor of religion at Wake Forest University. In a letter of apology to Rabbi Solomon S. Bernards of the Anti-

Defamation League of B'nai B'rith, Angell called Smith "one of a group of Southern Baptist power politicians who, unfortunately, have maneuvered themselves into places of leadership."

Smith was elected president last June at the denomination's annual convention in St. Louis. He is the second ultraconservative to be chosen president of the denomination in as many years.

Like a number of other churches, the Southern Baptist Convention has been racked in recent years by divisions between theological moderates and fundamentalists. The fundamentalists, currently in the saddle of the denomination, tend to make a literal interpretation of the scriptures the litmus test of Christian faithfulness.

Traditionally, Baptists have rejected anything that smacks of a creed, including the imposition of any single interpretation of the Bible.

Within the past two decades, the Southern Baptists have increasingly been cooperating with other religious groups and carrying on dialogues with them. Smith's statement is seen by many Baptists as a threat to this trend.

Calling Smith's statement "Pharisaical," Jack Altman, pastor of the Second Baptist Church in Cumberland, Md., wrote Smith that if he "had ever sat at the table with" Jewish friends and heard them offer the millennia-old prayers and blessings, "you would never be able to say 'My friend God Almighty did not hear that Jew's prayer because he has not accepted Jesus Christ as the true messiah.'"

The Rev. Alfred M. Johnson Jr. of the First Baptist Church of Cary, N.C., called Smith's statement "ignorance and flamboyant shallow-brained monism" and "pure and simple heresy." In a letter to Smith he demanded that the Baptist president issue an apology to "all believers in Judaism."

The Rev. Bob Wallace, a Baptist from Maysville, N.C., observed that "To say that God does not hear the prayers of a Jew is more than infringing upon the sovereignty and prerogatives of God, it is self-idolatry—playing God."

Smith, however, is standing by his original statement and has said he will not modify his beliefs to please his critics. "We make a mistake when we try so hard at public relations that we lose our mission's thrust," he said.



DR. BAILEY SMITH
... views called archaic

THURSDAY, SEPTEMBER 11, 1980

**MORAL MAJORITY SHOWS MUSCLE
IN SHAPING POLITICAL FUTURE**

By Jay Merwin

Religious News Service Staff Writer (9-11-80)

NEW YORK (RNS) -- Supporters of the so-called Christian New Right no longer speak of a "Bible Belt" stretching across a band of Southern states, but of a "cloak" covering the whole country.

The cloak may still settle more securely in some places than in others. But evangelical and fundamentalist Protestants, often joined by some conservative Roman Catholics, Mormons and Jews, made a strong showing at political primaries in Florida, Minnesota, Alabama, Wisconsin and other states not normally considered strongholds of the conservative Republicans or the Southern "Dixiecrats."

Voters roused by state organizations of the Moral Majority produced surprising results in primaries in both the major parties. Many of these state coalitions started up less than six months ago with help from Moral Majority headquarters in Lynchburg, Va., where the movement's leader, broadcast evangelist Jerry Falwell, is pastor of the Thomas Road Baptist Church.

As tax exempt organizations, the Moral Majority chapters do not issue outright endorsements of politicians. Rather, they attempt to clarify the differences between opposing candidates on what they designate as key moral issues. The voters are then asked to make what is often an obvious choice on the basis of fundamentalist biblical imperatives.

As a result, previously apathetic sectors of local electorates have been exhorted from the pulpit to let their consciences lead them to the polls against abortion and the women's Equal Rights Amendment, and in favor of school prayer, "pro-family" positions and other issues defined through biblical interpretation.

(more)

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Upsets in some Florida State Legislature primaries have just about sealed the doom of the Equal Rights Amendment in that state,

Earlier, feminists had set their campaign sights on Florida as a breakthrough opportunity in their attempt to gain just three more states in the pro-E.R.A. column to ratify the amendment proposal before the June 1982 cut-off date.

In Jacksonville, a born-again Christian candidate upset incumbent, pro-E.R.A. State Sen. Dan Scarborough in a Democratic primary. According to Moral Majority state aide, the Rev. Rayburn Blair, the state-wide coalition was well-organized behind Mr. Jenkins in that race.

In Tallahassee, where Mr. Blair is pastor of the 4,000-member Temple Baptist Church, Ed Boone, another born-again Christian, took 67 percent of the vote against Ken Katsaris in the local sheriff's race. "Moral Majority had a great deal to do with that," Mr. Blair said.

However, a candidate's religion is not always the acid test of Moral Majority support, he cautioned. The idea is to put forward "more people whom we would call moral people -- not necessarily Christian people -- and help elect people who believe what we believe in."

Elsewhere in Florida, two politically unknown candidates prompted by the "get involved" rhetoric of Moral Majority and other Christian Right groups made surprising, but unsuccessful runs for nomination. Lewis Dimkins, an Ocala attorney who entered the Republican primary for the United States Senate simply because "the Lord spoke to my heart," chalked up 15,000 votes in a six-way contest. He lost to Paula Hawkins, a former state Public Service Commissioner with wide recognition.

In Gainesville, the Rev. Gene Keith got so fired up after a Moral Majority political training session that he jumped into the Democratic primary for the state Senate with no political experience and ran a strong second in a four-way race against an incumbent.

In Wisconsin, known as one of the most politically liberal states in the country, the Republican primary produced Bob Kasten, a former congressman and "a friend of conservatives," says Dick Shiller, a Moral Majority state organizer. In November, Mr. Kasten will oppose Democratic Sen. Gaylord Nelson, a prime target of the Moral Majority "hit list."

In the Madison area, the Moral Majority planned to throw its weight behind Republican nominee Jim Wright for U.S. Representative, Mr. Shiller said. He will run against Rep. Robert Kastenmeier, the subcommittee chairman accused of bottling up the proposed school prayer law within the House Judiciary Committee.

In Alabama, U.S. Rep. John Buchanan, Jr., a Baptist minister, blamed his loss in the Republican primary directly on the efforts of Moral Majority. "It was Moral Majority that very quietly, but very effectively covered my district like a tent," said the 16-term veteran after losing 45 percent to 55 percent to Albert Lee Smith, Jr., a Birmingham insurance agent.

Mr. Smith, backed up by helpful potshots against his opponent from Jerry Falwell at a Birmingham rally, hammered away the incumbent's vote to extend the proposed E.R.A. ratification deadline, and to put the Panama Canal treaties into law. Mr. Buchanan was also judged as soft on military defense and welfare and accused of opposing school prayer. The last charge, Mr. Buchanan said, stands refuted by his voting record. But Moral Majority organizers cited "his general attitude" against it.

Elsewhere in Alabama, Moral Majority was credited with widening the margin of victory for retired Navy Admiral Jeremiah Denton in the Republican primary for the U.S. Senate nomination. Admiral Denton, once a prisoner of war in North Vietnam, swamped his primary opponent Armistead Selden, a former Democratic congressman, by a margin of two to one.

Minnesota, the state whose powerful Democratic-Farmer-Labor Party produced the late Sen. Hubert Humphrey, former Senate dove Eugene McCarthy and Vice President Walter Mondale, yielded some primary races to Moral Majority-backed candidates. Perhaps the biggest victory there was the toppling of State Sen. David Schaaf, an abortion rights advocate considered to be one of the most liberal members of the State Legislature.

"I consider it a real blessing that he was defeated," said Sandy Singer, a Moral Majority aide in St. Paul. The winner of the Democratic nomination was Don Frank, a Roman Catholic whose views on abortion, the E.R.A. and other "pro-family" issues coincide with those of Moral Majority.

But the victory was cancelled out by the loss of State Rep. Ray Kempe, an ardent anti-abortion spokesman, to Carolyn Rodriguez, a feminist community activist. The defeat came despite Mr. Kempe's appearance at a rally last June in which he embraced the Moral Majority theme, "America You're Too Young to Die."

In another St. Paul state assembly district, Tom Harens, a 26-year-old born-again Christian triumphed in a six-way race for the Democratic-Farmer-Labor nomination.

According to Miss Singer, "it's next to impossible for Tom to lose now that he's a D.F.L. candidate," in a district where Republican victories have been a rarity.

In Alaska, the Republican Party has been shaped into a virtual pilot program for Moral Majority political aims. Moral Majority backers took control of the party by inundating district caucuses last February. So far, the new party management built a state political platform against abortion, and a military draft for women and in favor of a boycott of the White House Conference on Families and the elimination of welfare payments to employable persons.

Despite the tendency to find more Republicans than Democrats to its liking, the Moral Majority says it is committed to identifying members of both parties whose stands can be accepted as "moral" or "Christian." Mr. Falwell tells millions of viewers in his nation-wide television audience of their duty to vote.

To those who have not registered, he warns: "Repent of it. It is a sin."

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THOMAS PHILLIPS NAMED
CHAIRMAN OF BIBLE WEEK

By Religious News Service (9-11-80)

NEW YORK (RNS) -- Thomas L. Phillips, the Raytheon executive who played an instrumental role in the conversion of Charles Colson, will chair the annual Bible Week Luncheon here Nov. 21.

A member of Trinitarian Congregational Church of Wayland, Mass., Mr. Phillips is on the board of Mr. Colson's Prison Fellowship ministry and is associated with former Iowa Senator Harold Hughes in the International Leadership Conference, another Christian ministry.

In his book, Born Again, former White House aide Colson related how he found that his old friend Tom Phillips was "a totally different person" when he met him in the spring of 1933 after several years. He found that Mr. Phillips had become an evangelical Christian. The Raytheon executive led the former Nixon "hatchet man" to C.S. Lewis' book, Mere Christianity, and Mr. Colson made a Christian commitment after reading the book.

The theme of this year's National Bible Week (Nov. 23-30) is: "The Bible. It has a lot to offer." Howard C. Kauffman, president of the Exxon Corporation and national chairman for the 40th annual observance, will be guest of honor at the luncheon.

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TO STAFF ADV COMMITTEE
 from Phyllis Sherman
 For your info.

Lobbying for Christ:

Evangelical Conservatives Move from Pews to Polls, But Can They Sway Congress?

When conservative Christian lobbyists were rounding up congressmen for a House petition to force a floor vote on school prayer, Rep. John Buchanan, a moderate Alabama Republican, balked at signing

Buchanan is a Baptist minister and was an author of an unsuccessful constitutional amendment to permit prayer in schools. But he had serious misgivings about the complex legal strategy conservatives had come up with to tie the hands of the Supreme Court

To leaders of the Christian political groups Moral Majority and Christian Voice, that was no excuse. They branded Buchanan an opponent of school prayer and began denouncing him in his congressional district.

Facing a difficult Republican primary race against a conservative challenger, Buchanan gave in and signed the petition.

"I just decided that, while I don't think it will work, I was not willing to be put down on the wrong side of an issue where I have a strong feeling," Buchanan explained. "Ironically, it has not made any difference. The Moral Majority, or someone, has continued to flood my district with material showing me to be on the wrong side of school prayer."

Buchanan also was castigated by the Christian right, from platform and pulpit, for his liberal votes on such issues as the Equal Rights Amendment (ERA) and busing. On Sept. 2, he lost his primary (Details, p. 2658).

"I'd say they did a rather thorough job of beating my brains out with Christian love," he said the day following his defeat.

Blunt Instrument

At a time when the Christian right has been gorging itself on extra

—By Bill Keller

helpings of public attention — more than 250 press and broadcast representatives covered the movement's August revival meeting in Dallas — Buchanan's story illustrates that this is a force to be reckoned with. But it is the force of a blunt instrument, not a surgical scalpel.

The evangelical right is a loose alliance of groups attempting to enlist

voters registered, newsletters circulated, and pastors mobilized (Groups, p. 2628).

Perhaps the most impressive is the claim by Moral Majority, the largest Christian right organization. The group boasts it has registered 3 million voters, most of them newcomers to politics.

The figure has been widely reported, but it appears to have little factual basis. Though Moral Majority President Jerry Falwell said the number is based on estimates from state affiliates, Moral Majority directors in two of the more active states — California and Alabama — said they merely send out voter materials to pastors and make no effort to keep a count of new registrants.

The November elections will test



strict Bible adherents — mostly Baptists and independent evangelical sects, but also theological conservatives within Catholic, Mormon and Protestant denominations — as the new troops of political conservatism.

These groups already are making impressive claims about money raised,

whether this much-touted "emerging force" can, in fact, move millions of conservative Bible believers from the pews to the polls, and thus influence the outcome of other close races like Buchanan's.

But even the architects of the movement concede they are much far-

Who's Who in the Christian Right

Moral Majority. In late 1978 the Rev Robert J Billings borrowed \$25,000 from a Texas believer and used it to buy the mailing list of television's *Old Time Gospel Hour*. The resulting "educational" group, which *Gospel Hour* star Jerry Falwell and Billings called the Moral Majority, now claims to have semi-autonomous chapters in all 50 states, a newsletter mailing list, including non-paying recipients, of more than 400,000 (72,000 of them pastors or preachers), and a first-year budget of \$12 million.

"I think it's safe to say Moral Majority has become a household word in a little over a year," said Ronald Godwin, vice president in charge of the Washington headquarters. Billings left the organization recently to become coordinator of church voters for Republican presidential candidate Ronald Reagan.

To preserve tax advantages, Moral Majority (like most of the groups listed below) has carefully set up separate structures to handle lobbying and campaign giving. But all of the legal entities are Falwell satellites, and all work toward a single purpose: "To create a moral climate in which it is easier for politicians to vote right than wrong," as Godwin put it.

Moral Majority initially had high hopes of influencing elections through a political action committee (PAC). But the Moral Majority PAC, according to its midyear report to the Federal Election Commission, raised only \$22,089, and now has been left dormant. Falwell said the PAC drained money from other projects and put too much emphasis on candidates rather than issues.

Moral Majority now has eight full-time workers in Washington, ensconced in a new Capitol Hill office suite with no trappings of Christian fundamentalism. In addition to lobbying (none of the staff previously has been a professional lobbyist), the group will be concentrating on enlarging state affiliates, training political activists and setting up such grass-roots machinery as telephone banks.

The Religious Roundtable. The brainchild of Edward E. McAteer, a former Colgate Palmolive marketing man and field operative of the Conservative Caucus, and James Robison, a fiery Baptist preacher from Dallas, The Roundtable was envisioned as a top-level alliance of prominent, politically minded evangelicals. The group has held several political seminars, by far the largest the National Affairs Briefing, which drew audiences of up to 15,000 in Dallas Aug 21 and 22.

McAteer and Robison now plan to begin state chapters, and will begin distributing a newsletter, *The Roundtable Report*, in September. Some evangelicals privately see this as a battle of egos between Robison and Moral Majority's Falwell.

But McAteer, who is also on the board of Moral Majority, said in an interview The Roundtable will concentrate on training leaders, while Moral Majority is mobilizing troops. The Roundtable also claims to have a broader religious base than Moral Majority, which draws most heavily from Baptists. The two groups, at any rate, share an identical political outlook: bedrock, Bible-based conservative.

So far, The Roundtable has relied on donations, which McAteer estimated would total about \$750,000 this year, almost half of it to run the briefing in Dallas.

The Roundtable's lobbying arm, called Roundtable Issues and Answers, hired William C. Chasey Jr., former director of special interests for John B. Connally, to lobby in Washington. Chasey also gets paid as a consultant for The Roundtable and, as a volunteer, runs a "Christian Voter Program" for Reagan.

Christian Voice. Based in California, Christian Voice is a lobby group best known for its "report card" on Congress. Gary Jarmin, formerly an official with the Rev Sun Myung Moon's Unification Church and legislative director for the American Conservative Union, is the voice's Washington lobbyist.

Jarmin claims Christian Voice has 190,000 members, including 37,000 ministers, who get a monthly newsletter and occasional legislative alerts. He said the group's "projected" lobbying budget is \$15 million. Jarmin also runs the group's PAC, called the Moral Government Fund, which he said plans to spend \$1 million; the PAC reported at the end of June it had raised only \$78,214, and incurred debts of \$82,380, most of it in an independent campaign for Reagan.

Christian Voice has a hit list of 36 incumbent members of Congress it hopes to help unseat. Jarmin said the main assault will be distributing anti-incumbent tracts outside churches on the Sundays before Election Day, and urging preachers to denounce incumbent liberals from the pulpit. A lobbyist for one rival evangelical group said Christian Voice is considered "a little bit radical" for its willingness to attack. "They tend to have more of a knee-jerk reaction," he said.

National Christian Action Coalition. The coalition was founded by the ubiquitous Robert Billings as a lobby group for Christian schools, and is now run by his son, William. William Billings said when his father and Falwell started Moral Majority, "They went up front and we kind of went into the background."

The coalition is now both a small "think tank" for the evangelical right, and the Washington representative for an assortment of Christian morality-in-politics groups like Georgia's Concerned Citizens for Good Government and Indiana's Hoosiers for Biblical Morality. Billings, formerly of the National Conservative Political Action Committee, runs an office with a full-time staff of three.

He said the coalition's material — including legislative alerts and political organizing tips — goes to 1,200 churches and Christian schools, plus a number of individuals. He will not disclose. Billings does no direct lobbying, but has hired a professional on occasion to press Christian school concerns.

The group has also produced a movie, widely shown in churches and on Christian television stations, which features conservative lawmakers like Sen. Jesse Helms, R-N.C., telling Christians to get politically active.

Billings runs a small PAC, the Christian Voters' Victory Fund, which produces a congressional "scorecard" on family issues.

—By Bill Keller

ther from achieving their ultimate goal — the ability to bend Congress to their will

Strategists

The movement draws its strategists from secular conservative lobbies and such single interest forces as the right-to-life and stop ERA movements

Two of the principal consultants to the evangelical right are Paul M. Weyrich of the Committee for the Survival of a Free Congress, a New Right group, and Howard Phillips, a former Nixon aide who started the Conservative Caucus

The evangelical right also has drawn some of its lieutenants from the ranks of the American Conservative Union, the National Conservative Political Action Committee, and the hawkish American Security Council

What separates the Christian right from these groups is its focus on churches as the precincts for organizing campaign and legislative activity, the use of TV and radio preachers as a motivating force, and the emphasis on the Bible as the validation for political activity

Phillips calls this movement, "The most significant development in American politics since organized labor discovered the ballot box."

"We are talking," Weyrich proclaims, "about Christianizing America."

The four principal Christian right organizations — Moral Majority, The Religious Roundtable, The Christian Voice and the National Christian Action Coalition — all have Washington offices that monitor legislation and lobby, employing the traditional techniques of glad-handing and arm-twisting, the mass mail-in-and-the-telephone blitz

Sometimes they warn members of Congress that a wrong vote will hurt their scores in the new "moral" or "family" vote ratings. (Christian vote ratings, p. 2631)

Their Washington presence is small — fewer than half a dozen men actually work Capitol Hill. And their operations in the Capitol still are largely unsophisticated

But veteran conservative strategists say that seasoned lobbyists are secondary to local organizing that will enable the groups to bring pressure through the congressional districts — especially the threat of Election-Day opposition

"We have to fight a political guer-

rilla war, not a fixed battle in Washington, D.C., but hundreds of skirmishes in congressional districts around the country," said Phillips in an interview. "We will create a climate where it's not necessary to lobby in Washington, but where the appropriate course is obvious [to members of Congress]"

Their two most concerted lobbying efforts so far have been the battle for voluntary school prayer and passage of an amendment restricting fed-

"The things I've been talking about tonight, preach them in your pulpit. America is waiting for leadership, preachers, and you're it."

—The Rev. Jerry Falwell, president, Moral Majority

Heavy-Handedness

The school prayer fight has brought the most intense lobbying from Christian right crusaders

The current battle is over a complex and legally controversial bill to deny Supreme Court jurisdiction over voluntary prayer

Most of the more than 20,000 postcards and letters Bible believers have launched so far at Rep. Robert W. Kastenmeier, D-Wis., who chairs the House Judiciary subcommittee



eral intervention in private schools to stop racial discrimination (Prayer, Weekly Report p. 1966, private schools, 1979 Almanac p. 197, Weekly Report p. 2548)

Inside Allies

Evangelicals also have joined other conservative groups in legislative fights against abortion, homosexual rights, the Equal Rights Amendment and creation of the Department of Education, and in favor of budget balancing, an anti-communist foreign policy and heavier defense spending

The Christian right assisted in getting churches exempted from a bill requiring disclosure of lobbying activities (Weekly Report p. 1047)

Pulpit politicians have found their inside allies at the right tip of the political spectrum — men like Sens. Jesse Helms, R-N.C. and Gordon J. Humphrey, R-N.H., and Reps. Robert K. Dornan, R-Calif., Philip M. Crane, R-Ill., Larry P. McDonald, D-Ga., John M. Ashbrook, R-Ohio, and George Hansen, R-Idaho

"George Hansen calls me so many times a day, I wonder if he's a congressman or a used car salesman," said Moral Majority Vice President Ronald Godwin

dealing with the bill, portray the issue as clear-cut. Either you are for prayer in schools, or against it.

Members like Buchanan, who balked at signing a discharge petition to wrest the bill from Kastenmeier's subcommittee, have been marked as opponents of school prayer and blasted in their home districts

Another target of this strategy was Rep. Mickey Edwards, R-Okla., a staunch conservative who "is with us 90 percent of the time," said the Rev. Robert J. Billings, a founder of Moral Majority

According to Billings, when Edwards didn't sign promptly, William C. Chasey Jr., a lobbyist for The Roundtable, phoned a television preacher in Oklahoma who agreed to castigate the congressman on the air for failing to toe the fundamentalist line. The TV sermon brought Edwards a flood of unhappy letters from prayer supporters, Billings said

Billings said the ploy worked — Edwards signed the petition — but it left conservative Christians with a reputation for heavy-handedness that may hurt them next time they need a favor

"In our enthusiasm, we sometimes do or say things that we

wouldn't do if we were a little more experienced and mature," said Billings, who is now Republican presidential candidate Ronald Reagan's liaison with church groups

Legislative Agenda

The evangelical right celebrated a sort of public debut in Dallas on Aug 21 and 22 with a political revival meeting called the National Affairs Briefing

The affair attracted crowds ranging from 7,000 to 15,000, at least a



"We are talking about Christianizing America"

—Paul M. Weyrich, director, Committee for the Survival of a Free Congress

fourth of them ministers Of equal interest to the organizers was the crowd of reporters drawn to the affair, many of them compiling stories about what seems to be this year's most colorful political phenomenon

The crowds listened to a tag team of preachers and politicians who delivered hellfire sermons about moral decay and high pitched denunciations of the liberal establishment in Washington

The persistent theme was that Bible believers are to blame for the national condition because they have sat out the political process

"It's time for Christians to crawl out from under the pews," Texas evangelist James Robison, one of the sponsors, exhorted the crowd

Falwell, star of television's *Old Time Gospel Hour* and president of Moral Majority, recited what he called a "laundry list for the Eighties" — the evangelicals' ambitious legislative agenda

Among the top items constitutional amendments to ban abortion and permit voluntary prayer in schools, the death of ERA, opposition to "socialized medicine" in the form of national health insurance, stiffer penalties for pornography and drug

peddling, and world superiority in weaponry

"The things that I've been talking about tonight, preach them in your pulpit," urged Falwell "America is waiting for leadership, preachers, and you're it"

One item high on the agenda of evangelical lobbyists is Sen Paul Laxalt's, R-Nev, Family Protection Act (S 1808) a collection of 38 "pro-family" titles touching on school desegregation, homosexual rights, "sex-intermingling in school sports, child

abuse, school prayer, sex education, distribution of contraceptives to minors, tax status of private schools and other talismans of the right

Evangelical lobbyists say they expect to fight for at least some of the provisions, probably as riders on appropriations bills

Though it was not on Falwell's "laundry list," lobbyists for the evangelical right also plan to get into economic issues, supporting tax and spending cuts that sound remarkably like the Republican Party platform

Charles Cade, director of state organizing and former legislative specialist for Moral Majority, said the group has commissioned polls and hired marketing consultants to find out what issues "the most people are likely to get involved in" One was the economy

"Abortion, pornography, homosexuality, those are hard for average Christians to relate to," Cade said "They don't read *Playboy*, their daughters aren't pregnant, they don't know any queers But when people's life savings are deteriorating at 15 to 20 percent a year, that is evil"

Critics of the evangelical right point out that the movement's agenda excludes the more traditional watch-

words of Christian concern — peace, care for the needy, human rights

"It's all scare," said Tom Getman, an aide to Sen Mark O. Hatfield, R-Ore, an evangelical with a liberal voting record "It's all playing on people's dark side They say nothing about social justice Nothing about the nuclear arms race Nothing about our militarism or materialism"

Tactics

The tactics the evangelical right already is using to advance its legislative proposals were outlined for about 300 participants who stayed after the Dallas conference for a morning of political hints

- Massive voter registration drives centering on the churches. The Roundtable is trying to persuade ministers to preach and conduct voter registration in their churches Sept 28 and to reserve Nov 2 for get-out-the-vote sermons

- Church level "layman's leagues" or "moral action committees" to study candidates and legislation

- State and regional training seminars in political tactics, both The Roundtable and Moral Majority say these are being planned, with an eye on the 1982 elections

- An already thriving network of newsletters that "simplify" and "clarify" political issues from a scriptural perspective Weyrich noted the Christian right sometimes is criticized for its stark and uncompromising portrayal of complex issues, but he told the crowd not to listen to such criticism

"Frame [issues] in such a way that there is no mistaking who is on the right side and who is on the wrong side," he urged "Ultimately, every thing can be reduced to right and wrong Everything"

- A communications network of "telephone trees" that can bring a hail of Christian opinion down on Congress at critical points in the legislative battle Weyrich, noting that press attention in Dallas had given the movement immeasurable new credibility, added, "I suggest you go out of your way to court the media"

Conservative strategists say that by adopting these tactics they are simply following the lead of organized labor, environmentalists, consumer advocates and other liberal groups, which win their way by making themselves impossible to ignore

"The question is, whose issues are going to be debated?" said Gary L

Christian Vote Ratings: Study in Absolutes

Don't tell Houston preacher Harold L. Champion that politics is not all black or white.

In the concourse of the Dallas Reunion Arena, where Christian conservatives were holding a political revival meeting, Champion was selling thousands of copies of a \$3.95 book that provides black-and-white pie charts for each member of Congress, purporting to summarize the member's views on family, business and farm issues.

"The blacker the chart, the more anti-family they are," he told an attentive crowd of delegates one afternoon. "Look at Sen. [John] Glenn of Ohio. If you follow the media, he always comes across as Mr. Clean. But just look at his charts—all black!"

The book Champion was hawking ("We'll probably move about 10,000 as a result of this one meeting") is just the most graphic of several new Christian conservative voting guides that claim to give a clear picture of where incumbents stand on "moral issues." The evangelicals have thus joined scores of secular special interests who publish annual scorecards of how members vote on their concerns.

Family Issues

The most widely distributed evangelical right rating so far is the Family Issues Voting Index, printed by the Christian Voters Victory Fund, and used by both Moral Majority and The Religious Roundtable. Author William Billings said 220,000 copies already have been printed, and he expects a million to be in circulation by election time.

A more heavily publicized rating is the Christian Voice "Report Card" of "14 Key Moral Issues." Author Gary Jarmin said about 50,000 have been distributed, with plans to disseminate thousands of single-member report cards in targeted campaign districts.

Jarmin said the "major objective" was to get "a lot of press," which succeeded. He has a collection of newspaper clippings with headlines like "Lawmakers Given 'Christian' Ratings" and "Morality Score Low For Local Congressman." One paper ran pictures of lawmakers under the headings "Saints" and "Sinners."

Jarmin said many of these stories "misinterpreted" the purpose of the report cards.

"It was not intended as a statistical evaluation of the moral character of members of Congress," he said. "It's impossible to rate a vote as being in itself moral or immoral. That would be ridiculous."

Billings and Jarmin used a common pool of issues for their ratings.

Lawmakers won points for opposing extended ratification time for the Equal Rights Amendment, government legal aid to foster homosexual rights or abortion, busing for racial balance, sex education, creation of the Department of Education, and penalties for segregated private schools. They scored pluses for supporting a balanced budget and restoration of prayer in public schools.

Christian Voice added foreign policy to its report card, applauding lawmakers who supported a vow to defend Taiwan ("from an attack by Godless Communist China") and opposed sanctions against Rhodesia (a

White is Pro-
Small Business

White is
Pro-Family

KANSAS

73%
BUSINESS

70%
FAMILY



A portrait of Sen. Robert Dole, R-Kan., in black and white, from a congressional scorecard aimed at Christian conservatives. Each slice represents a "key vote" selected by the rating organization.

"pro-American nation under attack by atheistic Marxist forces")

Jarmin said issues were picked for their "significant moral implications." In some cases, he conceded, the correct moral stance may have been "a little obscure."

Creation of the Department of Education was immoral, for example, because it would "increase federal intervention and bureaucratic humanist regulation over public education," and because it was supported by the National Education Association, "which espouses a radical, secular humanist philosophy."

Only one of the six clergymen in Congress scored better than 50 percent on the moral scorecards. Black members of Congress fared even worse; their average score was 6.

The ratings provoked criticism that the evangelical right is equating Christianity with right-wing politics, and ignoring such apparently "moral" concerns as arms control and feeding the hungry.

"Some of the votes that they called distinctly Christian positions, I can't call distinctly Christian positions," said Robert Dugan, whose National Association of Evangelicals includes born-again Christians of varying political beliefs. "It's unfair to insist that politicians fit into a certain Christian mold."

Conservative leader Paul M. Weyrich, however, defends this approach, noting "It is not going to do any good to register millions of voters and then not tell them who the good guys are and who the bad guys are."

"We believe in absolutes," said Champion. "The Bible is a book of absolutes."

—By Bill Keller

Jarmin, lobbyist for Christian Voice, "Who's going to take hold of the high ground? What we do is take an issue, build a constituency around it, and then the politicians can't ignore it."

A dozen ministers interviewed at the Dallas gathering said they would follow the advice at least as far as voter registration. Most said they would encourage their congregations to read literature put out by the evangelical right groups because the secular media cannot be trusted, and many plan to discuss the issues in church.

"I will never name a candidate from the pulpit and say you must vote this way," said Dana Halstead, pastor of a 250-member evangelical congregation in Shawnee, Kansas. "But when an issue comes up, I will encourage our people to write letters to congressmen and express their convictions."

Halstead said he already had conducted a voter registration day in his church, and asked a lawyer in his congregation to help set up a committee to discuss legislative issues.

"We are a group that's going to have to be contended with," he said.

Potential

Numerically, at least, organizing evangelicals is an idea with tremendous potential.

A poll conducted by George Gallup's Princeton Religion Research Center last year found that 20 percent of Americans, about 30 million voters, consider themselves strict Bible believers of the type the evangelical right considers its natural constituency. Another 21 million voters meet a looser definition of "born again" Christians.

Other polls show this group to be one of the least politically active segments of the electorate.

Politicians have been impressed by the enormous audiences of the TV preachers who galvanized the movement — and their proven ability to raise huge sums of money.

Falwell, for example, says he grossed \$56 million in donations last year from *Gospel Hour* viewers, and expects \$70 million this year. The money supports his broadcast ministry and school complex in Lynchburg, Va., and only indirectly advances the cause of Moral Majority.

The four leading evangelical groups report raising roughly \$4 million this year for their national lobbying and "educational" activities.

Their efforts to be a big financial



James Robison of The Roundtable welcomes Ronald Reagan to Dallas

force in election campaigns, however, have not been so successful.

Moral Majority's political action committee — which reportedly was designed to raise a million dollars for 1980 campaign offerings — reported at midyear it had raised only about \$22,000.

Falwell said he has lost interest in the PAC because it was a drain on resources and diverted attention from issues to candidates.

Christian Voice, which has ambitions of spending \$1 million through its Moral Government Fund, mostly on independent activities for Reagan, reported at the end of June it had raised \$78,214 and incurred \$82,380 in debts.

Airwave Preachers

According to the Rev. Benjamin L. Armstrong, executive director of the National Religious Broadcasters Association, airwave preachers run 1,360

radio stations (with a new one created about every week) and about 35 full-time TV stations.

Another 700 radio and TV programs are distributed to secular broadcasters. Armstrong estimates that 80 percent of the broadcasts are evangelical Christian.

Polls and industry estimates say that 10 to 15 million Americans are regular, faithful viewers of several religious shows, and as many as 100 million may tune in one of the broadcasts each week. In the past few years, many of the most popular shows — Falwell's *Gospel Hour* and the Rev. Pat Robertson's *700 Club*, for instance — have acquired an openly political tone.

Armstrong said many of the smaller outlets are following suit.

He suggests that anyone who doubts the influence of the electric church need only ask the Federal Communications Commission (FCC).

In 1974, two men petitioned the FCC for a rule that might have subjected FM religious broadcasters to commercial competition. By August of the following year, when the FCC dismissed the petition, a million letters of protest had rolled in, generated by distressed religious broadcasters.

In the five years since, the FCC has received another 11 million pieces of mail from religious listeners apparently unaware that the issue is long dead. An FCC official said the letters are still "trickling" in at the rate of 100 a day.

Both President Carter and Reagan have accepted invitations to address the religious broadcasters' convention in October, and Armstrong expects an unprecedented 400 radio stations and three religious networks to be plugged in, reflecting their new attention to politics.

"They never had any interest in these things in the past," Armstrong said.

Seeking Support

Carter and Reagan both also have added church liaisons to their staffs, in acknowledgment of the movement's potential.

On August 5, Carter held a secret meeting with several evangelical churchmen to discuss how he might combat the attacks made on him by groups like Moral Majority.

He also has met separately with such church luminaries as Southern Baptist Convention President Bailey Smith, in an effort to put himself right with the Bible-believers.

Established Churches Also Lobby Congress

Next door to the Supreme Court and a short stroll from the Capitol is an Italian Renaissance-style building owned by the United Methodist Church.

It is not a place of worship, but a strategically located place of lobbying — headquarters for groups that press a variety of liberal and humanitarian causes, from handgun control to human rights.

The United Methodist Building is just one of the more conspicuous signs that the established churches have long had an active place in the midst of government. For all the fanfare that has accompanied the arrival of the evangelical conservative lobby, it is small compared to the more liberal church lobby already settled here.

"For years, the liberals have had a monopoly on representing the Christian viewpoint in this city," complains Gary Jarmin, lobbyist for the conservative evangelical group, Christian Voice.

Interfaith Council

One rough indicator of the church presence in the capital is the Washington Interfaith Staff Council, an informal association of church lobbies that meets twice a month to talk over legislation.

The council includes representatives of 39 major denominations and religious groups — Catholic, Protestant and Jewish — each of which maintains its own Washington presence. The Christian members range in outlook from the free-thinking Unitarians to the more dogmatic Baptists.

The political spectrum of this group embraces the liberal National Council of Churches and the more conservative National Association of Evangelicals. The latter group is this establishment's closest link to the burgeoning Christian conservative movement.

Though churches can jeopardize their privileged tax status if they devote a "substantial" portion of their wealth and manpower to lobbying, "substantial" is a vague enough word to leave major churches plenty of room to testify, persuade, and cajole.

Most of the established denominations have news letters and magazines to get their message out to the lay and clerical grass roots, though they are not so un-abashed as the new Christian right at mobilizing mass letter campaigns and phone-ins. Unlike the conservative evangelicals the established churches generally steer clear of election campaigns. They have no hit lists and no political action committees.

Human Dignity

Churches have been at the center of political debates from the American Revolution to the abolition of slavery to Prohibition to the Vietnam War.

Except for a few emotional issues such as abortion and homosexuality, which have split the mainline denominations, the bulk of church lobbying nowadays is usually in alliance with liberal groups.

Religious lobbyists, for example, are credited with a major role in creating and protecting the food stamp program and with helping link U.S. foreign aid to the

human rights policies of receiving countries. In contrast to conservative religious newcomers, most of the established denominations also have testified against the current efforts to legitimize prayer in public schools, fearing a threat to the separation of church and state.

The U.S. Catholic Conference, which runs one of the largest religious lobbying operations, has a 40-page booklet of its legislative positions, said to be derived from papal encyclicals and rulings by the synods of bishops. The positions, based on a central theme of "human dignity and human rights," include support for comprehensive national health insurance, food stamps, employment subsidies, and SALT II. The Catholics would side with conservatives in opposition to abortion and support for tuition tax credits.

The Catholic conference opened a Washington office to cope with immigration issues after World War I, and has since multiplied like the proverbial loaves and fishes. Five men lobby full-time for the church, and that does not count representatives of Catholic hospitals, schools and charities who fight their own battles with the federal bureaucracy.

Methodists

The United Methodist Board of Church and Society has a dozen full-time legislative specialists, and also rents office space to groups in harmony with its views, including the Coalition to Ban Handguns, the arms control group Council for a Liveable World and the Religious Coalition for Abortion Rights.

The Methodist political agenda, based on quadrennial conferences of clergy and laity, is somewhat more liberal than that of the Catholics. Methodists support the legal right to abortion and the civil rights of homosexuals, a foreign policy based on human rights, and restraints on defense spending.

These traditional church lobbyists "don't represent my part of the country," said Dallas preacher James Robison, a founder of the conservative Religious Roundtable. Robison contends the established church lobby has strayed from the Bible. "Political liberalism has been spawned by theological liberalism."

Leaders of the new Christian right claim the only thing they are doing differently is expounding conservative views, which they believe to be more accurately in line with scripture. But Charles V. Bergstrom, executive director of the Lutheran Council Office for Governmental Affairs and current chairman of the interreligious council, contends the evangelical right is not just conventional church lobbying with a different point of view.

"First, they mix revivalism and evangelism with political issues," Bergstrom said. "You're a sinner and an immoral person if you vote against them. Second, they claim to be called by God with this political mission. When you start feeling you've been selected by God, there's a strong danger. Third is the establishment of hit lists. They have every right to get involved, but it ought to be clearly on the issues."

—By Bill Keller

"As noisy as some of the leaders are, you have to take this seriously," said the Rev Robert Maddox, a Baptist minister Carter named last year as his liaison with church groups.

Reagan has been making an open play for the evangelical vote, typified by his statement to a thunderously friendly crowd in Dallas that "I endorse you and what you are doing."

Moral Majority's former director Billings is an unpaid "coordinator for church voter groups" and has helped Reagan set up five advisory panels of churchmen who are promised quick access to the candidate.

Reagan's committees, still not completely appointed, include leaders of Moral Majority, The Roundtable, and the National Christian Action Coalition.

Groups like Moral Majority and The Roundtable, because they take tax-deductible donations, are prohibited from endorsing candidates except through their separate political arms.

But, in practice, because individual leaders are free to make strictly personal political statements, there is never much doubt which politicians are favored.

"The truth is, where the rubber hits the road, the Moral Majority is pro-Reagan, ex-officio," said Billings.

In congressional races, the evangelicals are making a push to unseat endangered liberals. Christian Voice in August released a formal list of 36 incumbents "targeted for defeat."

Jarmin said the group's PAC plans mass leafletings outside churches in the disputed congressional districts, focusing on the "anti-family/moral voting records" of the liberal incumbents.

Since other established conservative groups and, in many cases the Republican Party, also have targeted these same districts, it may be hard to tell how much difference evangelicals made, once election results are in.

In addition to such formal aid, some of the evangelicals' favored candidates seem to be getting valuable exposure through conservative churches. The activity is reminiscent of the role some Southern black churches have played in assisting liberal candidates.

The Rev Dick Vignuelle, pastor of Shades Mountain Independent Church near Birmingham and head of Alabama's Moral Majority chapter, said he had two conservative Senate candidates attend services in his

church and answer questions about their views "on moral issues." He said 1,000 believers were in attendance for each.

The two men were vying for the right to contest Sen Donald Stewart, D-Ala., a target of the evangelical right.

Moral Majority held a Birmingham rally Aug 26, one week before the primary, at which Falwell plugged the group's local heroes, and took swipes at the local congressman. Buchanan-Buchanan said Vignuelle also had denounced him from the pulpit as "un-Christian," which the pastor denied.

Vignuelle said, "I have mentioned his name [from the pulpit] but not in the light of trying to cast influence one way or the other."

Buchanan said conservatives fired up by Moral Majority also conducted door-to-door campaigning and a get-out-the-vote crusade that "almost certainly" was the deciding factor in his defeat.

"If you ever have to choose between facing the lions and getting involved with these Christians," the congressman advised, "I'd follow Daniel right into the lions' den."

Election Outlook

Political advisers caution the Christian right against expecting too much in 1980. In their organizing efforts, evangelical leaders are dealing with a group that is split on religious dogma and politically naive.

"They haven't learned to fly yet," says Phillips. "I don't expect it to be that good a year. I expect it to begin to show significantly in 1982."

Weyrich agrees that most of the troops "are not equipped to vote below the top of the ticket."

Evangelical right leaders have become concerned that they have focused too much on elections, which could have two devastating results.

If the candidates they choose lose, disappointed Christians may abandon the movement in dismay.

"If Carter is re-elected and no Senate seats are turned over, I think there would be great discouragement," Weyrich said. Billings agreed. If Reagan loses, he said, "I would be naive if I said they would keep up their enthusiasm; they will not."

And if the candidates they support win, leaders see a serious danger of disillusionment.

Billings revealed that after Reagan used the word "damn" in public, he was swamped with phone calls and

letters from anguished evangelicals. Christians don't swear, he was told.

Later, when a news magazine carried a lighthearted item about Reagan consulting his horoscope, Billings got another barrage of protests. Christians don't consult horoscopes.

"You have to understand our folks," Billings said. "They have been preacher-led. So anyone we promote is up there on the same platform with the preacher."

Thus, the recurring admonition at Dallas, and in the movement at large, has become Focus on issues, not candidates.

"People let you down," said a Moral Majority official. "Principles are eternal."

Liberal Backlash

Another problem for the evangelical right is that it has begun to produce a backlash among the established churches and moderate evangelicals, not to mention Jews, who worry that slogans about "Christianizing America" sound dangerously close to a state religion.

Church involvement in politics is not new to history or exclusive to the right wing. Most of the mainline churches maintain lobbying operations in Washington. (*Church lobbying*, p 2633)

But the "hit lists" and "moral" vote ratings, and the tendency to equate Christianity with conservatism, have sent a tingle of alarm through members of Congress who are theologically conservative, but politically liberal.

An aide to one such member, in the course of an hour-long interview, used the terms "fascist," "witch hunt," "inquisition," and "Big Brother" in connection with the fundamentalist fringe.

"I believe you have to allow a person to differ from you politically and still be a Christian," said Bailey Smith, president of the 13-million-member Southern Baptist Convention.

Smith was invited to speak at The Roundtable rally in Dallas, but he admitted in an interview backstage, "I don't even know what I'm doing here."

"Generally it is a good movement," he said of the evangelical right. "I think we have to really be careful, though, in identifying all conservative political views as synonymous with Christianity. The way some of these men talk here, I think they're more excited about missiles than about the Messiah."

EVANGELICAL POLITICS BRIEFING
OPENS AND QUICKLY TURNS RIGHT

By Helen Parmley
Religious News Service Correspondent (8-22-80)

DALLAS (RNS) -- Evangelist James Robison warned members of the Christian new right here to get out of their padded pews and stand up and be counted in the political process.

Otherwise, he said, the nation is doomed.

"The government is a visible reflection of our apathy and lack of commitment," the Baptist evangelist told more than 14,000 persons gathered Aug. 21, at Reunion Arena for a national affairs briefing.

As a fight for political might and moral right got under way, Mr. Robison told the crowd that 70 percent of the so-called Bible believers did not vote in the last election.

"That is a crime against the country and a sin against almighty God."

Mr. Robison urged people not to align themselves with a particular political party, platform or politician's promises, but to "the principles that made this country great."

"Vote for those who profess a belief in the principles of almighty God," he said. "Then demand they stick to those principles or vote them out of office."

Unless America repents, the evangelist said, it will be destroyed. He listed the sanctioning of abortion, sexual perversion, equal instead of superior rights for women, pornography and public funding for the teaching of secular humanism in the schools as "wicked ways" that would incite the judgment of God.

Mr. Robison raised his voice and his Bible and cried, "What about those people who moan about slaughtering baby seals, but tolerate the killing of human beings? God will not let us continue to accept moral perversion as a civil right, or those who tolerate pornography and complain about polluting the waterways."

The preacher exhorted ministers and concerned lay people to "either sound the charge or play taps. We must bring this nation back to God or it is finished."

(more)

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Earlier, the receptive crowd at Reunion Arena heard a rousing plea from a leading Republican congressman to become Paul Revere for Jesus, armed not with muskets but with ballots.

"It's time for Christians to move from the churches to the halls of Congress to help change the direction of our country," U.S. Rep. Guy Vander Jagt of Michigan declared.

He told the opening session of the briefing that it is time for a "midnight ride" to put God back in government.

Although the 2-day briefing for ministers, evangelists and laymen from across the country is billed as a non-partisan effort to get Christians involved in politics, it didn't take long for it to take a Republican hue.

Mr. Vander Jagt, who made the keynote speech at the Ronald Reagan coronation at the recent GOP national convention in Detroit, wasted little time attacking President Carter and praising Mr. Reagan.

More than 8,000 persons attending the first session cheered loudly at the mere mention of Mr. Reagan's name and in anticipation of his appearance the next night.

Just as they applauded and shouted their "amens" for Mr. Reagan they responded favorably to the opening shots of what is expected to be a barrage of blasts against the Equal Rights Amendment, abortion, and homosexuality.

And they cheered when Gen. George Keegan called the Vietnam war "the most honorable war in our history."

More than 20,000 persons were expected to attend the 2-day briefing to hear leaders from the military, religious, political and business communities discuss "turning the nation back to God" through the political process.

To lead the clarion cry to save America, the political-minded fundamentalists enlisted Dr. W.A. Criswell, the orator of the First Baptist Church, to welcome the crowd with a call to prayer for the nation.

"Will our country continue to be prosperous or go down in ignominy or shame?" asked the Christian crusader. "The answer lies in the imponderables of almighty God."

Interrupted by the first amens of the session, the Baptist shepherd asked, "Is there a God of humanism, of homosexuality or promiscuity? Is there a God of drug abuse and drunkenness?"

"We need to return to the God of our pilgrim fathers, to the faith of our praying mothers, to the God who can save us, and in whose name we welcome you today," Mr. Criswell said.

25 August 1980

Mr. Hal Lindsey
c/o Wayne Coombs Agency
655 Deep Valley Drive
Rolling Hills, CA 90274

Dear Mr. Lindsey,

I have read your recent book entitled THE 1980's: COUNTDOWN DOWN TO ARMAGEDDON, and I have found it to be very interesting, informative, and most remarkable. What is most remarkable about it, is the fact that the method of analysis that you have chosen to use (indeed the entire theme of your book) is inspired more by Satan than by God--and I can prove it. Consider the following:

"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets." (Matt 22:37-40)

"But I say to you which hear, Love your enemies, do good to them that hate you...." (Luke 6:26)

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." (1 John 4:7-8)

"And this is love, that we follow His commandments; this is the commandment, as you have heard from the beginning, that you follow love. (2 John 1:4)

The concept of love is a recurring theme throughout the Bible. But in your entire 195-page book, I can only find two places where you even mention the word love. Don't feel lonely, Jack Van Imp and most of our other current prophecy commentators do much the same thing in their published writings. This low regard which you people are displaying for the value of love is no mere accident. The last thing Satan wants people to do is to give serious consideration to God's commandment to love your neighbor as yourself, because he knows that that commandment together with the first commandment can be used to destroy the very sources of his power. It is also no mere accident that you have chosen to portray the Trilateral Commission as "bad guys", because they are seeking to establish an economic basis for a possible true world government. The concept of national sovereignty is Satan's last remaining (and most powerful) shield, protecting Satan's teachings from being exposed to the light of God's truth and love. Like God's commandment to love your neighbor as yourself, the concept of a true world government is a serious threat to Satan's continued rule over this earth. The enclosed series of letters illustrates this point in greater detail.

On page 171 of your book, you say "It is time to use our vast and superior technology to create the world's strongest military power. Only this will stop the Soviets' insane rush towards nuclear war." But Jesus taught, "Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand." (Matt 12:25) That is what the world has become, a "kingdom divided against itself." Regardless of the additional weapons acquired by either side, the national sovereignty system is doomed--it cannot stand much longer.

The New York Times named you the best selling author of the decade (1970s). How did you become so? I admit that your books quite interesting, but basically what you have been telling us is that eventually the European Economic Community will become a 10-nation confederacy whose leader will be a human "Anti-Christ" who is at least 1,950 years old (I John 4:3). He will be assisted by a popular human false prophet who has two horns (Rev 13:11). These unusual characters will negotiate some kind of flimsy treaty with the Soviet Union and make great claims of "peace", but the Soviets will attack Isreal, tiny Isreal will largely annihilate the Soviet forces, the Red Chinese will swarm in from the east but will also be annihilated, nearly all of the human race will be wiped out--but we don't have to worry. All we have to do is be "baptized", claim to be "born again", and we will be supernaturally snapped up to "meet Christ in the air" moments before the going really gets tough. Meanwhile, there is no real need to take God's commandment to love our neighbors as ourselves seriously, because Christ will come again, defeat the "Anti-Christ", and solve the world's problems "supernaturally." (It's amazing what Satan has been able to get people to believe for the sake of national sovereignty.)

On page 20 of your book, you tell us that the Bible warns of this:

For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears from the truth and turn aside to myths."

Your're right! But don't point your finger at someone else, turn that finger right around and point it at yourslef! Because YOU are one of those who have been teaching people what their ears have been itching to hear (for the sake of national sovereignty). The "one-world religion" that you prophecy commentators have been warning us about is already here! That "one-world religion" is the idolatry of national sovereignty, the worship of the bloodiest idol ever created! People all over the world have been worshipping it (including you)!

I suppose that if a World War III does erupt, hundreds of millions of men, women, and children will be turned into radio-active dust "in a twinkling of an eye", and their dust will rise up and be dispersed world-wide throughout the earth's atmosphere. Some of their dust may even float around up there for as long as a thousand years! That's about as close to "meeting Christ in the air" as you are going to get, if you insist on sticking to that national sovereignty interpretation of the scriptures.

Your book The Late Great Planet Earth has sold more than 18 million copies world wide since it was first published in 1970. Other than making a name for yourself and generating some increased interest in Bible prophecies, what have you accomplished for God during the past ten years?

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then the end shall come."
(Matt 24:14)

Haven't you ever wondered why the end hasn't come yet? Your books have been widely published. The Bible has been translated into nearly all of the earth's languages, and various Christian denominations have preached at one time or another to people in all of the nations. Why hasn't the end come yet? **Because you people haven't been teaching the gospel of the Kingdom, as taught by Jesus Christ!** The gospel which you people have been teaching has been a gospel of soothsaying and "supernatural" escapism, a gospel inspired more by national sovereignty than by God.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And a second is like unto it, Thou shalt love thy neighbour as thyself. **On these two commandments hang all the law and the prophets.**" (Matt 22:37-40)

"On these two commandments depend all the law and the prophets." **Don't you recognize the significance of that statement?** Jesus Christ interpreted all of the writings of the Old Testament prophets that were available to Him at that time in a way that conformed with those two commandments. And yet, even at this late date, so far as I can tell, none of our better known religious leaders or religious organizations have yet made any serious attempt to do likewise—even to save the lives of hundreds of millions of men, women, and children. **Talk about apostate! What more proof do you need?** How can you people teach the gospel of Jesus Christ if you don't even understand how Jesus interpreted the writings of the Old Testament prophets that were available to Him at that time?

For centuries now, the scriptures have been interpreted (and occasionally even translated) to fit the concept of national sovereignty rather than to fit God's two most fundamental commandments (Matt 22:37-40 above). The fact that the scriptures have been interpreted that way for many centuries doesn't make it right. The discussion of the "pale horse" in my 18 Oct 79 letter to Pope John-Paul II describes why this happened. Because Bible scholars in the past have (consciously or subconsciously) made glorification of the concept of national sovereignty a prerequisite for their interpretations, the meaning and significance of at least a third of the symbology used in the scriptures has remained "hidden" from even the most educated theological researchers.

For example, the river described in Gen 2:10-14 represents the "river of life" (pure revelations from God) as further described in Rev 22:1. Notice that when the river leaves the Garden of Eden, it breaks up into four lesser rivers. These four lesser rivers represent revelations from God that have been distorted by un-Godly assumptions or un-Godly distinctions (ie. revelations from God that have been distorted by the teachings of Satan).

a. The first of these four rivers represents the revelations that you get when you seek to obey the first of God's two most fundamental commandments while

largely ignoring the second of those two commandments (as is being done by virtually all of the churches in the so-called "free world.")

b. The second of these four rivers represent the revelations that you get when you seek to follow the second of God's two most fundamental commandments while largely ignoring the first commandment (as is being done by virtually all of the so-called "communist" governments).

c. The third of these four rivers represents the revelations that you get when you violate the first of God's two most fundamental commandments by subordinating that commandment to conceptual distinctions or limitations such as "We don't believe in getting involved in matters of political concern," or "Let the United Nations take care of such problems as war and massive starvation, such problems are none of our business." Such distinctions or limitations constitute making a "treaty" or "pact" with Satan. Those who make such distinctions or limitations have agreed to limit their applications of God's teachings within those bounds and to "let Satan handle the rest." At the end of World War II, when some people were proposing the establishment of a true world government, Satan (aided by some well-known religious leaders) convinced the world at that time to accept a false world government instead, the United Nations.

d. The fourth of those rivers represents the revelations that you get when you violate the second of God's two most fundamental commandments by subordinating that commandment to un-Godly restrictions (such as tribal or national restrictions) on your definition of neighbor. These revelations are referred to throughout the Bible as Satan's great "River Euphrates" of lies and censorship which have been perpetuated throughout the centuries for the sake of "national sovereignty."

It has been un-Godly distinctions and limitations such as those described above which have turned God's "river of life" into four "rivers of death." The four deadly beasts that have been generated by those four rivers of death are described in the 7th chapter of Daniel (Ref. my 18 Oct 79 letter to Pope John-Paul II). Indeed, these "rivers" described in Gen 2:10-14 are the basis for most (and perhaps even all) of the subsequent references to "living waters" and "rivers of death" used throughout the rest of the Bible. They are also the basis for the symbolic use of "four" throughout most (and perhaps even all) of the Bible. The perception of God created by a combination of the first and third rivers is referred to as the "sun", and the perception of God created by a combination of the second and fourth rivers is referred to as the "moon."

For another example of how the prophets' symbology has been hidden from you people, consider the "two witnesses" described in Rev 11:3-13. Notice that they are also described as two "olive trees" which means that these two witnesses are "trees of knowledge" which have grown through the centuries watered by the combination of the first and third rivers (the "sun") and the combination of the second and fourth rivers (the "moon"), as described above. These two "witnesses" represent the freedom and equality ideologies which resulted from the separate and restricted use of God's two most fundamental commandments. On one hand, we have religious leaders (the "sun") in the so-called "free world" who seek to follow the first of God's two most fundamental commandments without paying much attention to the second. Although they do not theoretically impose any restrictions on their definition of neighbor, their self-imposed restrictions against getting involved in "matters of political concern"

ultimately result in their applying all sorts of restrictions on their definition of neighbor. On the other hand, we have communist ideologists whose appeal is derived largely from their serious effort to follow the second of God's two most fundamental commandments (serious, because they are not afraid to apply their beliefs to "matters of political concern"), but they have made it very much a part of their formal religion to impose restrictions on their definition of neighbor (ie, "capitalists" and "bourgeoisie class people", etc.— usually a minority when compared to the number of people who fit their neighborly definition of the "proletariate" or "the people"). Like the Nazis, they often treat those whom they exclude from their definition of neighbor quite brutally, and their criteria for determining whom they should seriously define as their neighbor often change from time to time. However, once they have gotten their governments firmly established (without any serious internal or external threats), their record of accomplishments with regards to those whom they do define as their neighbors is not altogether that bad—certainly better than the miserable accomplishments (or lack of accomplishments) of many of the so-called "free-world" nations.

The Soviets could not have become one of the two most powerful nations in the world unless they were doing something right. (Rom 13:1) Haven't you ever wondered why God has allowed them to be so successful? It is because the communists have been filling a void in the fulfillment of God's purposes that our churches have traditionally refused or failed to fill. As described in my enclosed commentary on St. John's Book of Revelations, history has clearly shown that God takes both of His two most fundamental commandments seriously, even if our religious leaders don't. At least 500,000,000 men, women and children have paid with their lives since the end of World War II, because our religious leaders in the so-called "free world" failed God on these very issues. The whole Bible is loaded with symbolic teachings concerning God's two most fundamental commandments, but these teachings are rarely ever presented to the public in this apostate age. For the sake of national sovereignty, our religious leaders have made themselves largely irrelevant to the scriptures, irrelevant to God, and irrelevant to the most serious problems of our time! The very existence of a bloody idol such as national sovereignty is monumental proof that our churches and their leaders are apostate!

In his monthly Prophetic News Letter, Dr Howard C. Estep states that his rule for interpretation is to "take the Bible literally where it is at all possible; if symbolic, figurative, or typical language is used, then look for the literal truth it intends to convey." What he fails to mention is that he is using another criterion as well, namely that his choice of what to interpret literally and what to interpret symbolically is consistently done in such a way as to fit the concept of national sovereignty rather than to fit God's two most fundamental commandments. Be that as it may, the Old and New Testament prophets didn't use either of the criteria that Dr Estep is using as a primary basis for their writings, so you are "barking up the wrong tree" if you try to interpret their writings using those criteria. The criteria which the Old and New Testament prophets used were God's two most fundamental commandments. Their writings describe what they learned by following those two commandments without imposing any restrictions on either one. They were forced to resort to highly symbolic writing for the following reasons:

a. God's two most fundamental commandments of truth and love are highly abstract, and the Hebrew language in those days was not very well suited for such abstract concepts. For those who were inexperienced with following those

two commandments, putting one's faith in those two commandments was like "walking on water." But for those who were experienced in following those two commandments, putting their faith in them was like "standing on a rock." To facilitate this transition, the prophets found that they had to use analogies and parables to illustrate the unlimited applicability of those two commandments and to teach what faith in God was all about.

b. Evidently, the prophets also found that the scribes in those days, like the present editors of our so-called "free press", generally refused to "publish" any writings which contained analyses that didn't at least appear to conform with the popular myths of their day. So the writers of Genesis made some portions of their writings appear to fit the popular creation myths of their day, and St John made some portions of his Book of Revelations appear to fit the "Roman bad guy" attitudes that were popular in his day. Had they not done so, their writings would not have survived for use in this generation. However, these ancient prophets were very careful to include other points in their writings which could only fit an interpretation based upon God's two most fundamental commandments, rather than on the popular myths of their day. Jesus Christ recognized this and taught the scriptures accordingly. This may explain one of the reasons why Jesus severely criticized the scribes as well as the Pharisees. Throughout the centuries since then, the Jewish people have paid a terrible price in terms of death and suffering, because their scribes often refused to publish the straight truth.

c. Finally, by looking at the concepts that were popular in their day and at the results of those concepts, the prophets were able to project the developments in those days to their "logical" conclusion and see that without the coming of a "Messiah", the entire human race would eventually annihilate itself for the honor and glory of a concept that is known in this age as "national sovereignty." Since they didn't know what these concepts would be called when the time came for the fulfillment of these prophecies, they had to refer to them as "beasts" and symbolically describe their characteristics.

You people are going to have to go back to the drawing boards and re-interpret the entire Bible in a way that conforms with God's two most fundamental commandments (rather than in a way that conforms with the concept of national sovereignty). My enclosed series of letters will provide you with a very good start in that regard. Only when you have completed such a reinterpretation will you comprehend the full significance of the prophecy, "This generation honors God with their lips, but their heart is far from me." When Jesus Christ first came into this world, He was rejected by the religious leaders of His day, because He wasn't what they were expecting!. Should it be any surprise then that the second coming of Christ would be likewise?

If you reinterpret the whole Bible in a way that conforms with God's two most fundamental commandments, you will find that most (and possibly all) of the symbology that Jesus used in his parables comes from the writings of the Old Testament prophets that were available to Him at that time. Jesus used a symbolic "earth" to represent mankind's perceptions of popular truths (Matt 5:13), because the Old Testament prophets used a symbolic "earth" in the same way. Furthermore, you will find that most (and perhaps all) of the points that Jesus made in His "Sermon on the Mount" are supported and illustrated by the Old Testament writings. You will find examples of false prophets ("wolves in sheeps' clothing") who claimed to represent God when in fact they did not, and you will see the terrible price which the Jews paid because they believed such

false prophets (ie. the "fruits" which their false prophecies bore).

Our present religious leaders have found it convenient to limit their definition of "fruits" to a mere count of the number of persons "baptized" or to a mere tally of the amount of money collected as a result of their television sermons. This has caused many of them to act like "soothsayers", making people feel good by telling them that their sins are forgiven without ever really explaining the true nature of the commitment that is necessary in order to qualify for the forgiveness of sins. Jesus put no such restrictions on the definition of "fruits". By "fruits", Jesus meant anything that had a bearing on the successful fulfillment of God's commandment to love you neighbor as yourself. "Baptism" is a formality that is supposed to represent the purging of the teachings of Satan from your mind and heart, just as God used the Great Flood to cleanse the evil from the earth in Noah's time. As far as God is concerned, the formality of "baptism" is just another bath, unless that baptism is accompanied with a lifetime commitment to following His two most fundamental commandments. It isn't that hard to do! But how many of the people who are being "baptized" these days really understand the true nature of that commitment?

Let me put it another way. As I pointed out in my enclosed letter to Rev Gimenez, the "Kingdom of God" that Jesus established is a Kingdom comprised of people who take God's two most fundamental commandments seriously, without imposing any restrictions whatsoever on the applicability of those two commandments. It is comprised of people who follow those two commandments and use those two commandments wherever necessary to serve God's purposes "on earth as it is in Heaven." If you claim to represent God while advocating violations of (or refusing to obey) God's two most fundamental commandments, **then you are a liar**. You may have a Dr. of Divinity Degree, fourteen PhD's following your name, have the entire Bible memorized, and be the elected leader of your particular denomination, but if you claim to represent God while advocating violations of (or refusing to obey) God's two most fundamental commandments, **then you are still a liar!** If you advocate violations of (or refuse to obey) God's two most fundamental commandments, then obviously God is not your King, and you are not a part of His Kingdom. **This the commitment! This is the heart of what the Kingdom of God is all about!** But our religious leaders haven't been teaching this Gospel of the Kingdom,—and they can't— as long as they continue to subordinate the teachings of Jesus Christ to the concept of national sovereignty. To really teach the Gospel of the Kingdom to the world, our religious leaders and their followers are going to have to "rise to the occasion" and utterly destroy the popularity of that unGodly concept of national sovereignty. This is what Jesus meant when He predicted "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then the end will come." (Matt 24:14)

For discussion purposes, the following paragraphs are quoted directly from your book, because these paragraphs are the only ones in your book that come even close to addressing the heart of the problem (the bold-faced type indicates those points which I shall specifically address):

CAN WE TRUST THE SOVIETS?

Sure we can trust them! But only in one area. We can trust the Russians to follow their communist doctrines and beliefs to the letter. But because of one of the fundamental doctrines of communist

philosophy, we cannot trust them in any other way.

In the philosophy of Marxism-Leninism, there is no such thing as right or wrong, truth or lie apart from the effect on the state and its goals. Since the communists believe there is no God, **all truth is relative. The concept of an absolute truth that is always true does not exist in communist thinking.** The state takes the place of God, and so it can redefine truth however and whenever a change is needed to reach a goal.

Something which is "true" becomes "untrue" when it ceases to serve the **communist goal of world domination.** To a communist, it would be a "sin" to continue abiding by a treaty that no longer benefits "God," the state.

Historically, U.S. thinking says it is immoral to break a solemn promise made in a treaty (although that moral sense is deteriorating as our country continues to move away from its founding faith in Biblical ethics). But to the communist mind, it is immoral to keep an agreement when it no longer serves the goal of "liberating the world for communism."

COMMUNISM IS A RELIGION

To understand the communist mind and its motivations, you must first realize that communism is more of a religion than a political philosophy. It is a religion based on certain erroneous concepts of man and his nature.

Communism believes that man has no soul. He secrets thoughts and a personality just as a stomach secrets digestive juices. Man is purely a material being whose nature can be shaped by his environment, the communists say. **Change the environment and you change the man. This notion is diametrically opposed to Judeo-Christian thought.**

Marxist-Leninists believe that they have discovered the fundamental laws which shape men and history. **The number one corrupter of mankind, they say, is capitalism and the free enterprise system. Private ownership of property and a competitive economic system make men selfish, greedy and aggressive, the communists believe.**

THE ELITE DICTATORSHIP

When the communists took over Russia in 1917, they established a "ruling elite" which viewed itself as the vanguard of the revolutionary society. Members of this elite claimed they were entrusted with the **responsibility of changing "the very nature of man."** This elite believe that such a change cannot take place until the working people of the world (those who do not own property) rise up against their property-owning masters (the capitalists) and overthrow them. When all vestiges of capitalism in the world have been rooted out and destroyed, and the people own all things through the state, then the "power elite" will serve only as benevolent administrators of the common good.

THE SUPREME GOAL

When that happens--when capitalism has been wiped off the face of the earth--then the supreme goal of the communists can be reached. With no capitalism to "corrupt" him, man will become a peace-loving creature who lives only to work and share with his neighbor. And thus the supreme goal of communism--to change man's nature--will be achieved.

So the end result of communism cannot be realized until its disciples "liberate the people from the sinful capitalists who have corrupted mankind and caused misery and war." Communism, because of its very nature, must continue to overthrow and expand. The communists believe that there can be no peace while capitalism still exists.

The communist assertion that "all truth is relative" is somewhat misleading, but your implication that the opposite is true is even more misleading. All human thinking is fundamentally a process of performing comparisons. The mind is continually performing comparisons of the results of previous comparisons (which I refer to as difference criteria). Some of these difference criteria represent differences perceived from outside of the brain via the five senses, but a far greater number of these difference criteria are the result of comparisons of other difference criteria which had previously been stored in the memory.

The main point I wish to make here is that all human perceptions are perceived fundamentally in terms of differences. Those concepts that we perceive as "similarities" or "equalities" are merely the results of comparisons based upon some selected set of previously perceived difference criteria. This process of selecting a set of previously perceived difference criteria is commonly referred to as "making a generalization." Generalizations result when the mind selects a set of difference criteria by making another generalization that assumes that "there are no other significant differences." There may actually be some "absolute truths" out there in the "real world" somewhere, but the only way our minds can perceive those "absolute truths" is by making generalizations (or "logical" combinations of generalizations) based upon previously perceived differences. For example, for years Sir Issac Newton's laws of physics were considered to be "absolute truths" by the academic community, until Albert Einstein developed a "theory of relativity" which provided an even better explanation for some of the natural phenomena that could be measured by then. So instead of saying that "all truths are relative", it would be more accurate to say that "all human perceptions of truth are inherently relative."

The question that you should really be asking is, "Relative to what?" The leaders of the Soviet Union have been continually searching for (defining and redefining) "the truth" relative to their goal to establish a true world government in the form of a Soviet World Empire. Our political leaders, news agencies and religious leaders have been continually searching for (defining and redefining) "the truth" relative to their goal to preserve the "national sovereignty" of the United States. Jesus Christ taught that we should search for (define and redefine) "the truth" relative to God's commandment to love our neighbor as ourself (without any restrictions whatsoever on our definition of neighbor). The concept to "love your neighbor as yourself" is itself a relative concept, and as Jesus pointed out, the first of God's two most fundamental

commandments is like it. (Matt 22:37-40) This is why you must follow both of God's two most fundamental commandments together in order to get to really know God. If you ignore that second commandment, then the "truth" that you are following is a teaching of Satan, not of God. This second commandment serves as a "universal reference" which enables us to view things as God views them so that we can act according to His will "on earth as it is in Heaven." My enclosed letter to Rev Gimenez discusses this point in greater detail.

The concept of "absolute truths" has frequently been used by Satan to "morally justify" all sorts of un-Godly doctrines and conduct, because those who believe in such "absolute truths" generally look only at the concepts and not at the proven results of those concepts. The concept of "absolute truths" tends to act like the "blinders" that used to be put on horses to keep them from looking to either side. A classic example of this is the man-made doctrine prohibiting the voluntary use of artificial contraceptives for "birth control" purposes which was dreamed up by some unmarried men in the Vatican about 60 years ago. The Pope's disregard for God's present guidance on that particular issue has seriously degraded the credibility and effectiveness of the entire Catholic Church. The Pope can exercise a limited amount of temporal power by hiring and firing people and issuing decrees, but in the long run, the Pope's real power and effectiveness increases or decreases in direct proportion to the extent to which he follows God's two most fundamental commandments. Pope John-Paul II appears to be doing a better job of following those two commandments than most of the world's present religious leaders, but his efforts are still largely ineffective, because he has still not obeyed God's commandments and destroyed Satan's national sovereignty shield. (Matt 12:29 and Num 21:8-9) Even the Pope cannot ignore God's two most fundamental commandments and get away with it. (Rev 15:4)

The communist belief that they can "change the nature of man" by changing his environment is also somewhat misleading, but once again, your implication that the opposite is true is even more misleading. There is actually quite a lot of evidence available to support the communists' beliefs in this regard. They may not be able to change the "nature" of people by changing their environment, but they can certainly influence the way most people conduct themselves by manipulating their environment. This can be easily demonstrated. In order to maintain "law and order", you must have an effective police force. Take away the police force, and eventually you will have anarchy.

Speaking of anarchy, in a kill-or-be-killed situation, I wouldn't trust a communist within shooting distance. But the solution is not to "eliminate all communists", the solution to the problem is to eliminate the kill-or-be-killed situation, the slow-moving super-deadly anarchy known as the "national sovereignty system." After all, who is more responsible for the killing that is going on: those people in the kill-or-be-killed situation who actually do the killing? Or those people "behind the scenes" who were responsible for creating or maintaining the kill-or-be-killed situation in the first place?

It is ironic to see you criticising the communists on the grounds that their supreme goal is to "change the nature of man." After all, isn't one of the objectives of Christianity to teach people how to be "born again"? These two goals are not really all that different; the primary difference is in how to get from here to there. As you pointed out, the communists generally view people from the top down, as if people were semi-controllable robots who need to be controlled by manipulations of their environments and goals. The communists

have a high regard for the value of propaganda but a relatively low regard for the value of truth (ie, they lie a lot). Because of this, they can't trust anybody very much. This is why they have to maintain such a "police state" in order to "control" their own people.

Jesus taught that people's "nature" could be changed by getting them to commit themselves to following God's two most fundamental commandments (by getting them to become members of the Kingdom of God). As pointed out in the enclosed series of letters, in order to participate as a member of the Kingdom of God, you must look at all concepts, look at the results of those concepts, and evaluate both the concepts and the results according to both of God's two most fundamental commandments. You must also use Christ's double-edged sword of truth when necessary to destroy the popularity of those concepts that prove to be un-Godly relative to those criteria. Since the second of those two commandments is to love your neighbor as yourself, Christianity is inherently an interpersonal religion. (Matt 18:20) It views people in terms of their concepts and in terms of the ways that those concepts cause people conduct themselves in relation to the commandment to love your neighbor as yourself. It views concepts from the top down, from the bottom up, indeed from all directions, and it seeks to change concepts when necessary in order to make them better conform with God's will. The reason that true Christians can love their enemies as themselves, is because they define concepts rather than people as their "enemies." This enables them to bring about needed changes in a peaceful manner (and eliminates any plausible need to use violent methods for such purposes). Although it does not eliminate the need for a police force, it greatly reduces the need for police, because with this kind of motivation, people can generally be trusted help rather than hurt their neighbors. This is why we in the United States can live with far greater freedom than the communists can without creating an anarchy.

The communist theory for bringing about needed changes is not really "diametrically opposed" to the teachings of Jesus Christ. The communists merely consider and use a small portion of the peaceful options that are considered and used by true servants of God to bring about needed changes. Since the conceptual scope of the communists is quite limited, when the peaceful options within their limited scope don't work, they often resort to violent methods to achieve their goals. Christianity has a tremendous advantage over the religion of communism, because it is so flexible that it can be applied to (and produce changes in) all matters that have anything to do with human relations, provided that such changes are in accordance with God's will. People often lie to serve their own purposes, but you never have to lie to serve God's purposes. As long as you follow God's principles of truth and love, God will support you—often in ways that you weren't even expecting.

Karl Marx concentrated primarily on destroying the popularity of certain economic concepts (capitalism, private ownership or property, the "free enterprise" system, etc.), because in his day, those concepts were producing some un-Godly results. Unfortunately, Marx resorted to advocating satonic methods for bringing about the needed changes, largely because he mistakenly assumed that God does not exist. The reason he assumed that God does not exist was because the leaders of Christianity and Judaism in those days were acting as if God did not actually exist (by their their miserable failure to seriously follow God's two most fundamental commandments). This was the greatest mistake that Marx made, and it wasn't entirely his fault. As history has shown, God has allowed Marx's ideology to achieve some degree of success in spite of its un-

Godly aspects, because (by default) in some countries that ideology has done more to accomplish God's purposes than has the church. Meanwhile, in the United States, Europe, and Japan, most of the problems that inspired Marx to develop the ideology of communism have been resolved for the most part by modifying the concepts of "capitalism", "private ownership of property" and "free enterprise" rather than destroying them. The proven success of these modified concepts so far indicates that they do fairly well conform with the will of God, even better than communism. The Soviets themselves have found it necessary to modify their ideas about communism in order to better conform with God's will (whether they realize it or not).

You people like to use the adjective "supernatural" when referring to God, but I can't even find the word "supernatural" listed in my copies of Strong's Exhaustive Concordance of the Bible or Cruden's Popular Concordance. Jesus taught that "God is spirit; and those who worship Him must worship Him in spirit and in truth." (John 4:24) Even communists and atheists will admit that the "spirit of national sovereignty" is quite real in today's world. After all, hundreds of millions of people have been killed by that spirit; some people have even died willingly for the sake of it! Furthermore, the spirit of national sovereignty is the "cornerstone" and ultimate objective of the United States' foreign policy. The Spirit of God is just as real as the spirit of national sovereignty, but even more so. God's principles of truth and love are eternal. They exist and continually shape the course of human events, regardless of whether or not anyone pays any particular attention to them. But the spirit of national sovereignty can exist only as long as our religious leaders allow it to exist. When our religious leaders finally decide to obey God's commandments and utterly destroy the popularity of that bloody idol, the "spirit of national sovereignty" will rapidly fade out of existence--forever!

Does God really exist? Throughout the centuries, theologians and philosophers have written numerous volumes trying to "prove" that God exists. By doing so, they have made a relatively simple matter appear to be complicated. **God exists by definition, just as reality and love exist by definition.** (Exodus 3:14) To say that "there is no such thing as God" is absurd. That is like saying that "there is no such thing as reality" or "no such thing as love." Even an atheist will admit that love exists, even though he can't measure it with a yardstick. How does he know that love exists? Because at one time or another, he has **personally experienced** love. How do we know that God exists? Because by following His two most fundamental commandments without placing any restrictions whatsoever on the applicability of those two commandments, we can **experience Him guiding us like a Father!** As the Bible says, seek and ye shall find. (Luke 10:9, note also Heb 11:6)

Whether or not "spirits" are actually "supernatural" can be debated, but the fact that they normally manifest themselves as popular concepts can be scientifically measured by opinion surveys and their influence on human conduct can be readily observed by anyone. Popular concepts come and go, but the Spirit of God is eternal. When we follow God's two most fundamental commandments of truth and love, the Spiritual Force that we are perceiving is the Force which created the universe. I don't need to see a "supernatural sign" to believe in God or to put my faith in God, and that is probably the way God wants it to be. (Matt 12:39)

"For the love of money is the root of all evils; it is through this craving that some have wandered away from the faith and pierced their hearts with many pangs." (1 Tim 6.10)

In chapter 9 of your book, you criticized numerous "Trilateral Commission" members who are serving in our government, because they appear to be thinking in terms of possibly establishing a "one-world government." My experience over the past 10 years indicates that the opposite is true (Ref. my enclosed series of letters). Our political leaders seem to regard the concept of national sovereignty as being more holy and scared than God Himself. They would sooner spend hundreds of billions of dollars on satonic tinkering toys such as the MX Missile System and play "Russian Roulette" with the lives of every man, woman and child on this planet, than to give the American people an opportunity to choose a world-government alternative to such madness. Apparently, they regard the world-government alternative as being "unthinkable", and that is the fault of our religious leaders. Those hundreds of billions of dollars could be far better spent to help raise the standard of living of people throughout the entire world in the context of a true world government, but that would mean that our political leaders would have to relinquish some of their taxing authority over the American people to a level of government higher than themselves ("unthinkable"). As long as the preservation of our "national sovereignty" remains as the "cornerstone" and ultimate objective of our foreign policy, then spending hundreds of billions of dollars on weapons such as the MX Missile System will remain "the logical thing to do."

When our forefathers ratified the US Constitution in 1789, in doing so, they agreed to relinquish a significant portion of their state's "sovereignty" for the common good of all of the states. If our forefathers had as little faith in God as our present political leaders have displayed, they would never have ratified the US Constitution, and there would never have been a United States of America. It is not really our freedoms which are at stake on this national sovereignty issue, because in many parts of the world (especially in the Soviet Union), there are numerous "political prisoners" and "religious prisoners" who are in jail because of this national sovereignty beast that you are trying to preserve. If you examine the explanations which those governments give to their own people regarding such actions, you will find that in most cases, those people were imprisoned because (rightly or wrongly) the authorities believed that they were a threat to their "national security." The national sovereignty system has also allowed two-bit demagogues (like Pol Pot and Idi Amin) to have far more power over the life and death of their citizens than any man really deserves to have. The primary issue that is stake here is who will have the authority to levy taxes directly on the people of the world and determine how those taxes will be spent.

Think about it. Which do you think would do a better job of preserving our freedoms: a true world government guided by a true Kingdom of God that takes God's two most fundamental commandments seriously? Or a continuation of our present policy of relying on an arsenal of nuclear weapons that we hardly dare to use?

Your reference to the Soviet goal of "world domination" is a bit naive. The Soviets are shooting for much higher stakes than mere "world domination." As you pointed out in chapter 10 of your book, it does appear now that the Soviets are preparing to literally "take over the world without firing a shot" by means of a grand nuclear ultimatum backed up with a cut-off of mid-East oil

supplies to keep the western nations from stalling for time. If the national sovereignty system doesn't blow even before the world reaches that point, then such a Soviet attempt would almost certainly cause it to blow. The leaders of the Soviet Union **should** learn something from their Afganistan experience about the remarkable ability which the spirit of national sovereignty has for inspiring people to act irrationally—but they probably won't learn that lesson.

The main reason the Soviet intentions in this regard aren't more obvious to most Americans, is because our political leaders, news editors, and religious leaders have been conceptually blinded by the lies told for the sake of national sovereignty (especially the "international law" myth). The establishment of a communist true world government is as important to communism as the second coming of Christ is to Christianity. The leaders of the Soviet Union have been thinking in terms of a "communist world government" (Soviet World Empire) ever since the days of Lenin. They have often stated their belief that "history is on their side." To the extent that they are (by default) the only political leaders in the world today who are seriously thinking in terms of the establishment of a true world government of any kind, they may be right. But the way they are attempting to go about it (and the way we are attempting to resist it) will almost certainly bring about the annihilation of the entire human race. The recent change in the US strategic nuclear policy to allow for the possibility of a limited nuclear war may sound fine in theory, but if you think that any of the world's nuclear decision-makers will continue to act "rationally" when they know that nuclear missiles are flying in their direction, then you are simply deluding yourself.

In fact, even now the probabilities of a nuclear war erupting are far higher than any of the world's political leaders would care to admit. It won't be difficult for such a war to erupt. It will be easy! The "logical trees" for the total annihilation of the human race are already fully grown and quite ripe. (Ref. my letter to Rev Gimenez) The technology to bring about the total annihilation of the human race has already been developed and has been put in place ("spring-loaded"). All it will take during some crisis situation is a "logical click" in the mind of any one of an ever-growing number of decision-makers who have the means and authority to ignite a spectacular nuclear "grand finale" for the entire human race. It won't really take too great a crisis to make the demonic concept of "preemptive nuclear strike" take on the appearance of being "the final solution."

Doesn't it make you even a little bit uneasy to know that our political leaders are betting your life and the lives of every other man, woman, and child on this planet on the flimsy hope that they can continually "control" this ever-growing national sovereignty beast (year after year) by means of "delicate negotiations?" Of course, if the world is lucky (lucky?), a World War III may erupt that falls somewhat short of being an all-out nuclear exchange, perhaps wiping out only about a third of the world's population. The scriptures definitely allow for the possibility that the second coming of Christ may occur after such a war. But don't delude yourself into thinking that "God will be on our side" if such a war occurs. He will not be on our side if such a war occurs, because as shown in the enclosed series of letters, for at least ten years now, our nation's political leaders, news agencies and religious leaders have turned their backs on God! On some of the most important issues of our time (the national sovereignty issue and the direct popular vote), our nation's political leaders, news agencies, and religious leaders have proven to be no more honest or sincere than their counterparts in the Soviet Union!

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John 3:19)

"On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' And then will I declare to them, 'I never knew you; depart from me you evildoers.'" (Matt 7:22-23)

Obviously, the second coming of Christ is going to be good news for some, and bad news for others. So far, our religious leaders have been successfully hiding in the "darkness" created by the voluntary censorship practices of our national and international news agencies. If our religious leaders continue to turn their backs on God, the time will come when at least one of those news agencies will publish this entire series of letters in an attempt to save their own lives and the lives of their readers (most of our major publishing news agencies have received copies of this entire series of letters). If that's the way it happens, then every one of our better known religious leaders will be caught "standing naked," with no Godly explanation for why they refused to obey God's two most fundamental and most important commandments, even to save the lives of hundreds of millions of men, women, and children! It can happen any day now.

According to the standards of national sovereignty, our religious leaders are "perfectly innocent". After all, they seldom ever get involved in "matters of political concern." But according to God's standards, they are among the greatest and deadliest sinners presently walking on this earth! What sins have they committed? 1) They have grossly violated the first of the Ten Commandments by subordinating God to the idolatry of national sovereignty. 2) They have grossly violated the second of the Ten Commandments by worshipping flags. 3) And they have grossly violated the third of the Ten Commandments by claiming to represent God while advocating violations of (or refusing to obey) God's two most fundamental commandments! It is no accident that these three commandments happen to be at the top of the list. Although our religious leaders don't talk about these three commandments very much, they are by far the most important of the Ten Commandments. Those who violate the commandment "Thou shalt not kill" are usually responsible for the deaths of only a few people, or in rare cases, perhaps a few hundred people. These are people who have killed others with their hands, or with weapons that they themselves control. But as far as God is concerned, those who have been violating the first three of the Ten Commandments are responsible for the deaths of hundreds of millions of people! They killed those people not with their hands, but with their lies! (Matt 15:10-20)

The third of the Ten Commandments applies to our religious leaders in particular. Jesus Christ referred to violations of this commandment as "blasphemy against the Holy Spirit." (Mark 2:29-30) Jesus pointed out that this sin of claiming to represent God while advocating violations of (or refusing to obey) His two most fundamental commandments is unforgivable. That makes sense, because you must follow both of God's two most fundamental commandments in order to qualify for the forgiveness of sins, and if you claim to represent God while advocating violations of (or refusing to obey) God's two most fundamental commandments, then God holds you responsible not only for your own sins, but also for the sins of all those whom you have misled! (Matt 18:1-7) If you die for some reason before you have corrected that problem, then you will never have

an opportunity to redeem yourself in the eyes of God, or in the eyes of all future generations of mankind (if there are and future generations of mankind). This generation of political leaders, news editors, and religious leaders will ultimately be judged according to God's standards of truth and love, not according to the standards of national sovereignty!

When the second coming of Christ occurs, some of our better known religious leaders may claim "my staff members never let me see those letters." But that excuse won't hack it with God (or with the survivors of World War III, if there are any). The staff members work under the authority and direction of the religious leaders. The religious leaders themselves have established the criteria which their staff members have used to determine which letters the religious leaders get to see and which letters they are not to be "bothered" with. So our religious leaders will have only themselves to blame if they don't get to see these letters, and if they attempt to transfer the blame to their staff members, they will only end up eternally condemning their staff members as well as themselves.

As Jesus Christ pointed out, "My sheep know my voice, and I know them, and they follow me." (John 10:27) If you claim to be part of the Kingdom of God and you find yourself being criticised by anyone for not obeying God's two most fundamental commandments, then **you and your entire staff** had better listen and listen well, because to the extent that those criticisms are true, those criticisms are originating from your KING!

At this point, Satan may be telling you "That unknown person with no credentials has a big mouth. He's seeking to change the times and the laws. He may be that little horn described in the 7th chapter of Daniel, an agent of Satan, the Anti-Christ. He may even claim to be the Messiah. You'd better not follow him." To the contrary, I merely claim to be one grain of "salt", in the figurative sense that Jesus used that term in Matt 5:13. I am not trying to get you to follow me; I am trying to get you to follow God, to obey His two most fundamental and most important commandments without any restrictions whatsoever on the applicability of those two commandments. No agent of Satan would ever do that. (Matt 6:24) If you ignore the points made in these letters, you are not merely ignoring me, **you are also ignoring God**, because anyone who uses Christ's double-edged sword of truth is a **servant of God**, a **representative of God**!

As described in my 18 Oct 79 letter to Pope John-Paul II, that "little horn" in the 7th Chapter of Daniel is the religion of conflict between the so-called "free world" and the "communist world" which began at the end of World War I but which didn't really become a great "beast" (Rev 13:11-18) until after establishment of the United Nations at the end of World War II. This beast arose, because in spite of its claims, the United Nations was actually designed to be subordinated to the concept of national sovereignty (thereby making it a false "world government"), so for most practical purposes it was incapable of fulfilling the badly needed role of "world policeman." Since there was no effective "world policeman", what we had was a slow moving **super-deadly** international anarchy. The insecurity created by this anarchy and the conflicting ideologies led to the establishment of this "east-west conflict" beast, complete with ideological hatreds, H-bombs, and wars "by proxy." These wars "by proxy" (Korean War, Vietnam War, Angola, etc.) were generated, because the nuclear weapons possessed by both of the "superpowers" made it too risky for the "superpowers" to fight each other directly. (It is much easier for political leaders to start wars when they know that their own lives are not at

stake.) The Old and New Testament prophets could see that the evolution of the weapons of war would eventually lead to the development of such a "superpower" beast. The very existence of this "superpower" beast, and the fact that it is presently being overpowered by the national sovereignty beast itself, is evidence that the entire national sovereignty system is about to blow! If our religious leaders don't destroy this national sovereignty beast by means of a verbal holocaust, then it will destroy itself by means of a nuclear holocaust and take at least a third of mankind and very possibly ALL of mankind right along with it!

This national sovereignty beast has a life of its own. Even the President of the United States and leaders of the Soviet Union cannot really control it.

Perhaps Satan is telling you, "Why not wait until the world is on the brink of a World War III before you decide to obey God's commandments relative to the concept of national sovereignty? By then it will be easy, because most people will be scared ten shades of pale and eager to believe anything that might get them out of the mess they got themselves into." Why not? Because Satan's bloody national sovereignty beast is already killing men, women and children at an average rate of at least 2,500,000 people per month! And it is going to get worse, if you people continue to "walk by on the other side of the road." It is easy for us sitting safe in our air-conditioned homes to "logically disconnect" our minds from the dreadful consequences of our efforts to preserve that bloody national sovereignty beast. Hitler was able to "logically disconnect" his mind from the consequences of his efforts to preserve his Nazi beast. Likewise, Pol Pot was able to "logically disconnect" his mind from the bloody consequences of his efforts to preserve his beast. It is easy, when you don't have to see the faces of your victims as they suffer and die. But God sees their faces, and He is furious, especially at those who falsely claim to represent Him while advocating violations of His commandments in order to preserve the bloodiest idol ever created! (Exodus 20:7)

Sure the Soviet's ideology of communism has gotten tens of millions of people killed, but our ideology of "national sovereignty" has gotten hundreds of millions of people killed! As long as we seek to preserve that bloody idol, then we are no more "moral" than they are. By refusing to obey God's two most fundamental commandments relative to the concept of national sovereignty, our religious leaders are condemning all of us, not only to an eventual death by means of a nuclear holocaust, but in the meantime to a spiritual death--to a goal in life no more noble than to preserve the bloodiest idol ever created!. By refusing to obey God's two most fundamental commandments, our religious leaders are condemning our souls as well as our bodies! (Matt 23:13; and Luke 11:52)

Another reason why you shouldn't wait until we are on the brink of a World War III, is because by then it will probably be too late for you to do anything to stop it. You may be aware that there is some "international tension" occurring, but since decisions regarding war are usually made "in secret, behind closed doors", you are not likely to be fully aware of the seriousness of the situation until at least some of those nuclear weapons start actually exploding. During the Cuban missile crisis in 1962, very few people were aware that President Kennedy had brought the world to the brink of a possible World War III until he announced that he had done so in a TV broadcast on the evening of 22 October 1962. Fortunately, the Soviet Union backed down that time. The next time they might not.

More likely than not, if a World War III does erupt (due to the refusal of our religious leaders to take God's two most fundamental commandments seriously), it will occur at a time when at least 98% of its initial victims are conducting "business as usual." The sequence of events leading up to the explosion of Mt St Helens on 18 May provides a classic example of how human minds normally deal with the inevitable, when they don't know exactly when the inevitable will occur. There was ample warning at least a week in advance that Mt St Helens was going to explode: one old man said he didn't care; others said "Well, it won't happen today." When Mt St Helens finally blew up, most of its victims perished while conducting "business as usual." There may be some indications a few days or so before World War III actually erupts, but most people have been so blinded by the lies told for the sake of national sovereignty that they simply won't believe what their eyes and ears are telling them.

In your book, you described the "Jupiter effect", which is likely to have a disturbing effect upon the earth's surface (earthquakes) and weather patterns in 1982. I highly recommend that you read a book entitled The Ion Effect, a paperback book by Fred Soyka and Alan Edmonds. The Jupiter effect will also have an effect upon the ionization of the earth's atmosphere, similar to but even greater than the effect which the moon has. If the gravitational effect which the moon has on the earth's atmospheric ionization is enough to make some people act "lumpy", can you imagine what will happen to people's abilities to act "rationally" when the Jupiter effect occurs?

You people have a lot of work to do and not very much time left to do it in. If our religious leaders don't commit themselves to obeying God's two most fundamental commandments seriously and utterly destroy the popularity of the bloody national sovereignty idol, then there is very little chance that there will be any human beings left alive of this planet to observe the year 2000. In fact, the chances that there will be any human beings left alive on this planet to observe the year 1985 aren't all that good either. (Matt 12:25)

It was no accident that Jesus Christ sacrificed Himself on a cross. He knew exactly what He was doing. Through many long centuries of censorship for the sake of national sovereignty, that cross has served as a symbol of the intersection of truth and love. Jesus Christ sacrificed Himself on that cross of truth and love to show the religious leaders of this generation how to save the human race from totally annihilating itself for the honor and glory of "national sovereignty." Our religious leaders must also sacrifice themselves on that cross of truth and love and accept the blame for the world-wide bloodshed created by the idolatry of national sovereignty, because it really is their fault!

God set it up for our religious leaders to solve this idolatry problem. It is their job! But so far, they have refused to bear the cross! They have been acting like a bunch of twentieth century Pharisees, insisting that God show them some kind of "supernatural sign," before they will agree to take the teachings of Jesus Christ seriously. (Matt 12:39) As the song goes,

"Oh when the Saints...
Oh when the Saints...
Oh when the Saints go marching in...
Oh how I'd love to be in that number...
When the Saints go marching in....."

That "number" is ready. But where are the Saints? Who is worthy to open the scroll and break its seals? (Rev 5:2) Who is worthy to break through the censorship practices of our news agencies and destroy the popularity of that bloody idol?

Sincerely,



Christopher C. Currie
1641 7th Avenue
Langley AFB, VA 23665

Info copies to: Pope John-Paul II, Jack Van Imp, Dr. Howard C. Estep, the Conference of Presidents of Major American Jewish Organizations, The New York Times, TIME Magazine, and elsewhere....

The following enclosed letters serve to illustrate and support the points made in this letter:

Early 1970's Series:

1. My 1 Aug 70 letter to President Richard Nixon
2. My Sep 70 attachment to copies of that letter entitled "Additional Points to Consider"
3. Some Oct 70 comments on human thinking processes entitled "Decision Theory (or Theories)"
4. My 7 Dec 70 letter to The New York Times
5. My 22 Dec 70 letter to The Associated Press
6. My 28 Jan 71 letter to Congressman Robert Drinan
7. My 2 Feb 71 letter to The United Presbyterian Church, USA Headquarters
8. My 10 Feb 71 letter to Pope Paul VI
9. My 16 Feb 71 letter to Senator George McGovern
10. My 23 Feb 71 letter to Senator George McGovern
11. My 27 Feb 71 letter to President Richard Nixon
12. My 28 Feb 71 letter to Senator Mike Mansfield
13. My 30 Mar 71 letter to Rev Dr Billy Graham
14. My 11 Apr 71 letter to Christianity and Crisis
15. My 10 May 71 letter to Senator Vance Hartke
16. My 27 Jun 71 letter to the Sun-Times
17. My 26 Jul 71 letter to George W. Ball, c/o Newsweek Magazine
18. My 27 Jul 71 letter to Pope Paul IV
19. My 14 Sep 71 letter to Headquarters, Seventh Day Adventists
20. Some Comments Concerning Past and Present Peace Efforts #1 (Sep 71)

21. Some Comments Concerning Past and Present Peace Efforts #2 (Sep 71)
22. My 27 Sep 71 letter to Senator Mark Hatfield
23. My 27 Sep 71 letter to LIFE Magazine
24. My 12 Jan 72 letter to Headquarters, Seventh Day Adventists
25. My 15 May 72 letter to The New York Times
26. My 7 Jul 72 letter to Father Theodore Hesburgh, President of the University of Notre Dame
27. My 17 Oct 72 letter to Senator Edward Kennedy

A Jul 79 article on electoral systems entitled "We Should Be Proud of Our Electoral College System!" submitted to Reader's Digest for possible publication.

1979-1980 Series:

1. My 28 Aug 79 letter to Pope John-Paul II w/attachment entitled "A Commentary on St John's Book of Revelations From the Point of View of God's Two Most Fundamental Commandments"
2. My 18 Oct 79 letter to Pope John-Paul II
3. My 14 Apr 80 letter to President Jimmy Carter
4. My 8 May 80 letter to Rev John Gimenez (organizer of the Washington for Jesus rally)

All those who read these letters have my permission to make copies of them.





THE AMERICAN JEWISH COMMITTEE

DALLAS CHAPTER • 1809 Tower Building • Dallas, Texas 75201 • (214) 747-3531

DATE. October 6, 1980

TO: MARC TANENBAUM

FROM: MILTON TOBIAN

cc Judith Banki
Jim Rudin
Inge Gibel
Harold Applebaum

Per conversation we had in New York, the attached confirms the political effort to recapture the Southern Baptist Convention from the Bailey Smiths!.

Dewey Presley, retired Dallas banker and member of the Southern Baptist Convention Executive Committee, told me Friday that Smith would have already been removed had there been a recall provision in the SBC Constitution which permitted it.

Best regards,

P.S. Thought you would like the Jim Henderson article also.

Chair CAROLE ROLNICK SHLIPAK ■ Vice Chairs HARLAN COHEN LENORE F GOLDBLATT, HOWARD HERSKOWITZ RUTH LURIE DONALD J ZAHN ■ Secretary JAMES I GREENE ■ Treasurer RAYMOND L GOLDEN ■ Honorary Vice Chairs HENRY S JACOBUS SR DOROTHY LEWIS ■ Board of Directors CARL ABRAMSON JAMES R ALEXANDER SYL BENENSON MRS LEE H BERG SAM R BLOOM HENRI L BROMBERG JR WALTER W BRUDNO ANN CHUD NEIL COGAN NINA CORTELL FRED CRANDALL MARILYNNE DARROW LEO M DAVIS CARL FLAXMAN RICHARD A FRELING REUBEN M GINSBERG DAVID G GLICKMAN JOHN ALAN GOREN DR FRED GRINNELL DR PAULA GRINNELL DOT HELLER JACK H KAMHOLZ MD ARNOLD H KASSANOFF MD, HANNE K KLEIN JONATHAN KUTNER CARL LEE BENJAMIN F LEWIS JUDITH A LIFSON LYNN H LIPSHY MICHAEL LOWENBERG SUSAN H MAZOW LESTER MELNICK BETTE MILLER HENRY S MILLER JR ROBERT MILLER RAYMOND D NASHER RABBI JORDAN OFSEYER ARNOLD PADDOCK JUSTIN PHILLIPS, BARBARA RABIN IDELLE RABIN LEON RABIN ALFRED RABINER MB "DUKE" RUDMAN PHYLLIS SOMER SIDNEY STAHL FRED A GAIL STERN ROSE MARIE STROMBERG JANICE SWEET, CORINNE TABAK SHIRLEY TOBOLOWSKY MARK UNTERBERG MD, ANDREA WEINSTEIN EUGENE WESTON JERRY WOLENS RHEA WOLFRAM FLORENCE G ZIEGLER

■ Southwest Regional & Area Director MILTON I TOBIAN
■ Assistant Area Director MILES ZITMORE

Local

Baptists plan 'rescue' from conservatives

By HELEN PARMLEY
Religion Editor of The News

Sixteen concerned Baptist pastors met in Tennessee recently to plan strategy for rescuing the Southern Baptist Convention from the political clutches of a conservative faction that has vowed to take control of the 13.7 million-member denomination.

They aimed their discussion last week at the tactics of a political coalition headed by Dr. Paige Patterson of Dallas, president of the Criswell Center for Biblical Studies (an independent school of the First Baptist Church), and Paul Pressler, a civil appeals judge from Houston.

The well-organized Patterson-Pressler coalition has vowed to purge the denomination's seminaries and staffs of anyone who does not adhere to a belief in biblical inerrancy (without any error), and has promised to go "for the jugular" to seize control of the denomination.

"They want to take over our missions and seminaries, but they don't share their (the institutions') goals and wouldn't know how to run them if they did," said the Rev. Ken Chafin of Houston. He was one of several Texas pastors who joined clergy from several states at the meeting in Gatlinburg, Tenn.

"They (the conservative coalition) are people with different sets of sick egos with different ego needs — one old one that should retire, one with a secular vocation wanting to be in a religious vocation and one with a second-rate institution wanting to be in a first-rate institution."

— the Rev. Ken Chafin

Chafin called the coalition's cry for biblical inerrancy a "phony issue" that the coalition leaders are using as a front for their "lust for power."

"They are people with different sets of sick egos with different ego needs — one old one that should retire, one with a secular vocation wanting to be in a religious vocation

and one with a second rate institution wanting to be in a first rate institution," Chafin said.

His statement was an obvious reference to Dr. W. A. Criswell, pastor of First Baptist Church of Dallas, Pressler and Patterson, respectively.

"People in the Southern Baptist Convention can be trusted if you can get the information to them," Chafin said.

Sharing his opinion is Dr. Cecil Sherman, pastor of First Baptist Church of Asheville, N.C., who called the meeting to discuss "changing the balance of our convention in Los Angeles." The denomination will hold its annual meeting in Los Angeles in

1981.

The group will issue a call to Baptists to get the denomination back into the business of missions instead of "drawing lines about who believes the Bible the most," Sherman said.

"We have no political skills," he said. "But this change in the convention didn't come up in a hurry and won't go away in a hurry. We will meet again to make plans before we organize."

Other Texans who attended last week's session include Dr. Clyde Fant of First Church in Richardson and Dr. Welton Gaddy, pastor of Broadway Baptist Church in Fort Worth.

See BAPTISTS on Page 37A

Baptists charge conservatives with misusing mission funds

Continued from Page 33A

The pastors said the churches of the coalition leaders and of Dr. Bailey Smith of Del City, Okla., are among the lowest in denominational giving. Smith is the man the conservatives successfully elected president of the convention in St. Louis last

June.

"Our dollars are where our mouths are, and have been all along," Sherman said. "We set back our own church programs to give to denominational missions — the home board, the foreign board and our six seminaries. We believe in the

people who are running them, and we ought to have some voice in building policy."

In agreement, Gaddy said, "If they gain control, I'm afraid we would be in a weaker position to carry on the Southern Baptist mission work. We must get people to go to Los Angeles

to think and to vote, not to affect control."

"Patterson and Pressler are encouraging people to go to the convention and pay their expenses out of their (mission) funds. We are urging churches to get people to the convention to have a voice in how the

money they have already given is to be used."

Chafin said he suddenly woke up to realize the conservative coalition members were the speakers at Baptist state conventions this year, presenting their stand at every opportunity.

"They are using the cooperative program (denominational mission funds) for speakers who are undermining the cooperative program," Chafin said. "We are losing our naivete. We don't plan to build a big political machine, but we have quit sitting on our hands."

Jim Henderson / The tricky business of rating our morality

JUDGING MORALITY, as the prophets of the religious right are learning, is a tricky business. It was only a little over a month ago that the conservative fundamentalists, followers and peers of Falwell and Robison and other merchants of the electronic Word, held their *National Affairs Briefing* in Dallas. It was the launching of a national campaign to put more religion into politics and rid government of immorality.

They rattled their swords at homosexuals and abortionists and feminists and fornicators and child pornographers and boozers and thieves, but mostly at homosexuals who weigh heavily in the sermons of Rev. Robison and Rev. Falwell.

Rev. James Robison is the Hurst evangelist whose program was removed from Channel 8 because of his attacks on homosexuals and Rev. Jerry Falwell is the Lynchburg, Va., preacher who got caught trying to smear President Carter by misquoting the President's comments on homosexual rights.



Falwell also is founder of Moral Majority, a

Washington-based lobbying group that, among other things, rates Congressmen, on a scale of one to 100, according to their morality. A rating of 100 suggests moral superiority, if not perfection.

The Moral Majority has not yet compiled its own ratings list, but buys and distributes the list prepared by the National Christian Action Coalition. By distributing that list, Rev. Falwell's Moral Majority is, in effect, ratifying and endorsing it to churches and religious groups as a guide for voting decisions.

It's a tricky business.

LAST THURSDAY, Rep. Robert Bauman, a Maryland Republican, agreed to enter a rehabilitation program for first offenders. His offense? Soliciting and performing homosexual acts on a 16-year-old boy. Bauman said the incident occurred while he was suffering from acute alcoholism.

Bauman had a 100 per cent rating by Moral Majority.

Among the Congressmen caught in the FBI's Abscam sting was Florida Republican Richard Kelly. Kelly admitted taking a \$25,000 bribe from undercover agents, but claimed he took the money as part of his own investigation of some "shady" characters.

Kelly had a 100 per cent rating by Moral Majority.

Early in August, Rep. Jon Hinson, a Mississippi Republican, came out of the closet. He disclosed that in 1976, he was charged with "committing an obscene act" in Arlington, Va., and in 1977 was injured in a fire at Cinema Follies, a Washington, D.C., movie house that caters to homosexuals. Nine persons were killed in that fire and Rep. Hinson volunteered a deposition in a lawsuit filed by relatives of the victims.

Hinson's Moral Majority rating is 60 per cent. There are a few dozen Congressmen who have never been arrested for anything who don't rate that high with Rev. Falwell.

Following the *National Affairs Briefing*, with its fiery, pious theatrics, there was a measurable backlash, and it did not come entirely from the immoral minority. You didn't have to be irreligious or apolitical to wonder if these men are any better equipped than the rest of us to define morality or to know the difference between illusion and the real thing. You only had to have a vague suspicion that politics is mostly illusion and religious politics is more so.

BILLY JAMES Hargis may not have been the prototype political preacher but he became one of the best known. His Christian Crusades were conducted along the lines of the *National Affairs Briefing*.

Ultraconservative moralists from the ministry, the military, the Congress and business paraded across his stage like snarling pumas. "Do as I say," they said, railing against liberals and pinkos and dopers and homosexuals and rock musicians and everything "depraved" in America.

Retired Army Gen. Edwin Walker was a regular at Hargis' Crusades. He was an impassioned voice against immorality and deceit and wickedness. Twice, in 1976 and 1977, Walker was arrested in Dallas for making sexual advances at plainclothes cops (male) in the toilets of public parks.

About the same time, Hargis was being exiled from his Christian Crusade Association in Tulsa amid a scandal involving students at his American Christian College. Hargis was alleged to have engaged in sex acts with male and female students at the college.

In politics and religion self-righteousness is not necessarily righteousness, piety is not necessarily wisdom, sincerity isn't measured in decibels and if you take anything at face value, you deserve what you get.

The preachers of the religious right can offer all the advice they want in picking politicians according to their own notions of morality, but the deeper they venture into politics, the more reason we have to wonder about their notions of morality.

It's a tricky business.

JEWISH COMMUNITY RELATIONS COUNCIL

OF SAN FRANCISCO, MARIN AND THE PENINSULA

Beneficiary of the Jewish Welfare Federation

Suite 920

870 Market Street

San Francisco, Ca 94102

(415) 391-4655

October 7, 1980

Rabbi Marc Tanenbaum
American Jewish Committee
165 East 56th street
New York, N.Y. 10022

Dear Marc:

I know that you have been in the forefront of the national response to Dr. Bailey Smith so I thought you might be interested in the enclosed press release which I sent to all the local media here following a meeting of the San Francisco Conference on Religion, Race and Social Concerns last Monday.

I was very gratified by the indignation displayed by the Christian members of the Conference and particularly by Arlie McDaniel of the SBC who is the representative from that denomination to our Conference.

Best personal regards.

Sincerely,



Rita R. Semel
Associate Director

cc: Ernest Weiner



SAN FRANCISCO CONFERENCE ON RELIGION, RACE AND SOCIAL CONCERNS

870 Market Street, Suite 920
San Francisco, CA 94102
(415) 433 6798

Co-Chairmen

Reverend John J. O'Connor
Reverend Norman Leach
Rabbi Martin S. Weiner

Coordinator

Rita R. Semel

September 30, 1980

Strong disapproval of the statement by the President of the Southern Baptist Convention that "God Almighty does not hear the prayer of a Jew," was expressed this week by the San Francisco Conference on Religion, Race and Social Concerns.

The Conference, sponsored by the Archdiocese of San Francisco, the San Francisco Council of Churches and the Board of Rabbis of Northern California, along with the Jewish Community Relations Council, said, through its Executive Committee, "Such statements deny the pluralism of the United States, the respect which the three religions have for the views of each other and make a mockery of the work which all of us do together to make this a better world in which to live."

Joining in the statement was the Reverend Arlie McDaniel, Jr., West Coast Regional Director of the Interfaith Witness Department of the Southern Baptist Convention. Dr. McDaniel declared, "Dr. Bailey Smith, even though he is president of the Southern Baptist Convention, does not speak for all Southern Baptists and his view must not be seen as reflecting that of our denomination. I reject it as does the Reverend Dr. Glenn Iglehart, Director of the Interfaith Witness Department of the SBC."

Three Co-Chairmen of the Conference are the Reverend Cuchulain Moriarity, the Reverend Edward Melfort and Rabbi Martin Weiner. Honorary Co-Chairmen are Most Reverend John R. Quinn, Dr. Embree Blackard and Rabbi Malcom M. Sparer.

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By Mr. Jerry Falwell

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FOR IMMEDIATE RELEASE

NEW YORK - The Reverend Jerry Falwell, president of the Moral Majority, assured the American Jewish Committee today that he does not share the views (of the Rev. Bailey Smith) regarding ~~the validity of~~ Jewish prayers and he is committed to religious pluralism.

Speech before the Religious Roundtable
on Oct. 8 in Dallas, Texas
Rev. Falwell issued a written statement
yesterday (Wednesday, Oct. 8) at the AJC's national headquarters.
Rev. Falwell was accompanied by Gerald Storch, a former AJC SM member who specializes in Evangelical-Jewish relations.

Rev. Falwell issued a written statement at the Southern Baptist Convention, declared in a speech ~~for~~ before the Religious Roundtable on Oct. 8 in Dallas, Texas that "God does not hear the prayer of a Jew."

interreligious affairs director of the American Jewish Committee, yesterday (Wednesday, Oct. 8) at the AJC's national headquarters. Rev. Falwell was accompanied by Gerald Storch, a former AJC SM member who specializes in Evangelical-Jewish relations. After an hour-long discussion of the Bailey Smith controversy,

and related issues dealing with the emergence of "New Right Evangelicals," Rev. Falwell prepared a statement, ~~in~~ which he invited the American Jewish Committee/as a summary of his discussion with Rabbi Tanenbaum.

"It grieves me," Rev. Falwell declared, "that I have been quoted as saying that God does not hear the prayer of a Jew.. My position is that God is a respecter of all persons. He loves everyone alike. He hears the cry of any sincere person who calls on him."

"A very healthy relationship has been developing between Bible-believing Christians in America and the Jewish community, during the past two decades. I have worked ~~hard~~ long and hard to enhance this relationship. I shall continue to do so.

"This relationship between Bible-believing Christians and Jews transcends any political campaign.

"This is a time for Catholics, Protestants, ~~and~~ Jews and Mormons and all Americans to rise above every effort to polarize or isolate ~~max~~

us in our efforts to return this nation to a commitment to the moral principles on which America was built. America is a pluralistic republic. We cannot survive if we allow it to become anything ~~more~~ less. We may have differing theological positions, but we must never allow this to separate us as Americans who love and respect each other as united people."

In response, Rabbi Tanenbaum welcomed Rev. Falwell's statement as "a necessary and timely clarification of his basic attitudes toward Jews and Judaism, and of his commitment to religious pluralism as the keystone of American democracy."

"During our frank and cordial dialogue, Rev. Falwell assured me that he is opposed to the conception of America as an 'Christian Republic,' and that he is deeply committed to the American Constitution's article prohibiting a religious test as the basis for the election of political candidates. While he acknowledged that there have been some persons in the conservative evangelical community who have advocated such views, these do not represent his thinking and he will continue to oppose these positions which contradict the principles of democratic pluralism."

Rabbi Tanenbaum said that he found "most heartening Rev. Falwell's strong support of the State of Israel and of a unified Jerusalem open to all religions and ethnic groups."

Rabbi Tanenbaum, who has pioneered in building bridges of understanding between Evangelical Christians and Jews beginning in 1965, said he informed Rev. Falwell that last Monday he took

Rabbi Tanenbaum said that his meeting with Dr. Falwell was held in that spirit, and Dr. Falwell agreed.

"For the past 75 years, the American Jewish Committee has undertaken a major effort to seek to clarify the theological relationships between Christian leaders of all denominations and the Jewish people with a view toward overcoming inherited historical biases toward Jews and Judaism and towards Christians and Christianity. We view this statement by Rev. Falwell as the latest development in that long process of improving relationships between the Jewish people and leaders of major segments of the Christian world," Rabbi Tanenbaum said.

A STATEMENT BY JERRY FALWELL

The Jewish people in America, Israel and all over the world have no dearer friend on earth than Jerry Falwell. I think I have proved that fact repeatedly during the past 25 years. It grieves me that I have been misquoted as saying that God does not hear the prayer of a Jew. God is no respecter of persons. He loves everyone alike. He hears the heart cry of any sincere person who calls on Him.

A very healthy relationship has been developing between Bible-believing Christians in America and the Jewish community, during the past two decades. I have worked long and hard to enhance this alignment. I shall continue to do so.

This relationship between Bible-believing Christians and Jews transcends any political campaign. This alignment of evangelical Christians and Jews will withstand the slurs and political exploitation of these days, because of our common love for the Bible and our solidarity as fellow American citizens.

This is a time for Catholics, Protestants, Jews, Mormons and all Americans to rise above every effort to polarize or isolate us in our efforts to return this nation to a commitment to the moral principles on which America was built. America is a pluralistic republic. We cannot survive if we allow it to become anything less. We may have differing theological positions, but we must never allow this to separate us as Americans who love and respect each other as a united people.

PRESS RELEASE: OCTOBER 6, 1980

DR. JIMMY R. ALLEN, PRESIDENT, RADIO AND TELEVISION
COMMISSION, SOUTHERN BAPTIST CONVENTION, PAST
PRESIDENT, SOUTHERN BAPTIST CONVENTION

As I address the clear and present danger to the health and well being of both the church and the state involved in religious and political extremism, I do so as an individual religious leader. It is a strongly held position among Southern Baptist Christians that no one person in the nation's largest evangelical body speaks for another. I do however, speak as a Religious Broadcaster since my current responsibility is to be the the nation's largest producer of religious programs on free air time. We broadcast more than five thousand times a week on more than three thousand radio stations and produce four television programs. I also speak as one who was twice elected president of the Southern Baptist Convention and continues to move across the land staying in touch with our diverse religious community.

The principle of separation of church and state has been good for America. It has produced an atmosphere in which some of the most dynamic religious movements in the world exist with a government free of religious harassment or oppression. It has never meant a separation of God and government or a limitation on religious leaders in addressing issues of moral values in public life. It has never meant, on the other hand, an attempt to produce a bloc vote for a particular candidate or party in the name of religion. To do so damages the churches by creating a political test for religious fellowship. To do so damages the state by producing a religious test for public office. Those who use a rhetoric of believing in separation of church and state while in reality attempting to manipulate religious leaders into producing bloc votes do a disservice to this nation.

There is a difference between extreme points of view and extremism as a mindset. People on the extreme left and the extreme right--including the so-called New Right--have a right and responsibility to hold and share their points of view in the market place of ideas. What they do not have a right to do is to label their political solutions as THE CHRISTIAN ANSWER and reject as unchristian those who address the problems's solution in another way. To label those who believe, for instance, that the problems of education in this country should be dealt with by a separate federal government agency is unchristian or against the concept of the family is a dangerous distortion by a mistaken extremist mind set.

Religious and Political extremism produce a no win situation. Even if they prevail at the polls, we all lose. Government loses because the deals made with religious leaders put people in power representing a narrow sectarian point of view on matters vital to all the public. Churches lose because the anticlerical anger roused by such activities increases harassment by various political leaders at every level of public life. The religious message loses because its voice is lost in the din of political disagreement.

I want to say a word in defense of religious broadcasters. We have often been all tarred with the same brush by being identified with the most vocal proponent of attempting to turn viewers into voters. Some of us opted to refuse to use access to religious worshippers in the media as a tool for political power at the very beginning of this politicizing of religious broadcasting. Others of us walked that road for a little way out of genuine concern for some moral issues which we thought had political implications. These withdrew from the effort after becoming aware of the calculated way in which political operators were seeking to use well intentioned churchmen for their own purposes. Of the national leaders in religious broadcasting, only one--Jerry Falwell--remains in this politically partisan crusade. Pat Robertson of Christian Broadcasting Network resigned recently from the organizational structure for this political-religious involvement. Jim Bakker of PTL Network refused to participate in the Lynchburg religious broadcaster's political meeting last week. Robert

Oral Roberts, Rex Humbard, Billy Graham have, as we have chosen to do, refused to seek to use religious broadcasting to produce bloc votes for a particular candidate as if they were the christian answer to the political decision making process.

All of us wish the answers were as simple as the extremists picture them. Since they are not, let us make out best judgments in the political process with concern for character, commitment, and conscience.

AMERICAN JEWISH ARCHIVES



Nov. 14, 1980

Dr. Carl McIntire, President
International Council of Christian Churches
756 Haddon Ave.
Collingswood, New Jersey 08108

Dear Dr. McIntire,

I share with ~~you~~ the positive feelings about our extended conversation in my office on Nov. 11th. Our face-to-face & "dialogue" left me with the impression that we cleared up a number of mis-impressions and harmful myths that have been circulating about supposed hostility between Fundamentalists and Jews. I hope we can continue that clarifying process in the future. Our country continues to be in too great difficulty to be ~~able~~ able to afford the "luxury" of needless misunderstanding and alienation between the various religious, racial, and ethnic groups that compose the American pluralist mosaic.

As I indicated to you during our friendly exchange, I was deeply disturbed by your angry letter to me of Oct. 29th, and as we agreed, I am writing this letter to put on record my responses to the various points and charges that you made. Hopefully, there will be no need for such letters in the future.

At the same time, I want to register my troubled reaction to the fact that you issued your letter to the Religious News Service and published it in your Christian Beacon on Oct. 30th without giving me the courtesy of the knowledge that you planned to do so before I had the opportunity to answer some of your charges. I am afraid that such actions are hardly consonant with the convictions of a true Bible-believer who must take seriously the Lord's commandment, "Thou shalt not bear false witness against Thy neighbor."

Let me be specific for the record about several of your charges against the American Jewish Committee and myself:

1) My alleged abuse of "Fundamentalists." You charge me ~~that~~ with that terrible abuse but nowhere do you cite a scintilla of evidence that documents your claim. You refer to some statement that charged Dr. Bailey Smith with "vicious anti-Semitism, etc." but, ~~as~~ as I informed you, I never made such a statement at any ~~time~~ time. To infer that I am somehow responsible for a quotation that is not mine does verge on collective guilt. I would expect you to retract that charge against me, both in the RNS and in the Christian Beacon.

The truth of the matter, Dr. McIntire, is that I have probably been the first and foremost personality in the Jewish community who has called on Jews, Christians, and others to appreciate the enormous diversity and pluralism within the Fundamentalist and Evangelical churches and to ~~the~~ stand against all attempts to inflict ~~stereotypes~~ negative against ~~these~~ complex and important community of American Christians. Both the American