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M JAR-MON CONSULTANTS, INC.

Gary L. Jarmin
President

MEMORANDUM

TO: Charlie Black/Leigh Ann Metzger
FROM: Gary L. Jarmin
DATE: February 14, 1992
RE: MOSBACHER meeting with Homos

If today's Inside The Beltway column is accurate, then I think my case has definitely been made as to why the campaign must have conservative liaison advisory council. This meeting with homosexual activists is got to be one of the most moranic ideas I've seen in over 22 years of politics.

Mosbacher and his aides may think this is a move that assures people, Bush is "open-minded" but is it worth the expense of alienating conservatives and supporters of traditional family values? There are over 60 million evangelicals in the U.S. and they supported Bush with 83% of their vote in '88.

Bush is already in big trouble with conservatives and what does Mosbacher do? He meets with the one group that is the greatest anathema to conservatives and evangelicals.

The next time, I speak to a group of evangelical ministers or lay activists how do I explain this dumb move? Somebody better give Mosbacher a wake-up call quick. Any more stupid moves like this and you can tell pro-Bush conservatives (such as myself) to go take a hike.

Who is Diane Turpeluk any way? Bobbie Kilberg's alter ego?

GLJ/nb

M

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The Washington Times

AGE A6 / FRIDAY, FEBRUARY 14, 1992 *

INSIDE THE
BELTWAY

Regal splendor

Andy Card, the White House whiz who's headed over to heli-copter the Transportation Department, will have the privilege of overseeing a major wingding. It's DOT's 25th anniversary this year, and a \$100,000 celebration is planned for May 19 featuring President Bush and Vice President Dan Quayle.

Speaking of this administration's taste for the elaborate, how about those huge new offices for campaign chairman Robert Moshbacher? His secretary and other immediate underlings aren't doing badly either.

Meanwhile, other major campaign players have broom closets. You know how the "who has the bigger office" game goes. Envy and anger are evident. Mr. Moshbacher didn't exactly douse the fire when he told senior staffers at a recent meeting: "If you can save \$50, \$75 or \$100, that would be wonderful. We can put it into an ad for the president."

"You've got a bunch of corporate elitists running the campaign," said one grouser. "There's nobody working the streets Atwater-style. They're all riding around in limos. The field's a mess; they haven't got people in half the states."

It sort of explains how one mad-as-hell political commentator with a campaign run by his sister and staffed by a ragtag collection of idealists and college kids is giving ol' King George a run for the crown.

Historic moment

Representatives of the National Gay and Lesbian Task Force were ecstatic after yesterday's breakthrough meeting with Bush campaign chairman Robert Moshbacher to discuss homosexual and AIDS issues in the 1992 presidential race.

Attending the meeting were Mr. Moshbacher; his deputy, Diane Turpeluk; Urvaah Vaid, executive director of the National Gay and Lesbian Task Force; Jeff Levi, director of government affairs for the AIDS Action Council; Peri Jude Radecic, deputy director of public policy for



Did anyone dare expect Robert Moshbacher to go second class?

False alarm?

John Frohnmayer's sister, Mira, sent a ripple of interest through local environs with her letter published this week in the Seattle Weekly, an alternative newspaper. Complaining about the "totally negative press" her brother has received in the newspaper, Miss Frohnmayer declares that the National Endowment for the Arts chairman "gave his resignation to President Bush months ago, and you should contact him and verify that and his conversation with him."

"John went to Washington filled with ideals and honesty, a 'Liberal' thinker (the big 'L' word) determined to fix what ailed the NEA and grant as much money and support to as many diversified arts organizations and artists as possible," she writes. "He soon found that the president and his staff were a dismally artistically disinterested, non-caring group. He was badgered and pressured to hire persons to his staff as political favors — persons without knowledge or expertise in the arts."

"... Frohnmayers aren't quitters — but I'm afraid the one in Washington, D.C., has had it," Miss Frohnmayer says.

What does Mr. Frohnmayer have to say about all this? "She's my sis-

have any immediate plans to leave."

Meanwhile, rumors are circulating that Mr. Frohnmayer has been offered a job with the Washington office of the Seattle law firm Perkins and Coie. But Margaret McKeown, a partner in Perkins and Coie, said yesterday that "Mr. Frohnmayer is not joining our office. It's not accurate that we made him an offer to join our office."

Parabolic Party

Thus far in presidential politics, a powerful third party has not emerged. Whether the Parabolic Party can remedy that remains to be seen. "Our party wants to stress communications, not politics," writes Peter Brown of the new political entity. "Washington is alienating everybody right now because of its failure to communicate," Mr. Brown says in OnSet magazine.

The party's logo is a satellite dish antenna. It also has the makings of a slogan. "Our party is very receptive," Mr. Brown says.

Actually, the Parabolics are tuned into a proposal we suggested a year or so ago, "U.S. Out of D.C." We were inspired to make our suggestion based on the success of Sen. Robert Byrd, West Virginia Democrat, in decentralizing some Washington institutions. More recently, we were delighted to note R. Emmett Tyrrell's proposal to relocate the capital in Indianapolis.

But anyway, the Parabolics say that "it's time to make Washington more of a tourist center than a government center." They want to send the occupants of the Senate and House back to their home states and let them handle their joint concerns via satellite link.

The Parabolics have a candidate, whether he likes it or not: J. Peter Grace, the champion of trimming government fat. Mr. Grace has gone so far as to grant Mr. Brown permission to use his picture in promoting the Parabolic Party.

After Clinton

Comedian Dennis Miller is trying to give Jay Leno a run for his money as the political commenta-

ask force.

Mr. Bray called the meeting "historic," saying "1988 was a very different year. Our phone calls weren't returned even by the Democrats."

"Nonetheless, she is misinformed. The President has been uniformly supportive of me and the Endowment. While I do not intend to stay at this post forever, neither do I

this week that the Democratic Party is "seriously considering changing its symbol from a donkey to a snowball in hell."

— John Elvin

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p

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MEMORANDUM

February 19, 1992

TO: Leigh Ann Metzger,
Special Assistant to the President
for Public Liaison

FROM: Michael P. Farris, President

RE: Solidifying Evangelical Support For President Bush

One of the most important components of the conservative wing of the coalition which elected President Bush is the evangelical Christian movement. This constituency is motivated on issues which transcend the economy. However, there is substantial discontent among evangelicals for three reasons:

1. They are generally sympathetic to economic conservative views and can be swayed by arguments which play upon the perception that President Bush violated his solemn promise not to raise taxes.
2. There is a general feeling that President Bush has failed to deliver any substantive accomplishment of particular concern to evangelicals. While they appreciate some of the general accomplishments, there has been no specific policy change which the President has delivered which is a top priority to the evangelical community. President Reagan delivered the Equal Access Act. There has been no similar initiative by the Bush Administration.
3. There is substantial disgust with the policies of the National Endowment for the Arts.

There is an opportunity for the President to take a meaningful initiative which can solidify support among evangelicals. This opportunity is for the White House to take the leadership in securing the passage of the Religious Freedom Restoration Act (H.R. 2797).

Memorandum to Ms. Metzger

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3. **Hold a White House bill signing ceremony as soon as possible (hopefully this summer or very early fall) with representation from not only the evangelical leadership but all religious groups and other organizations which have helped secure the bill's passage.**

Information has been previously supplied to answer all legitimate questions about the pro-life concerns. President Bush has been so strong on pro-life issues, he will not engender any political fallout from supporting this bill especially in light of the substantial pro-life support which exists for this bill. The pro-life groups which oppose the bill have gone static, a great number of pro-life organizations have been recently added as supporters of this bill.

There is a difference between seizing a political opportunity and creating a political gimmick. No one can criticize the President for creating a gimmick if he pursues this plan. This bill has been in Congress for two years. It has substantial support from a wide number of organizations, but it has particular import for the evangelical community.

The political impact of shoring up evangelical support is obvious. This group is an important component of the conservative wing of the party which has short run implications. Even more important are the implications for the fall. Assuming a Southern Democrat securing the fresh active support of Southern Baptists (for example) is critical. These people are a historical Democratic constituency which should not be taken for granted. They have an important need which may not be picked up in polling. But if their pastor stands in the pulpit and tells the story of how President Bush supported this legislation, the message will impact the people in the pews.

Memorandum to Ms. Metzger

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The Senate version of the legislation is due to be introduced later this month by Senators Biden and Hatch.

This bill is endorsed by the National Association of Evangelicals, the Christian Life Commission of the Southern Baptists, the Baptist Joint Committee, Concerned Women for America, Coalitions for America (Paul Weyrich), D. James Kennedy (Coral Ridge Presbyterian Church and related television and radio ministries), Christian Action Council, Home School Legal Defense Association, and the Christian Legal Society. Each of these organizations has substantial influence in certain segments of the evangelical community. Additionally, this bill is endorsed by the Seventh-Day Adventists and the Church of Jesus Christ of Latter-Day Saints. While these two groups may be religiously different than evangelicals, politically they are closely aligned. This legislation is considered a top priority by each of these organizations.

The President could pursue the following plan relative to the RFRA:

1. Host a White House Meeting for the heads of each of the organizations listed above, plus ten to twelve top evangelical leaders. He should be prepared to indicate:
 - (a) his support for the legislation;
 - (b) his plan to take leadership to secure passage of the legislation; and
 - (c) that he desires the help of those in attendance to deliver the message to each constituency that "President Bush needs your help in securing passage of this important legislation which is so vital to our religious freedom."
2. Call in the Republican leadership in Congress and tell them that this is a high priority item to the Administration and he expects them to get behind this legislation and get it through Congress. (The Democratic leadership appears to be supporting the legislation but is not really pushing it rapidly. Republican support, particularly from the White House, would be understood by all working on the legislation to be the catalyst that moves this legislation along.)



The Ed Steele Agency
311-C No. Tustin Ave.
Orange, CA 92667
(714) 997-8450

*Loan
Guarantees*

Our FAX #: (714) 997-5545

TO:
FAX #:
FROM:

RE:

DATE:
of Pages:

Leigh Ann Metzger:

Interesting item from Intelligence Digest which bears on Loan Guarantees.

I'm sure you're aware of the tremendous campaign being waged by various groups which includes radio, TV, Newspaper ads and massive direct mail....opposing the Guarantees.

Our contacts in the Senate indicate a major fight with veto override possibilities if Secretary Baker, and Skowcroft's advice are followed.

The political fallout among evangelicals who have been slow to react (through lack of accurate information) is going to be significant inspite of the non-monolythic nature of our voting...

The idea that there is no place else to go is not holding any water on this.

And if, as we know, Secretary Baker carries out his plan to put Jerusalem on the negotiating table occurs... we will see unprecedented opposition to the President... who, as you know, our people - bible believing, traditional value people, genuinely want to support.

How can we get our message to the President who we've worked so hard to elect...?????

Sincerely *Ed*

Ed. Steele
P.S. The California Republican Convention later this month in Burlingame will be a real watershed event on the loan guarantees.

Dan Wooding's UPI Radio Network Commentary, February 14, 1992

As the United States appears to moving away from its traditional friendship with Israel and more towards making alliances with some of the Islamic countries of the Middle East, it is interesting to note that China has now moved closer to Israel.

I'm Dan Wooding of ASSIST Ministries of Bellflower, California.

During a recent trip to China that Israeli Foreign Secretary described as "unforgettable", China agreed to give full diplomatic recognition to Israel.

In the past, according to a report in the *Intelligence Digest* of England, there has been a certain amount of co-operation between the two nations but this move is highly significant.

"China's main objective," it says, "is to shore up its communist regime by providing its population with a reasonable standard of living. It can only do this if it increases its industrialization. To do this it needs foreign currency to buy capital goods.

"But the West is increasingly making trade and aid dependent on improvement in human rights. The Chinese arguments that human rights and democracy must come a dim second after the practical problems of providing for more than 1 billion people does not wear in the West."

So China has a dilemma. Either it agrees to political reforms it knows will be the end of communism, or it earns foreign currency through selling weapons and nuclear technology to the Middle East. This is not done for ideological reasons but because the regime sees it as a matter of survival.

Israel, of course, is the country that loses out most in this. So now Israel has persuade China that in return for Chinese diplomatic recognition and restraint in arming Israel's Islamic neighbors, Israel will provide China with technological and scientific help in agriculture, medicine, solar energy etc. But most of important of all, Israel will also use its best endeavors to persuade the West, particularly America, that too firm an insistence on democratic reforms in China as the price for Western help will simply drive China to greater and greater arms sales to the Middle East.

That is the deal. And what a deal. Because of our dilly-dallying in helping Israel with the 10 billion loan guarantee to help re-settle Soviet Jews in Israel, the country has been forced to turn to China to improve its balance and trade and generate revenues to care for its returning exiles.

Some great deal, eh?. Thanks President Bush to making this possible.



**THE
CHRISTIAN LIFE
COMMISSION**

OF THE SOUTHERN BAPTIST CONVENTION

Richard D. Land, D.Ph.D.
Executive Director

February 19, 1992

The President
The White House
Washington, D. C. 20500

Dear Mr. President,

We are once again distressed to learn that representatives of the homosexual lobby have gained access to the upper echelons of the Bush Administration/Bush-Quayle campaign. The Washington Times reported on February 14, 1992 on a meeting of your campaign chairman, Robert Mosbacher, and the National Gay and Lesbian Task Force. Mr. Robert Bray of the Task Force called the meeting "historic" and went on to say, "1988 was a very different year. Our phone calls weren't returned even by the Democrats."

After two similar incidents in April and August, 1990, we were told that the events did not represent a change in your position on homosexual "rights." Additionally, we were told that the invitations were carried out by a misguided, overeager staff member acting on her own. However, after learning about Thursday's meeting, one must seriously consider the possibility that your administration is pursuing a calculated outreach program to the homosexual community.

Having the highest ranking member of your reelection campaign meet with the homosexual lobby is a direct contradiction to your attempts to portray your administration as pro-family. Such action comprises your stated commitment to America's Judeo-Christian ethic.

We call upon you personally to disavow any support or sympathy for the homosexual civil rights agenda. One way of doing this would be for you to issue the Executive Order on the family which a group of evangelical leaders requested of you in a meeting on October, 1990. It is our firm conviction that this is your only hope in restoring trust on this issue with Southern Baptists and the entire evangelical community.

Sincerely,

Morris H. Chapman
President
Southern Baptist Convention

Richard D. Land
Executive Director
Christian Life Commission
of the Southern Baptist Convention



Concerned Women for America

370 L'ENFANT PROMENADE, S.W., SUITE 800 WASHINGTON, D.C. 20024 (202) 488-7000

Beverly LaHaye
President

February 25, 1992

President George Bush
The White House
Washington, D.C. 20500

Dear Mr. President,

As a follow-up to the letter I sent you on Friday which expressed the concerns of my pro-family constituency over your campaign's meeting with homosexual activists, I would like to call your attention to the attached article.

This political solicitation by DNC Chairman Ron Brown appeared in the February 11, 1992 issue of The Advocate, a national homosexual magazine from California.

Brown's article vehemently attacks the Republican Party, mocks "traditional values," and illustrates that the Democratic party is the party for homosexual activists.

"The contemporary gay and lesbian civil rights movement, while only a few decades old, has a welcome home in the Democratic party. Our party stands today on the side of gay and lesbian civil rights--as it has in party platforms for more than a decade. We seek your support in 1992," Brown states.

Brown asks "all gay and lesbian people to keep a clear eye on the difference between Republicans and Democrats" during this election year. He urges homosexuals to "get involved in presidential politics" and "call your local Democratic organization or club."

Clearly, your campaign has absolutely nothing to gain by meeting with leaders of the homosexual movement. I would, again, ask you and your campaign to stay true to the pro-family voters and not give any concessions to those who are fighting against the family and your own party.

Once again, I respectfully request an opportunity to meet with you personally to discuss my concerns about this and other issues so vitally important to the family. I'm looking forward to your response.

cc: Samuel Skinner
Robert Mosbacher
Leigh Ann Metzger

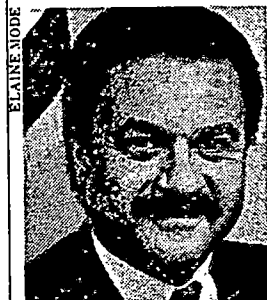
For the Family,

Beverly LaHaye
Beverly LaHaye
President

"Protecting the rights of the family through prayer and action"



Do the Democrats have anything to offer lesbians and gays?



ELAINE WOOD

Ronald H. Brown has been the chairman of the Democratic National Committee (DNC) since 1989 and has been involved in the DNC for over ten years. He served in senior positions in the presidential

campaigns of Michael Dukakis, Jesse Jackson, and Ted Kennedy. In 1970 he received a law degree from St. John's University in Jamaica, N.Y.

The Democratic party has always been on the cutting edge of the fight for expanding rights and inclusion—and it is no different now. The contemporary gay and lesbian civil rights movement, while only a few decades old, has a welcome home in the Democratic party. Our party stands today on the side of gay and lesbian civil rights—as it has in party platforms for more than a decade. We seek your support in 1992.

As chairman of the Democratic party, I know we need to work to show that our commitment is more than rhetorical. From my own work in the civil rights movement, I also know that the fundamental standard by which to judge a political party is the standard of justice and fairness—not just short-term political expediency.

But as we head into this election year, I ask all gay and lesbian people to keep a clear eye on the difference between Republicans and Democrats. Rep. William Dannemeyer and Sen. Jesse Helms find a home for their hatred in the other party.

Gay and lesbian rights are anathema to the Republicans—and they use scare tactics and distortions to divide and frighten our nation. They call gay sons and lesbian daughters “enemies of the family”—while Republican policies are what actually tear families apart. They preach a doctrine of “traditional family values” in which tolerance, diversity, and privacy play no role.

This should surprise no one. For decades the Republican party has stood as a monumental obstacle to achieving civil rights for women, African-Americans, and others. It has peddled the politics of hate in campaign after campaign, inventing symbols like Willie Horton and welfare queens—ignoring symbols as powerful and positive as the AIDS quilt.

Democrats who led the civil rights battles of the '60s and '70s found their leadership smeared and their actions distorted by Republicans trying to play on fear. Today's leaders in the battle for gay and lesbian rights find the same thing happening all over again. George Bush actively campaigned for Helms, saying he “needed Jesse in the Senate” even as Helms continued his campaign of bigotry.

For all of their talk about “less government,” Republicans are truly

the big regulators when it comes to the most personal and intimate aspects of our lives. They want government out of the boardroom when it comes to policing environmental laws, but they want it in the bedroom when it comes to sexual orientation—and choice.

Indeed, Republican opposition to gay and lesbian rights springs from the same source as their opposition to choice for women. Both are extremely personal and private issues in which the government should have no say. Yet Republicans don't take diversity, tolerance, or privacy seriously as “traditional values.” They are happy to impose values set by their narrow leadership on the nation as a whole.

They talk about ending social activism in the judiciary but then appoint the most aggressive judiciary in history when it comes to restricting rights and privacy. Sadly, the most lasting legacy of the Reagan and Bush administrations may be the 70% of all federal judges who have been appointed by right-wingers since 1980.

The Republicans make no pretense of dealing with health care for all Americans—much less specific and crucial needs during the AIDS crisis. Bush will now mention health care in his State of the Union address—but only because it is campaign season. The bipartisan National Commission on AIDS chastised Bush for his complete lack of leadership on the issue; he did nothing in response. Only when Magic Johnson focused the nation's attention did Bush do anything, and that was only a photo-op briefing where he tried that traditional Republican remedy for injustice—blaming the victim.

Republicans will increase their negative politics as the year goes on. There will be more innuendos and smears on the way. These forces of backwardness will be countered by all of us, but gay and lesbian Democratic leadership will play a particular and important role. A new generation of gay and lesbian Democratic leaders—elected and appointed—are taking their place at the political table. The work of their leadership is already showing.

Democrats in 1992 will support gay rights and will lift the archaic Pentagon ban on lesbians and gay men serving in the armed forces. More than 90% of the cosponsors of gay rights legislation in Congress are Democrats. Bush has demonstrated his inability to provide leadership on AIDS and his unwillingness to stop discrimination in federal hiring. Democrats, including our presidential candidates, have shown that they grasp the importance of these issues and have a clear willingness to lead the nation forward.

I urge you to get involved in presidential politics. Run for delegate, find a way to make your priorities known. Any registered Democrat can run for delegate to the convention—call your local Democratic organization or club.

Our nation's strength is our diversity—and the Republicans just don't get it. Our ability to change, to grow, to advance—these are the core values that have made our nation great. Expanding inclusion has been the watchword—not limiting access, restricting choice, or continuing bigotry.

Civil rights never come without a struggle; progress never comes without agitation. And in that agitation, friction between friends may arise. But I can guarantee one thing: As gay and lesbian rights become law and as the barriers of bias fall away, it will be Democrats—as champions of civil rights, human rights, and social justice—leading the effort. ▼

body (ECFA) that would service everybody. (In June, the NRB will move its headquarters from New Jersey to Manassas, Va., just a few miles from ECFA's offices.)
...In related business, the NRB appointed a committee to investigate allegations made against evangelist Larry Lea on an ABC-TV "Prime Time Live" program. Its findings will determine whether Lea will be reinstated as an NRB member. His membership was suspended when, following the TV program, he was found to be out of compliance with EFICOM for failure to submit required documents. They have since been filed.
...A group of evangelicals who fear the White House is abandoning Israel called a rump press conference at the NRB. They told reporters from CNN and other news outlets that God will judge America if the U.S. government does not offer \$10 billion in loan guarantees to the Jewish state for immigrant housing. Richard Hellman, president of Washington, D.C.-based Christians' Israel Public Action Campaign, said America's economic recession would end if U.S. lawmakers stopped dragging their feet on the loan legislation. Representatives of other groups, including Ed McAteer of Religious Roundtable and Louis Sheldon of Tradition Values Coalition, criticized the Bush administration (and particularly Secretary of State James Baker) for stalling efforts to help settle the thousands of Jews pouring into Israel from the Soviet republics. NRB president David Clark endorsed the guarantees, and broadcaster Kay Arthur, an NRB director, declared: "God stands behind nations that stand by Israel." The press conference, staged by an entity called Friends of Jerusalem Stand By Israel Campaign '92, was not officially sanctioned by NRB, although literature circulated at the media event said it was. Brandt Gustavson, NRB executive director, said the press conference was "unauthorized." The NRB rarely takes official positions on political issues, but both Israel and South Africa have hosted NRB officers on all-expenses-paid trips in an apparent effort to gain their friendship and influence.

In remarks at the annual National Prayer Breakfast Jan. 30, President Bush exhorted nearly 4,000 people, including many of the nation's high and mighty, to "continue to bring the power of prayer to bear on the problems that face us as a nation." He said prayer figured in the "unprecedented events of the last year," including the Gulf war and the changes in the former Soviet Union. The main breakfast speaker was Soviet emigre Mstislav Rostropovich, director of the National Symphony orchestra, who told of being in Moscow on tour at the time of the attempted coup last year. He went to the parliament building to be with Boris Yeltsin, taking time out to help distribute 2,000 Bibles to soldiers in tanks. "I felt the spirit of Christ there as never before," he said. Guests at the hotel gathering included several Russian leaders.
...Rep. Charles Stenholm (D-Texas) and Sen. Larry Craig (R-Idaho) reported on the weekly House and Senate prayer breakfasts. Both said members leave their "isms" and "labels" at the door. Craig said the Wednesday morning sessions have served as a unifying force and helped its participants "to disagree without being disagreeable" in their work. Stenholm said between 40 and 50 House members pray together on Thursdays, with J.J. "Jake" Pickle (D-Texas) sometimes providing colorful backgrounds on the hymns they sing, and with Democrats and Republicans giving short talks on alternating weeks. They pray for sick and hurting members, Stenholm said. But mainly, he added, they are there to ask for God's help in crafting the laws of the land. "Pray for us," he asked his listeners. "Pray that we may do the things that please God."
...Other members of Congress led in prayers and Bible readings, Sen. Ted Stevens (R-Alaska) handled M.C. chores, the West Point Military Academy choir sang, and Gen. Colin Powell, Joint Chiefs chairman, prayed for America's armed forces and families who lost loved ones in the Gulf war. "Without your presence, we wouldn't have won," he prayed. Stevens, who co-chairs the Senate prayer group with Howell Heflin (D-Ala.), paid tribute to Doug Coe, the main person behind the prayer breakfast movement but who prefers anonymity. He received a long standing ovation. Billy Graham, who arrived with the Bushes after overnighting at the White House (and sitting next to Mrs. Bush at the State of the Union address earlier), gave a short evangelistic talk prior to his closing prayer, pointing to Christ as the only way to peace and life.

THE VICE PRESIDENT'S OFFICE
Office of the Press Secretary

FOR IMMEDIATE RELEASE

JANUARY 30, 1992

PREPARED REMARKS BY THE VICE PRESIDENT
NATIONAL PRAYER BREAKFAST
WASHINGTON, D.C.

Since we last gathered here, so much has happened. Indeed, we welcome this day of prayer to once again give thanks to our Lord for the wonderful blessings he has bestowed upon us. In the word of the 77th Psalm, verse 14: "You are the God who does marvelous deeds, the Lord who brings nations to acknowledge your power."

Indeed he does. For the most dramatic events of our lifetime -- the rebirth of nations long covered by darkness, the reunion of East and West upon their shared heritage -- this was not done by the force of arms. It was brought by force of faith.

It began when a group of Polish workers insisted upon erecting a cross at their shipyard. It drew strength from those who fell -- martyrs like Father Popieluszko who, even in death, could not be silenced. Once Marilyn and I, and our children, prayed at his grave. Now, we witness his victory. Like many before him, he taught the most profound lesson of our time: that faith, family, and freedom are intertwined. Destroy any one, and the other two are threatened as well. Strengthen any one, and the others revive along with it.

That's why the bogus messiahs of this century tried to shackle religion, and ruin family life -- because they knew their monster states could never enslave believing families. Now, bells ring out again from ancient churches in the Kremlin, voicing to the heavens their prayers of thanksgiving.

Yet even at this season of rejoicing, there is still danger. People of faith should not ignore it. For the totalitarianisms of this century -- evil as they were -- were only symptoms of a deeper malady in the western world. It was an emptiness of the spirit that, by denying humanity's Creator, denied human limits and human dignity as well.

That denial built the extermination camps and the gulag. That denial remains amid the rubble of empires. It persists in our own institutions, and distorts the face of our culture. It challenges all of us. For the spiritual vacuum at the heart of

what Paul Johnson called "Modern Times" will be a revival of faith, or by some new fanaticism promising heaven on earth.

After all we have seen, after what we have been given, after so much has been done for us ... surely we should now be people of hope, with confidence in the Lord's governance of world affairs -- but equally determined that this time, this time around, the new world will be built on faith, and on family, and in freedom. Thank you, and God bless you all.

#

DOUG GAMBLE

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Manhattan Beach, CA 90266
(213) 546-6409

Oct. 1/90

CURT SMITH
TO: ~~STEPHANIE LAUDNER~~
2 Pages

ST. PETERSBURG, FLA (Curt Smith)

IT'S GOOD TO BE IN THE BAY AREA OF FLORIDA. I THOUGHT I MOVED AT A FRANTIC PACE, BUT THE WAY GOVERNOR MARTINEZ HAS BEEN RACING AROUND THE STATE, I THINK HE'S BECOMING THE CARL LEWIS OF POLITICS.

THERE'S A NEW TV SHOW THIS SEASON CALLED "THE FLASH," ABOUT A GUY WHO RACES AROUND AT THE SPEED OF SOUND. AT FIRST I THOUGHT IT WAS ABOUT BOB MARTINEZ.

I UNDERSTAND FLORIDA HAS THE MOST GOLF COURSES IN AMERICA. OF COURSE, THE WAY MY GAME'S BEEN GOING, IF I TEED OFF I WOULDN'T KNOW WHICH OF THE ONE THOUSAND AND 17 COURSES I'D ACTUALLY BE PLAYING UNTIL I SAW WHERE MY FIRST SHOT LANDED.

THE LAST TIME I PLAYED GOLF IN FLORIDA, MY HOST TOLD ME THAT SOME OF THE WATER HAZARDS HAD ALLIGATORS IN THEM. I SAID "THAT SOUNDS DANGEROUS." HE SAID "NOT REALLY -- JUST BEFORE YOU TEE OFF WE'LL PUT HELMETS ON THEM."

I'M GLAD TO SEE THE TAMPA BAY BUCCANEERS OFF TO ~~THE~~ THEIR BEST START SINCE 1979. I HEARD ABOUT A FATHER WHO TOLD HIS SON THEY WERE GOING TO CHURCH TO GIVE THANKS TO THE ALMIGHTY. THE BOY SAID "I CAN THANK VINNY TESTAVERDE RIGHT HERE."

MORE...

- 2 -

DOUG GAMBLE

CURT SMITH

TO: ~~STEPHANIE LAUDNER~~ - FLORIDA (CONT'D)

THIS IS THE NATION'S NUMBER ONE RETIREMENT STATE, AND IN NOVEMBER WE'RE GOING TO RETIRE A FEW DEMOCRATS.

THE WASSAU POSSUM FESTIVAL REMINDS ME OF THE DIFFERENCE BETWEEN THOSE ANIMALS AND YOUR OPPONENTS. POSSUMS ONLY PRETEND TO BE ASLEEP.

I NOTICED THERE'S AN HISTORICAL MUSEUM NEARBY. SOMEONE TOLD ME THAT'S WHERE THE FLORIDA DEMOCRATS' OLD IDEAS ARE KEPT.

Sorry, can't think of a line about Fla. not being "Miami Vice" that would be effective.

Assoc.

Zerdmann's

George Marsden

Reforming Fundamentalism

Francis Schaeffer
Carl Henry

703-528-2401

use Comartie

abortion
porn - obscenity statutes

not ~~several~~ separate
morals from politics

Naked Public Square

'82 or '83 NAE:

Anton & Thomas

judicial nominees

\$500/wanted more

religious liberty

Mon. 2pm

(Smith/Blessey)
Draft Two
November 17, 1989
FUN

PRESIDENTIAL REMARKS: EVANGELICAL LEADERS
ROOM 450
TUESDAY, NOVEMBER 21, 1989
3:20 P.M.

Dr. Kennedy

Dr. Falwell, Dr. Robertson, Dr. Carlson, Reverend Crouch,
Ladies and gentlemen. ((You know, it is often said of a group or
individual that "He hasn't got a prayer." Well, I am delighted
to address an audience about whom that will never be said.)) //

It is a pleasure to welcome you, and to have you here. We
gather as friends, and as fellow believers. For although we
demand the separation of church and state -- we do not -- must
never -- accept a separation of morality and state.

Perhaps a little boy once expressed it best. "God bless
mother and daddy, my brother and sister," he said. And then he
went on to pray: "And, oh God, do take care of yourself, because
if anything happens to you we're all sunk." //

Those words, I think, say much about America. And about the
evangelical movement which so uplifts America. They remind us
that we are a religious people. And that political values
without spiritual values cannot sustain a Nation.

George Washington knew this. Addressing his troops in 1776,
he said, "The fate of unborn millions will now depend, under God,
on the courage and conduct of this army." And so did Dwight
Eisenhower. He began his first Inaugural Address with a hand-

written missive. "Give us, we pray," he said, "the power to discern clearly right from wrong."

For decades, America's evangelical movement has worked to reaffirm Ike's message: To do right, reject wrong, and make America a more decent place. You do so now. And I am with you.

You know, I look around here. // Jerry [FALWELL], I remember your kindness in inviting me to speak at Liberty. // Pat [ROBERTSON], thinking back to the '88 Campaign, seems like old times. // And so many of you -- old friends, inspiring millions; your movement growing by leaps and bounds. And I think of how people ask, "Who are the ^{evangelicals?} ~~born-again?~~ What do they believe ~~in~~? What do they expect from government?"

and
the help
you
provide

First questions, first. Who are they? -- these evangelical Christians. They are young and old, rural and urban, Protestant ^{even} and Catholic. They come from the heart of America. They show that the heart of America is good.

What do ^{they} ~~you~~ believe ~~in~~? ^{They} ~~You~~ believe, what ^{So many of us Americans} ~~you~~ believe. ^{They} ~~You~~ They cherish home and family. ^{They} ~~You~~ believe that the only true special interest is America's. Above all, ^{they believe that} ~~you accept~~ Jesus Christ as is a ~~your~~ personal savior.

^{Finally,} ~~Next,~~ what do ^{they} ~~you~~ expect from government? ^{They} ~~You~~ don't ask for privileged treatment. ^{for equal treatment and the like} ~~You do~~ ask to be respected. And this Administration does. You want to be listened to. And we do -- and will. You want evangelicals to influence government policy. And you have -- and are. For your philosophy is our philosophy: Morality forms the rock upon which America's greatness rests.

That is why we have acted to enhance the quality and diversity of our public and private schools. Our "Educational Excellence Act of 1989" seeks to reward education. To demand educational accountability. And to let parents choose which schools their children will attend. A final note: You know the realities of the Federal budget. But when the Budget allows, I'm going to fulfill the pledge I made in last year's Campaign: We need tuition tax credits for the parents of America.

A second concern, I know, is abortion. And here, too, we're trying to make America a more decent place. I know that this is matter of conscience -- that Americans of good faith can, and do, disagree. But my position has not and will not change. I believe that life does not begin at birth -- it begins at conception. So we support the Hyde Amendment which supports Federal financing of abortions only when the life's mother is in danger. Of this you have my word. //

Then, there is the issue of child care. For often, while parents work, love and care come from the extended family -- grandparents, aunts, and uncles. In many ways, the church community is the greatest extended family. So I am determined to protect every church-sponsored child care center in America.

In that spirit, we have proposed a child-care tax credit, focused on putting money in the hands of low-income parents. Our approach is different than past programs. It would empower parents, not the government, to choose the best care for their

kids -- be it a grandparent, a neighbor, or a local church. We will not discriminate against church-sponsored child care. //

Finally, let me mention another Campaign pledge I intend to fulfill. Before the Supreme Court outlawed it, voluntary school prayer forced religion on no one. But lack of prayer has denied many that opportunity. We should remember: "I pledge Allegiance -- one Nation, under God." So we support a Constitutional Amendment restoring voluntary prayer. And I ask you to help me spread this gospel: We need the Federal Courts out of our Nation's schools -- and we need the Faith of our Fathers back in.

Together -- through voluntary prayer and excellence in education, through protecting our kids and protecting the unborn -- we can do great things for our Nation. For times change -- but principles do not.

As individuals -- as public officials -- we know that we must honor God with the lives we lead. So in closing, let me recall what Lincoln said in January 1861, leaving his home people to assume the Presidency. "The great God," he said, "which helped General Washington must now help me. Without that great assistance, I will surely fail. With it, I cannot fail."

Thank you for coming here this afternoon -- and for all you're doing, with God's help, to make ours a better, more peaceful world. I want to hear from you. I want to benefit from your counsel. Let's work together, God bless you, and God bless America.

#



19TH STORY of Level 1 printed in VAR KWIC format.

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SEPTEMBER 6, 1990, THURSDAY

SECTION: COMMERCE & TRADE

LENGTH: 6727 words

HEADLINE: CB

REMARKS OF NEWT GINGRICH AND TOM DELAY

CITIZENS FOR A SOUND ECONOMY LUNCHEON

SPEAKERS:

REPRESENTATIVE NEWT GINGRICH (R-GA)

REPRESENTATIVE TOM DELAY (R-TX)

MODERATOR: WAYNE GABLE, PRESIDENT, CITIZENS FOR A SOUND ECONOMY
J.W. MARRIOTT HOTEL, WASHINGTON, DC

BODY:

... problems we have. So what we are suggesting is that to correct -- to begin to correct this anti-family bias in the tax code, we would increase the earned income tax credit, add to the credit for families with at least one child under six, and furthermore, add a wee tots tax credit for families with children who are under age one. And that would -- the maximum value of the wee tots tax credit would be up to \$1,000. And the goal here is very simple: we want to increase the take-home pay of families with children so that they are in a better position to take care of themselves, so we increase the incentive of getting off welfare, and we decrease the advantage of staying ...



14TH STORY of Level 1 printed in FULL format.

Proprietary to the United Press International 1991

February 4, 1991, Monday, BC cycle

SECTION: Washington News

LENGTH: 597 words

HEADLINE: Budget offers modest increases in fighting poverty

BYLINE: BY DAVID E. ANDERSON

DATELINE: WASHINGTON

KEYWORD: BUDGET-SOCIAL

BODY:

President Bush, beset with a foreign war and deteriorating economy at home, proposed a fiscal 1992 budget Monday with modest increases in the federal effort to fight poverty and help the poor.

Among the key elements in the social welfare aspects of the president's \$1.4 trillion budget was a \$2 billion increase in efforts to stave off hunger among the poor, especially children and pregnant women, a \$1 billion increase in programs providing housing assistance to the poor, changes in the Earned Income Tax Credit, and proposals to offer the poor more choices, either through new proposed tax credits or voucher and certificate programs.

"The goal is to empower low-income individuals by allowing them more control over their their resources and a greater stake in their communities," the 2 -inch-thick budget proposal said.

Despite the increases, however, the proposed budget is expected to come under sharp attack from local officials and advocacy groups for failing to patch the holes in the social safety net for the poor created during the Reagan era by the sharp cutbacks in spending for domestic social programs.

The most significant increases are in the government's anti-hunger programs. The \$2 billion jump will allow the government to meet a growing demand for food stamps caused by the recession and higher unemployment, and provide enough money to add 175,000 people to the popular and successful Women, Infants and Children program that provides nutrition aid to poor pregnant women and their children.

In addition, Bush also proposed a change in the formula for the school lunch program that would cut the cost of the subsidized lunches for the poor -- from 40 cents to 15 cents, saving some \$45 a year per child -- while raising the price for middle class students by 6 cents. Similar changes would take place in the smaller school breakfast program.

At present, the Women, Infants and Children program serves 4.7 million people a month while nearly 21 million people receive food stamps. Nearly 24.5 million students eat meals through the school lunch program daily.



Proprietary to the United Press International, February 4, 1991

Bush also proposed an increase of \$30 million in spending for emergency shelters and transitional housing for the homeless to \$154 million. Total requested budget authority -- but not actual spending -- for the homeless totals \$1 billion.

In housing, Bush proposed spending \$41 million for Secretary of Housing and Urban Development Jack Kemp's pet HOPE project that seeks to help public housing tenants manage and buy their homes and \$14.2 billion for other subsidized housing programs, including the voucher program that allows low income recipients to use certificates to rent in the private market.

The budget request, the administration said, would all for 78,680 new vouchers.

Bush also proposed changes in the Earned Income Tax Credit program that would allow poor families in which one parent worked to receive refundable tax credits up to 36 percent of their earned income.

Under the proposal, in addition to increasing the credit, the administration would also make the credit adjustable for family size. According to the budget, the maximum benefit would increase from the current \$1,057 to \$1,389 for a family with two or more children.

Bush would also add a 5 percent 'wee tot' credit to the EITC for poor families that have a child less than 1 year old where one parent chooses to stay home. Another 6 percent credit -- a maximum of \$453 -- would be aimed at defraying health insurance policies that cover poor children.



5TH STORY of Level 1 printed in FULL format.

Copyright 1991 National Journal Inc.
National Journal's CongressDaily

November 19, 1991

SECTION: TAXES

LENGTH: 320 words

HEADLINE: Rosty To Unveil Low Income Tax Credit Simplification

BODY:

House Ways and Means Chairman Rostenkowski Wednesday is expected to introduce legislation simplifying a system of tax credits aimed at low-income Americans, according to aides. The measure would alter changes made in 1990 by folding three separate credits into one. The supplemental health insurance credit, "wee tot" credit for children under one year of age and the earned income credit would become one program, aides said. Low income families were not taking advantage of the credits because the filing rules were too complicated, they added. Rostenkowski's proposal would eliminate the wee tot and supplemental health care program and the family size adjuster, while enlarging the basic earned income tax credit. While aides acknowledged that the proposal carries a \$200 million price tag over five years as now written, they added that Rostenkowski is committed to reducing that impact to zero.

Meanwhile, Senate Finance Chairman Bentsen will open hearings next Tuesday on his legislation to provide tax credits for families with children and to expand Individual Retirement Accounts. While congressional leaders previously have ruled out action on tax relief until Congress returns next year, Bentsen said today: "I'll have hearings on (tax cut legislation) a week from today, to get the discussion and the debate started ..." His comments came during an appearance on "CBS This Morning." Bentsen contended that his bill, which would be financed by cuts in the defense budget, would translate into a 25 percent income tax cut for a family of four with an income of \$35,000 annually.



11TH STORY of Level 1 printed in VAR KWIC format.

Copyright 1991 The Heritage Foundation
Heritage Foundation Reports

March 29, 1991

SECTION: BACKGROUNDER; No. 821

LENGTH: 6963 words

HEADLINE: FEDERAL SUPPORT FOR EARLY CHILDHOOD PROGRAMS: CAUTION IS NEEDED

... 953) to poor families with children.

n14 Other provisions are: a Child Health Insurance Credit. This \$ 5.2-billion program assists families in buying health insurance for children. In 1994 the maximum credit will be \$ 483. A "Wee Tots" Supplemental Tax Credit. This \$ 700 million program gives families with a child under one year a supplemental credit or allows them to choose the Dependent Care Tax Credit. By 1994, the "Wee Tot" maximum credit will be \$ 403.

2) Child Care and Development Block Grant. Estimated to cost \$ 4.45 billion over five years, this gives money to states based on the number of low-income children in the state under age ...

THE WHITE HOUSE
WASHINGTON

- Announcement speech
- SBC
- Southern ~~Leadership~~ Leadership speech

Issues

- * Abortion - Choice - Freedom of Choice Act - draw contrast Platform / Preamble
Ed. no discrimination
choice: no discrimination
fighting
- * Judicial appoint. (Credit Bush)
- * Rel. Liberty - Rel. Freedom - RFRA (?)
- prayer in school

- * Family Credit w/ taking Policies that anti-Dems
① \$500 credit (agree it needs to be more)
② rhetoric - John Ashcroft / Mo. Family Commission
we know what will work - we know what is wrong w/ families

2 clauses
nothing to weaken family
THE WHITE HOUSE
WASHINGTON

- ③ Platform reference to family - trad.
- ④ Child care - "wee tots" *fighting*
- * Choice - take credit (Credit Bush) draw contrast w/ Nat'l Demo.

- * IRA's - education health first time home owners

- * Prob. Areas Family Order
- X ① Homosexual / Mosbacher
- X ② IRS Filings: stopped at *I'm pleased we acted as postural*
- X ③ New World Order *when threatened harm we meant no harm*
- X ④ Aid to Israel - loan guarantees
- ck. name *broader mandate*

empowering families

Withdrawal/Redaction Sheet

(George Bush Library)

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01. Memo	John S. Gardner to Dan McGroarty, re: NAE [National Association of Evangelicals] Speech. (2 pp.)	02/21/92	P-5	

Collection:

Record Group: Bush Presidential Records
Office: Speechwriting, White House Office of
Series: Speech File, Backup
Subseries:
WHORM Cat.:
File Location: National Association of Evangelicals 3/3/92 [3]

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 (b)(9) Release would disclose geological or geophysical information

THE WHITE HOUSE

WASHINGTON

February 21, 1992

MEMORANDUM FOR DAN MCGROARTY

FROM: John S. Gardner *JS*

SUBJECT: NAE Speech

After our conversation yesterday, I wanted to put down on paper some of my thoughts about the NAE speech.

First, I think this will be the first time a President has addressed the NAE since President Reagan's "evil empire" speech in 1983 at which he announced SDI (even if it's not, the point still holds).

The basic thrust of the speech should be pro-family, but I think it is also crucial to hearken back to the 1983 speech, with something like the following:

"The last time a President addressed this gathering, it was 1983, and the winds of the Cold War blew fiercely against the United States and the Western Alliance. President Reagan boldly spoke the truth: he called the Soviet Union an "evil empire." Now, the Soviet Union no longer exists, and proud, free nations have risen in its stead. How much the world has changed for the better in those eight years. By the grace of God, America won the Cold War. The nations of Central and Eastern Europe are free -- free to worship God, free to organize their economic life, free to participate fully in the Euro-Atlantic community of free nations."

"At that time, President Reagan also announced a new program for strategic defense -- SDI. Now, I'm pleased to announce that work has progressed rapidly on our refocused version of that program -- GPALS. [[We look forward to working with the Russian Federation on developing defenses against ballistic missiles] so that the world may be free from the threat of accidental launch of ballistic missiles. Programs like GPALS are part of our responsible stewardship of the earth which God has given us."

Evangelical leaders, because of the missionary impulse, are generally quite interested in world affairs -- highlighting this plays to our strengths.

With faith in God + by His grace,
I included the line from SOTU: "By the grace of God "
This is a crucial point for Evangelicals, and it would be even
better if it could be strengthened.

The last sentence on GPALS puts the program in some religious
context. Bear in mind that NAE also includes a large number of
peace churches like the Mennonites, etc., and the NAE leadership
sometimes bends over backward to ensure they don't feel left out.

I've attached a piece from Christianity Today about a visit by
some Evangelical leaders to Russia. There are some amazing
stories here.

 Besides Europe and Commonwealth, you could also include some
reference to the developing world -- again, the missionary
interest. Latin America is good because of the explosive growth
in Evangelical churches there. I'd be careful on the Middle East
-- many Evangelical leaders are strongly pro-Israel and some of
the most prominent have lobbied hard in favor of the \$10 billion
in loan guarantees.

Second, the VP made an amazing speech at the National Prayer
Breakfast on January 30. The basic theme was that with the
collapse of communism, there is a spiritual vacuum in Central and
Eastern Europe which will be filled, either with religion or
materialism and other substitutes for the spiritual life. (VP
said this much better). Anything along that theme would be much
appreciated by the audience.

On the family theme, many Evangelicals are upset with us over the
usual issues like NEA (some mention here that Federally-funded
art should not be designed to offend any religion would be a
powerful signal) and homosexual issues.

One good phrase to include would be "traditional family values,"
explaining what this means -- things like families staying
together; the inexpressible love that should exist within the
family; reading to children; helping them to work hard in school;
teaching children values like hard work, faith, honesty,
patriotism.

Sorry this is so long. Thanks.



Leonovich, Stolyarov, Morgulis

Praying WITH THE KGB

PHILIP YANCEY

Last fall a group of 19 evangelical leaders went to Moscow to advise the government. The letter of invitation from the Supreme Soviet read in part, "In the difficult, often agonizing transitional period that our country is experiencing . . . spiritual and moral values acquire a great, if not paramount significance. . . . We know the role which your Christian organizations are playing as you follow the great words of Christ: 'Faith without works is dead.' " The letter called for help in rebuilding the "moral values of Christianity." The evangelicals who responded, calling themselves Project Christian Bridge, included television and radio broadcasters, educators, publishers, Russian scholars, pastors, businessmen, and mission executives. CHRISTIANITY TODAY Editor at Large Philip Yancey accompanied them and presents here his report of those extraordinary days. A book-length account will be published by Multnomah Press later this month.

SEVERAL TIMES IN MOSCOW WE passed the sturdy pedestal that, until the collapse of the coup last August, had supported a statue of the founder of the secret police. Toppling the statue required the use of a huge crane, and for several days the workers let Feliks Dzerzhinsky dangle from a steel-cable noose high above the street, a shocking symbol of the triumph of freedom over fear. Muscovites were still filing solemnly past the bare pedestal, staring at the vacant space, shaking their heads in disbelief.

We, too, shook our heads in disbelief when we got a friendly invitation to stop by the squat, hulking KGB building behind the pedestal and sip tea with the agency's leaders. Most of us had read dissidents' memoirs that describe in hideous detail what went on downstairs inside Lubyanka, the most famed and feared of Moscow's many prisons. From offices above the basement cell blocks, the KGB oversaw a vast network of prisons, exposed by Aleksandr Solzhenitsyn as "the Gulag Archipelago."

Cautious historians put the death toll from the camps and purges at 10 to 20 million; Solzhenitsyn reckons the figure at 60 to 70 million. I can hardly comprehend these numbers, but I recoil in disgust against not only the tortures but also the accounts of simple human meanness inflicted by the KGB.

Andrei Sakharov reports that agents put cockroaches in his mail envelopes, punctured tires, smeared windows with glue, stole his dental bridges, glasses, and toothbrush. Solzhenitsyn tells of a hapless workman who got 10 years in prison for carelessly hanging his coat on a bust of Lenin, of a woman who got 10 years for scribbling a note on a newspaper over a picture of Stalin, of a man who got a 25-year sentence for attending the secret reading of a novel. Now we were to sip tea with the authors of such brutishness?

THE REPENTANCE OF THE KGB

THOUGH TOPPLED FROM HIS PED-estal outside, Feliks Dzerzhinsky lived on inside the KGB headquarters: a large photo of him still hung on one wall of the room we met in. A handful of agents, their faces as blank and impassive as their movie stereotypes, stood at attention by the doorway of the wood-paneled auditorium. Gen. Nikolai Stolyarov, vice-chairman of the KGB, introduced himself.

A young, handsome man with a strong-boned face, Stolyarov had emerged as a popular hero during the August 1991 coup. A career officer in the air force, he had, at the

Praying WITH THE KGB

height of the tension, flown to Gorbachev's *dacha* to help rescue him. The KGB job was his "reward."

"Meeting with you here tonight," Stolyarov began, "is a plot twist that could not have been conceived by the wildest fiction writer." Indeed. He then surprised us by saying, "How to bring peace and quiet to the hearts of people is a great problem for us. We are united with you in working together against the powers of evil."

A few looks were exchanged around the room, and eyebrows arched upward. I thought cynically of the cockroaches in Sakharov's envelopes and the humiliating strip-search of Solzhenitsyn in the prison below.

Stolyarov continued, "We realize that too often we've been negligent in accepting those of the Christian faith. August 1991 shows what can happen. But political questions cannot be decided until there is sincere *repentance*, a return to faith by the people. That is the cross I must bear. In the study of scientific atheism, there was the idea that religion divides people. Now we see the opposite: love for God can only unite. Somehow we must learn to put together the missionary role—absolutely critical for us now—and also learn from Marx that man can't appreciate life if he is hungry."

Our heads were spinning. Was that "missionary role" he said? Where did he learn the phrase *bear a cross*? And the other word, *repentance*? Did the translator get that right? What to make of this never-never land where a KGB director talks like a seminarian? I glanced at Peter and Anita Deyneka, banned from the USSR for 13 years for their Christian work, now munching cookies in the KGB headquarters.

Stolyarov could not get off the hook so easily. Joel Nederhood, a refined, gentle man who makes radio and television broadcasts for the Christian Reformed Church, stood with a question. "General, many of us have read Solzhenitsyn's report of the gulag. A few of us have even lost family members there." His boldness caught some of his colleagues off guard, and the tension in the room noticeably thickened. "Your agency, of course, is responsible for overseeing the prisons. How do you respond to that past?"

"I have spoken of repentance," Stolyarov replied in measured tones. "This is an essential step. You probably know of Abuladze's film by that title. There can be no *perestroika* apart from repentance. The time has come to repent of that past. We have broken the Ten Commandments, and for this we pay today."

I had seen *Repentance* by Tengiz Abuladze, and Stolyarov's allusion to it was stunning. The movie details false denunciations, forced imprisonment, the burning of churches—the very acts that had earned the KGB its reputation for cruelty, especially against religion. In Stalin's era, an estimated 42,000 priests lost their lives. Ninety-eight of every 100 Orthodox churches were shuttered. *Repentance* portrays these atrocities from the vantage point of one provincial town.

In the film's most poignant scene, women of the village rummage through the mud of a lumberyard inspecting a shipment of logs that has just floated down the river. They are searching for messages from their prisoner husbands who cut these logs in a labor camp. One woman finds initials carved into the bark and, weeping, caresses the log tenderly; it is a thread of connection to a husband she cannot caress. The movie ends with a peasant woman asking directions to a church. Told that she is on the wrong street, she replies, "What good is a street that doesn't lead to a church?"

Now, sitting in the state headquarters of tyranny, in a

room built just above the Lubyanka interrogation rooms, we were being told something very similar by the vice-chairman of the KGB. What good is a path that doesn't lead to repentance, to the Ten Commandments, to a church?

Without warning, the meeting took a more personal turn. John Aker stood up. "General Stolyarov, I am a pastor from Rockford, Illinois. I began a career as an army officer and was trained as an army intelligence agent. I taught courses in Soviet-bloc propaganda and participated in two high-level counterespionage activities involving KGB officers."

"I grew up as a young boy in America very much afraid of the Soviet Union. That fear turned into distrust and, finally, in the army, it turned into hate."

"General, you said something tonight that touched a chord deep within me. I have one thing to add, though: You used the phrase, 'That is the cross I must bear.' I went through a time when guilt over things I had done as an army intelligence agent was destroying me. I couldn't bear that guilt, and I seriously considered ending my life. That's when I realized I did not have to bear that cross forever. Jesus bore it for me."

"Jesus' love for me has given me a very real love for the people of the Soviet Union. This is my fourth visit in six months, and I have found them to be loving, kind, and searching people. General, I mean it sincerely: As I think of you, I will pray for you."

General Stolyarov was obviously moved.

Then Alex Leonovich spoke. Alex had been sitting at the head table translating for Stolyarov. A native of Byelorussia, he had escaped during Stalin's reign of terror and had emigrated to the U.S. For 46 years he had been broadcasting Christian programs, often jammed, back to the land of his birth. He knew personally many Christians who had been tortured and persecuted for their faith. For him, to be translating such a message of reconciliation from a high official of the KGB was both bewildering and nearly incomprehensible.

Alex is a stout, grandfatherly bear of a man with gray hair and a look of kindness imprinted on his face. He epitomizes the old guard of warriors who have prayed, sometimes believing and sometimes not, for more than half a century that change might come to the Soviet Union—the very change we were apparently now witnessing. He spoke slowly and softly in Russian to Stolyarov, and the Russian speakers scattered around the room translated quietly for the rest of us.

"General, many members of my family suffered because of this organization," Alex said. "I myself had to leave the land that I loved. My uncle, who was very dear to me, went to a labor camp in Siberia and never returned. General, you say that you repent. Christ taught us how to respond. On behalf of my family, on behalf of my uncle who died in the gulag, I forgive you." And then Alex Leonovich, evangelist and president of Slavic Missionary Service, reached over to Gen. Nikolai Stolyarov, the vice-chairman of the KGB, and gave him a great Russian bear hug.

Stolyarov whispered something to Alex, and not until later did we learn what he said. "Only two times in my life have I cried. Once was when my mother died. The other is tonight."

What was there left to do but pray? Our spokesman, Mikhail Morgulis, a half-Jewish Soviet émigré whom Alex had befriended in New York and converted to Christ, prayed eloquently for "the thousands of our brothers and sisters who have perished" and for "the new leaders who would attempt to lead this nation down a new path." The television cameras clicked on, and cameramen vied for the best angle: Mikhail

Gen. Nikolai Stolyarov, vice-chairman of the KGB, confessed, "There can be no perestroika apart from repentance. The time has come to repent of that past. We have broken the Ten Commandments, and for this we pay today."

praying underneath the photo of Dzerzhinsky, the KGB guards peeking nervously about the room, Stolyarov wiping awkwardly at his face.

"I feel like Moses," Alex said on the bus home that evening. "I have seen the promised land. I am ready for glory." For him, and for others, our visit seemed a sacred moment distilled from the prayers of an entire generation and poured out of a crucible of suffering.

The local photographer accompanying us had a less sanguine view. "It was all an act," he said. "They were putting on a mask for you. I can't believe it." But he too wavered, apologizing a short time later: "Maybe I was wrong. Maybe they have changed. I don't know what to believe anymore."

MESSANGER FROM THE CAMPS

THREE DAYS LATER WE ASSEMBLED in a conference room in our hotel, a luxurious building that once belonged to the Central Committee of the Communist party. By now, all doubts had vanished. What we experienced at the KGB headquarters was but one dramatic episode in a trip that convinced all of us that a revolution has taken place in the Soviet Union—a revolution every bit as sweeping and monumental as the Bolshevik one 74 years before.

As "Guests of the President," our group received VIP treatment: private tours of the Kremlin museums, daily coverage in the national media, and an itinerary that included meetings with top-level officials. Everywhere we heard the same message. As a leading economist put it, "The worst crisis these days is morality. Ideology, which was a religion for us, has been crushed. Yet there is no Christ to replace it." These seemed surprising words from a person devoted to improving the material state of the country, but everyone without exception echoed his words.

"Yes, he's right," the editor-in-chief of *Pravda* assured us. "Morality is the worst crisis, worse than the economic and political problems. Christian values may be the only thing to keep our country from falling apart."

Perhaps understandably, Mikhail Gorbachev himself had been the most cautious in expressing the spiritual nature of the crisis. "Let me be honest with you—I am an atheist," he told us in a private meeting, setting to rest all rumors about his being a closet believer. "Even so, I have profound respect for your beliefs. This time, more than ever before, we need support from our partners, and I value solidarity with religion."

"But I must say," Gorbachev added, "for a long time I have drawn comfort from the Bible. Ignoring religious experience has meant great losses for society. And I must acknowledge that Christians are doing much better than our political leaders on the important questions facing us. We welcome your help, especially when it is accompanied by deeds."

A few days before, a government official had attended the reopening of the Russian Bible Society, an organization that had not been allowed to function for 70 years. "We have

treated this book like a bomb," he said, holding up a Bible. "Like contraband material, we have not allowed Bibles into our country. Now we realize how wrong that was."

Almost overnight the Soviet Union has moved away from an official position of atheism and hostility to become perhaps the most open mission field in the world. Wherever we went, officials invited us to set up exchange programs, relief work, study centers, publishing ventures. We heard reports that Young Life was inheriting camps from the Young Communists, and that the Gideons were frantically trying to resupply Bibles to hotel rooms (guests kept stealing them).

Gathered in our hotel conference room, we were discussing this amazing turnaround when an ex-convict named Basil unexpectedly showed up. After a week of meetings with Soviets, all of whom followed the same script of unvarying politeness and respect for Christianity, it was easy to lose sight of how radically the nation had changed. Basil's visit brought a jarring reminder.

Basil had been listening, incredulously, to reports of our visit over the Soviet national radio network. For years he had clandestinely tuned in to short-wave programs by Alex Leonovich and Mikhail Morgulis. Now state radio reported that these men, along with other Christians from the U.S., were meeting with Gorbachev, the Supreme Soviet, and the KGB. The new openness toward religion seemed so inconceivable to Basil that he got on a night train and made the 14-hour journey from Moldavia in order to see us.

Basil had broad, hulking shoulders and the rugged, weather-beaten features of a farmer, and he looked ill at ease in a suit and tie. He had a most peculiar smile: two front teeth on the top row were missing, and when he smiled, gold fillings in the back molars gleamed faintly through the gap. He presented us with a sack of gorgeous purple grapes and golden apples, which he had hand-picked and carried on his lap from Moldavia. He asked for five minutes to address us.

When Basil opened his mouth and the first sound came out, I jumped. We were meeting in a small room, and Basil spoke at the decibel level of a freight train. I have never heard a louder voice from any human being. We soon learned why.

In 1962 Basil founded a small publishing company, distributing a total of 700,000 gospel tracts before the KGB paid him a visit. They arrested him and sent him to a labor camp. At first Basil was perplexed. Why should he be punished for serving God? But then one morning he saw in a flash that God had provided a new opportunity.

Every morning before sunup, prisoners from the labor camp had to assemble in an open space for roll call. Camp commanders insisted on strict punctuality from prisoners, but not from guards. As a result, thousands of prisoners stood outdoors for several minutes each morning with nothing to do. Basil, who loved to preach, decided to start a church.

As he recounted this story to us, Basil spoke louder and faster, gesturing passionately. Every few sentences, Alex, who was translating for us, grabbed Basil's flailing arm and asked him please to slow down and lower his voice. Each time Basil apologized, looked down at the floor, and began

Praying WITH THE KGB

again in a pianissimo that within seconds crescendoed to a fortissimo. His voice had no volume control, and the reason traced back to that early morning scene in the labor camp.

Basil preached daily to a truly captive audience. Typically, he had about two minutes before the guards arrived, and as a result it often took him two weeks to deliver a single sermon. He had to shout to be heard by several thousand prisoners, a strain that made him hoarse until his voice adapted. Over the years—ten years in all—of speaking outdoors to thousands, he developed the habit of speaking at top volume and break-neck speed, a habit he could never break.

Released from prison in 1972, Basil devoted his energies to building an unregistered church in his village. Now, after 19 years, opposition had faded away and he had just laid the last cement block and covered the church with a roof. He had come to Moscow, he said, to thank us for all we were doing, to bring us fresh fruit from Moldavia, and to ask Alex Leonovich to speak at the dedication of his church.

"There were many years when I had no encouragement," Basil said. By now he was weeping openly, and his voice cracked but did not drop one decibel. "The words of this man, Brother Leonovich, I carried in my heart. He was the one who encouraged me when my hands were tied behind my back." He then reached over, grabbed Alex by the shoulders, and kissed him in the Russian style once, twice, 15 times—one for each year, he said, that he had waited for Alex to return to Russia.

"And now, such changes, I can hardly believe them," Basil said in closing. "When Billy Graham came in 1959 they let him appear on a balcony but not speak. To think that you are here, able to talk with the leaders of our country. Brothers and sisters, be bold! Where I come from the believers are praying for you at this minute. We believe your visit will help reach our country for God. God bless you all!"

Suddenly, I burned with shame. Here we were: 19 evangelical professionals who made a good living from our faith, sitting in a luxurious hotel. What did we know about the kind of bedrock faith needed in this nation of people who had endured such suffering? What gave us the right to represent the Basils of the USSR before Gorbachev and the Supreme Soviet, let alone the KGB?

We stood and prayed with Basil, and then he left. Our group went off to be feted in grand style with a banquet at the Ukrainian embassy, and we did not see Basil again until later in the evening.

BASIL AND THE JOURNALISTS

I LOOKED FORWARD TO THE EVENT scheduled for that evening: a visit to the Journalists' Club. The inordinately polite reception we had been receiving was making me nervous. I knew that an entire atheistic state had not warmed to Christianity overnight, and I longed for a dialogue of true substance. I wanted us to be challenged with hard questions about what difference

Christianity could make in a country coming apart at the seams. I could count on cynical, hard-bitten journalists to render such a challenge, I thought.

I thought wrong. This is what happened at the distinguished Journalists' Club of Moscow. First, we North Americans, seated on a spotlighted stage in a small theater, introduced ourselves. When Ron Nikkel of Prison Fellowship told stories of prisoners who had found Christ, the room fell silent, and then these "cynical, hard-bitten journalists" did something I would not have predicted in a thousand years. They broke into loud, prolonged applause. These are the probing questions they tossed at Ron: "What is this forgiveness? How do you get to know God?"

Evidently, the journalistic elite of Moscow would not be the ones to challenge our Christian beliefs. They seemed far more intent on grasping after them, as if grasping for rare secrets of life that had been concealed for 70 years. After we had introduced ourselves, the journalists themselves spoke.



Soviet snapshots (clockwise from above): Zagorsk monastery; a light moment with Gorbachev; ex-

A tall, stately gentleman introduced himself as an editor of the *Literary Gazette*, a prestigious Soviet journal. "No doubt you know of the problems in our country," he said. "I tell you, however, that the greatest problem is not that we don't have enough sausages. Far worse, we don't have enough ideas. We don't know what to think. The ground has been pulled out from under us. We thank you deeply for coming to our country and holding before us morality, and hope, and faith. That's exactly what we need."

The next speaker was his polar opposite, a dissident who specialized in writing political satire. Slovenly dressed, ungroomed and passionate, as if he had stepped straight from a Dostoevsky novel, this character spoke in a voice almost as loud as Basil's. He had a bad stutter—odd to hear in a foreign language—and just as he reached a climactic point he would hang up on a word. "You are our salvation, our only hope!" he shouted. "We had a lawful country, a society with religious beliefs, but that was all destroyed in 70 years. Our souls were su-su-su-sucked out. Truth was de-de-destroyed. In the

"Let me be honest with you—I am an atheist," Gorbachev told us in a private meeting. "Even so, . . . I value solidarity with religion."

last stage, which we have just lived through, even the c-c-c-c-communist morale was destroyed."

A beautiful, blond-haired woman wearing a red silk blouse and a leather skirt made her way to the aisle, her hands clutching a designer purse. I had not seen such fine clothes in Moscow. Mikhail Morgulis whispered to me that she was a popular newscaster—something like the Connie Chung of Russia. "I am so shaken to be here tonight," she said, and then paused a moment to control her voice. "I am shaking! I feel so blessed to learn that American leaders are concerned with spiritual and moral problems. I am a person educated in religion, and yet I am only on the first step in understanding what is God. So many visitors have come here to make a

profit in our country, but I am so thankful that the American intelligentsia care enough to come and meet with people at such important levels over these issues."

She was followed by others who gave similarly embarrassing overassessments of our importance as a delegation. As in previous meetings, we tried to point out flaws in American society and in the American church, but the journalists seemed altogether uninterested in apologies or critiques. They seemed, rather, starved—grievously starved—for hope.

I thought of the reception our group might get at the Press Club in Washington, D.C., the questions we might prompt from the editors of *The New Republic* or *Esquire*. I tried to imagine Connie Chung or Barbara Walters being vulnerable before her peers, as this woman had been. As I was mulling over these thoughts, I noticed in the audience a familiar figure in a funny green suit.

The theater lights had been dimmed for our introductions, but now that the audience was responding, other lights

were switched on. Sitting in the back row was Basil, he of the foghorn voice and the two-minute church in the gulag. From then on I kept one eye on Basil, wondering how a pastor and ex-convict from Moldavia felt in such an environment, among the celebrities of Moscow.

Whenever someone mentioned the words *God* or *Jesus*, Basil raised both fists over his head, and even from the stage I could almost see the gleam in the gap between his front teeth. On the back row, out of view of the audience, Basil was acting as our one-person charismatic cheerleading crew.

For the first time that day, I glimpsed our group as Basil saw us: his ambassadors, going where he would not be invited, speaking words he could not always follow, opening doors he had thought sealed shut forever. We, too—those of us who felt so unworthy in his presence that morning—had a role to play. It was to do our part to help guarantee that Basil stay free to worship inside or outside the camp.

Basil stood for millions of Soviet Christians who had lived out their faith in fear and trembling. Incredibly, the tables

had turned. Now the journalists of the Soviet Union applauded when they heard stories of converted prisoners, and they craved news about God as a dying patient craves a miracle cure. They hung on our words about Christianity as Russian economists hung on words about capitalism, as if we were smuggling in a secret formula from the West that might salvage their land.

We were not bringing imports from the West, however. The God we served had been in the Soviet Union all along, worshiped hungrily in the camps and in the unregistered house churches and in the cathedrals the Communists had not razed. These journalists, all masters of Moscow's cocktail-party circuit, had never met a simple saint like Basil. It was our job, quite simply, to introduce them.

INTERLUDE IN ZAGORSK

WE HAD ONE SUNDAY ON OUR own in Moscow, and our delegation scattered to different churches across the city. Partly because of comments by the journalists, I wanted to attend a Russian Orthodox church service.

In almost every meeting with our Russian hosts, questions about the Orthodox church had surfaced. What did we think of the Orthodox? Did we intend to cooperate with them? Some thought the powerful Orthodox church had been fatally compromised by its history of coziness with the Communist party. One government minister put it bluntly: "The Orthodox church has taken over the very worst aspects of communism."

Within our group, Ron Nikkel, president of Prison Fellowship International, was the most vocal advocate of cooperation. "The Orthodox priests already have the respect of the people," he insisted. (Polls show that Soviets are eight times more likely to trust a religious leader than a political leader.) "They have resources, the loyalty of 50 million members, and a long tradition of spiritual authority."

Ron said he had met many priests with a genuine compassion for the people, and I asked if I could see an example of this compassion at work. He arranged a trip 50 miles northeast of Moscow to visit two sites: the Zagorsk Monastery, richest jewel of the Orthodox church, and the Zagorsk Prison, possibly the worst prison in the Soviet Union.

We got up early on Sunday. The route through Moscow led us alongside the Kremlin complex. It was a startlingly clear day, temperature in the low twenties, and the gold onion domes of the Kremlin cathedrals, glittering with ice crystals, shone like miniature suns against a deep blue sky. In Red Square, long lines were already forming by Lenin's tomb and the fairy-tale spires of Saint Basil's Cathedral. Our driver pulled to the curb to allow us to take in the view, one of the most breathtaking manmade sights in the world.

I noticed an elderly *babushka* kneeling before the cathedral in prayer—an act that would have required immense courage a few months before. A chorus of bells rang out in the clear morning air. Church bells were silenced after the Revolution; a decree by Gorbachev had made it legal for



CHRISTIAN BRIDGE PHOTOS

prisoner/preacher "Basil."

Praying WITH THE KGB

them to sound again. The irony struck me: Within the walls of the Kremlin—officially atheistic until 1990—stand five separate gold-domed cathedrals. Is there another seat of government in all the world so crowded with churches?

Zagorsk offered an even greater feast for the eyes. A cluster of 50 magnificent buildings that includes two cathedrals, numerous chapels, a czar's palace, and a wood-frame hospital, the monastery showcases the finest architectural styles from the fifteenth to the seventeenth century.

Brother Bonifato, a red-bearded priest dressed in flowing, black robes, met our car at the gate and ushered us into a cathedral where a service was under way. Ducking in a private side entrance, we immediately found ourselves on the front row of a small, vaulted chapel attached to the main cathedral. Before us loomed a wall that appeared covered with solid gold, inset with the five-tiered iconostasis. Enconced candles, the primary source of light in the chapel, lent a soft, eerie glow to the room, as if the walls were the source, rather than the reflection, of light.

We stood beside a 150-voice choir composed entirely of young monks in training. The air hummed with the throaty, bass-clef harmony of the Russian liturgy, a sound that seemed to come from under the floor. After the choir had sung for a few minutes, they were answered antiphonally by another choir of equal size, hidden from view in another chapel. The vaulting caused sound waves to bounce down on us again and again in harmonic overtones. That, combined with the scent from melting candle wax and burning incense, made for a very sensuous service.

An Orthodox service lasts three to four hours, with worshipers entering and leaving at will. The audience has little participation; a concept like "the priesthood of all believers" is utterly foreign. No one invites congregants to "pass the peace" or "greet the folks around you." They stand—there are no chairs or pews—and watch the professionals. I caught a glimpse of the main cathedral area, packed with over 2,000

worshippers, many of them younger than 30.

The service had undeniable power, and it gave me an understanding of both the praise and criticism I had heard regarding the Orthodox church. Admirers commended its spirit of reverence and worship. By carrying on a ritual virtually unchanged in a millennium, the church had given the Russian people a sense of stability and permanence unavailable elsewhere in their turbulent society. It had preserved the message of the gospel by enfolded it in pictures, songs, and imagery that any illiterate peasant could comprehend. Critics, on the other hand, pointed out the irrelevance of the church. By adhering to a form based on liturgy dispensed by distant professionals, the church was perpetuating the vast societal gulf that had always divided Russia. The people had no model of how to apply Christianity to daily life. Dostoevsky made this complaint eloquently in *The Brothers Karamazov*. The church relies on "miracle, mystery, and authority," said the Grand Inquisitor: the three temptations rejected by Christ in the wilderness, but embraced by the church ever since.

THE BELLY OF THE BEAST

BONIFATO, HOWEVER, AS WELL AS Nikodim and several other brothers from the Zagorsk Monastery, were breaking the stereotypes of the "Church of Irrelevance." From that sublime service Brother Bonifato led us straight to one of the bleakest settings imaginable. Zagorsk Prison, oldest in the Soviet Union, was constructed in 1832. The builders set its stone walls below ground to cut down the need for heating. To reach the prisoners' quarters, we went through four steel gates, down, down, down worn stone steps that led progressively toward the source of an oppressive stench, the prisoners' cells on the bottom level.

The first cell we entered was 10 feet by 12 feet, about the size of my bedroom in Chicago. Eight teenage boys—the youngest was actually 12—jumped to attention when the door opened. The room held only four beds, so two boys shared each bed. There was a rickety table, but no other furniture. A thin, soiled blanket covered each bed, but there were no sheets or pillowcases. In one corner of the room was a ceramic-lined hole in the ground, with two footpads marked out for squatting. This hole, open to view on all sides, functioned as both toilet and "shower," although the only water came from a single cold-water spigot an arm's length away. The basement cell had a single



Outside Zagorsk Prison: Priests, seminarians, wardens, and (fifth from right) PFI's Ron Nikkel.

PRISON FELLOWSHIP INTERNATIONAL

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six-inch window, which was frosted over and did not open, at the very top of one wall. A bare bulb hung on a wire from the ceiling.

I saw no board games, no television or radio sets, no diversions of any kind. For security, Zagorsk observes a permanent 24-hour lockdown. All day every day for a year, two years, maybe five, these boys will sit in their tiny dungeon cell like animals and wait for freedom. Most of them are serving time for petty thievery.

The room had one bright spot of color: a crude, arched altar fashioned out of tinfoil hung on one wall, home for some tiny painted icons that Brother Nikodim had donated. He had also given each boy a Christian book. Brother Bonifato introduced us to each youngster. He moved easily among them, resting his hand on their shoulders as he talked.

The warden of the worst prison in the Soviet Union turned out to be a dedicated, even courageous, man. Two years before, when the government cut off his supplies of food, this warden approached the monks at the monastery for help. Out of their own storehouses, the monks supplied enough bread and vegetables to feed the prisoners throughout the winter. Their selfless response impressed the warden, a Communist at the time. In 1989 he authorized the monks to rebuild a chapel in the prison basement—an act of remarkable boldness for a Communist functionary in the atheistic state prevailing then.

Just before leaving Zagorsk Prison, Ron and I asked if we could see the chapel. Located on the lowest subterranean level, the chapel was an oasis of beauty in an otherwise grim dungeon. The priests had installed a marble floor and mounted finely wrought candle sconces on the walls. The prisoners took pride in their chapel—the only prison chapel, we were told, in all of the USSR. Each week priests traveled from the monastery to conduct a service there, and for this occasion prisoners were allowed out of their cells, which naturally guaranteed excellent attendance.

Brother Bonifato mentioned that the icon for the prison chapel was "Our Lady Who Takes Away Sadness." Ron commented that there must be much sadness within these walls, then turned to Brother Bonifato and asked if he would say a prayer for the prisoners. The monk looked puzzled, and Ron repeated, "Could you say a prayer for the prisoners?"

"A prayer? You want a prayer?" Brother Bonifato asked, and we nodded. He looked thoughtful, then disappeared behind the altar. He brought out an icon of the Lady Who Takes Away Sadness, which he propped up on a stand. Then he retrieved two candleholders and two incense bowls, which he laboriously hung in place and lit. Ron and I looked at each other and rolled our eyes. We were already an hour late for a meeting back in Moscow. "Sorry," Ron whispered. "I guess extemporaneous prayer isn't in his repertoire."

Brother Bonifato was far from finished. He removed his headpiece and robe. He meticulously laced gold cuffs over his black sleeves. He placed a droopy gold stole around his neck, and then a gold crucifix. He carefully fitted a different, more formal headpiece on his head. Before each action, he paused

to kiss the cross or genuflect. Finally, he was ready to pray.

Prayer involved a whole new series of formalities. Brother Bonifato did not say prayers; he sang them, from a liturgy book propped on another stand. Finally, 20 minutes after Ron had requested a prayer for the prisoners, Brother Bonifato said "Amen."

Watching the procedure in the chapel brought back for me the inner conflict I had felt while standing in the magnificent cathedral in the monastery. Reverence, submission, awe, *mysterium tremendum*—the Orthodox church conveyed these qualities superbly in worship. But God remained far away, approachable only after much preparation and only through intermediaries such as priests and icons. I thought of the teenagers back in their basement cell. If one of them asked for prayer, for the strength to endure or for a sick family member outside, would Brother Bonifato have followed the same ritual? Would the boys in the cell dare to think of approaching God themselves, praying in the casual and everyday language that Jesus used?

Yet there is no Prison Fellowship staff person to assign to Zagorsk—not yet, anyway—no paid chaplains, Young Life or Youth for Christ volunteers to send into the dungeon. There is only the monastery of the Orthodox church, which, next to the government, remains the most powerful institution in Russia. When the need arose, the monks had responded: with bread, with their incarnational presence, with the reinstitution of worship in the unlikeliest of places. I had seen the best and worst of the Soviet Union in one morning in Zagorsk, and for just a moment, they had come together.

THE LAST MARXIST IN MOSCOW

THE CHALLENGING CONFRONTATION I had anticipated at the Journalists' Club finally came our way when we visited the Academy of Social Sciences. The name is misleading: until the August coup, the academy functioned as the pre-eminent finishing school for Marxist-Leninist leaders. Raisa Gorbachev once taught there, and many world leaders from the former socialist bloc have studied at this elite school.

In a week I had grown accustomed to the shabby look of most Russian buildings. The Academy of Social Sciences, in sharp contrast, looked as if it had been helicoptered in intact from a graduate school of Scandinavian architecture. Enormous crystal chandeliers hung from a 40-foot ceiling. An enclosed courtyard dominated the foyer, designed so that the eye moved immediately to a huge, imposing statue of Lenin carved out of gleaming, white stone. A free-standing marble staircase curved up toward plush offices and the auditorium where academy professors awaited us.

In its scramble to survive, the Academy of Social Sciences was now reaching out to Christians, who still had some credibility with a restive populace. In fact, the academy discussed with us the possibility of establishing a department for the study of Christianity.

Praying WITH THE KGB

As the dialogue with academy professors proceeded, I sensed none of the respectful awe that had characterized our meeting with the Journalists' Club. I sensed mainly confusion. Of all people in the Soviet Union, these were true believers. Fed communist theory practically from birth, they had devoted their lives to the propagation of it. One could still see relics of that intense devotion in the quasi-religious signs posted around Russia: "Lenin Lived. Lenin Lives. Lenin Will Live." They were not ready to substitute Jesus for Lenin.

The professors recognized they had lost the battle of ideas in the Soviet Union. They wanted to appear open to new ideas, like capitalism and a free press, but the changes they had seen so far hardly seemed like improvements to them. Capitalism flourished mainly on Arbat Street, where teenagers employed by the Russian mafia exploit foreign tourists, the only people with hard currency. The soft-porno magazines springing up—*Playboy* had just inaugurated a Russian edition—as well as American television programs now available chilled them. Their daughters were talking about becoming hard-currency hookers; their sons were scheming for profits on the black market. Where were the ethics in this new freedom? they asked us.

In the midst of our discussion, one of the Marxist professors, a specialist in philosophy, asked for the floor. Blotches of red appeared on his face, and as soon as he began speaking, anger spilled out. Others in the room looked around anxiously, concerned that he was straying from the tone of mannerly dialogue. But there was no stopping this man. He had come to deliver a speech—a diatribe, really—not to exchange pleasantries with the enemy.

The academy translator struggled valiantly to keep pace for a while, waving for the professor to slow down, then finally gave up entirely. Russian-speakers in our group did their best to fill in, but the philosopher never paused.

We managed to hear enough to get the drift of his argument. "We need not have God to have morality!" he said. "Erich Fromm developed a fine morality based on Man with a capital M. God is not necessary. Why pretend there is a God?"

The philosopher's volume rose, and his face grew even more flushed. He punctuated the air with his finger as he made each point, and I thought of the paintings of Lenin addressing the workers. I thought, too, of stump preachers in the South where I had grown up. Of course! This man was a fanatic evangelist, the last true-blue, dyed-in-the-wool Marxist in Moscow. He was out to gain converts, and it mattered not at all if he was the last person in the world to believe these things. He was a bitter, wounded atheist, and he seized



Arbat Street in Moscow: While capitalism has made inroads here, so have crime and pornography.

PHILIP YANCEY

the chance to strike back at the unbelievers.

"Marxism has not failed!" he shouted. "Yes, Stalin made mistakes. Yes, even our beloved Lenin made mistakes. Perhaps even Marx made mistakes. But go back to the young Marx, not the old Marx. There you will find the purity of the socialist vision. There you will find a morality based on Man with the capital M. That is what we need. As for Christianity, we have tried that in Russia—for one thousand years we tried it."

We members of Project Christian Bridge were fidgeting in our seats. Being yelled at by a fanatic is not a pleasant sensation, I realized, and I tucked away the thought for further reflection. A few members of our group were whispering to their seatmates, and still others were clearing their throats, ready to jump in with a rebuttal.

The philosopher went on for 10 or 15 minutes until finally the emcee forced him to stop. I sensed in the atmosphere of the room an odd mixture of revenge and embarrassment. The professors waited for us to respond, and I cringed at the possibilities. Some of us weren't far removed from stump preachers ourselves, I knew, and the last thing the academy needed was a wounded evangelical doing battle with a wounded atheist. By the providence of God, it was Kent Hill, president of the Institute on Religion and Democracy, who got the floor.

Kent Hill looks more professorial than the professors. He wears glasses, has a scholarly demeanor, and speaks in soft, measured tones, the epitome of rational discourse. He also has a Ph.D. in Russian studies. I did not envy him the spotlight he had just stepped into, but I could not imagine a finer representative to respond on our behalf.

"First, I want to affirm your right to your beliefs," Kent began, and waited respectfully for the translator to plug in his microphone and resume his work. "I am concerned about intolerance in the Soviet Union today—intolerance of athe-

Almost overnight the Soviet Union has moved away from an official position of atheism and hostility to become perhaps the most open mission field in the world.

ists. I recently learned of an incident where a group allowed a Christian to speak, but shouted down an atheist. We have not come in that spirit. We support freedom of religion, and that includes freedom for those who do not believe in God."

Tension rushed from the room as if someone had opened an air lock. The professors nodded approval, and even the philosopher gave a curt nod. Kent continued.

"The issues you have raised tonight, sir, are important. In fact, I cannot think of more important issues to discuss. You have touched on questions of ultimate meaning for humanity and for the universe. Our group has thought long and hard about these questions. We have reached some conclusions, and we would love to discuss those with you. "But one night's discussion would hardly do justice to these issues. Could I make a suggestion? My family and I are moving to Moscow in December, and I will be teaching a course in Christian apologetics at Moscow State University. I will gladly return to your academy with Christian friends and set up a forum in which we can consider these important matters."

Again, nods of approval all around. Kent resumed, "But since I have the floor, I would like to mention why I believe the way I do." At this point, Kent shifted into fluent Russian. The professors, some with looks of astonishment on their faces, removed their headphones, and now we Americans were the ones listening to the simultaneous translation.

Kent told of a time of doubt in his life when he was tempted to abandon his Christian beliefs. He began reading Dostoevsky's great novel *The Brothers Karamazov*—at this mention, more nods—which deals with many of the issues raised by the academy philosopher.

"At first I found myself attracted to Ivan, the agnostic. His arguments against God were powerful, especially those concerning the problem of evil. I sensed in him a sincerity and a brilliant mind. As I read Dostoevsky's book, I found myself gradually losing faith. But to my surprise, I was eventually won over by the love shown by Ivan's brother Alyosha. Ivan had fine arguments, but he had no love. He could reason his way to a morality, but he could not create the love necessary to fulfill it. I came to believe in Christ because I found in him a source for that love."

With that, Kent Hill sat down, and our meeting with the Academy of Social Sciences was transformed.

It occurred to me as we drove away from the ghostly marble buildings that Kent Hill had done far more than defuse one awkward confrontation. He had given us a model of evangelism for the Soviet Union, perhaps the only model that will authentically work. First, he had begun with a genuine respect for their own beliefs, even those diametrically opposed to his own. Unlike the philosophy professor, he had listened with courtesy and compassion before speaking.

Next, by moving to Moscow, Kent had committed himself to incarnational ministry. No groups of evangelicals visiting the Soviet Union for a week or 10 days or a month will bring long-term change to the country. But a sprinkling of dedicated people who share the hardships and the turmoil, people willing to stand in bread lines every day, could perhaps become the salt that savors the whole society.

Finally, Kent pointed to the source of truth latent in the

Russian culture itself. His use of the Russian language and his reference to Dostoevsky communicated far more to that audience than if he had quoted an entire epistle from the New Testament.

WHAT WENT WRONG?

I ARRIVED BACK IN THE U.S. ON THE seventy-fourth anniversary of the Bolshevik takeover, an event that has defined much of the history of this century. Television news reported that, for the first time, no official parades were held in Moscow. Later that week, Boris Yeltsin banned the Communist party from the Russian republic, thereby writing what may be the final chapter of the grand experiment that failed.

What went wrong? Every day the news media report symptoms of a fatally flawed economic system. Curiously, I have not seen one mention in the media of what every Soviet leader insisted to us: The grave crisis in the USSR is not economic or political, but rather moral and spiritual. The failure of Marxism, we were told again and again, is above all a *theological* failure.

In the Templeton Address in 1983, Aleksandr Solzhenitsyn said, "If I were asked today to formulate as concisely as possible the main cause of the ruinous revolution that swallowed up some 60 million of our people, I could not put it more accurately than to repeat: 'Men have forgotten God.' " At the time, the USSR was still a world power, and Solzhenitsyn was widely assailed for his old-fashioned views. But less than a decade later, I heard almost the identical assessment from top leaders of the nation.

Above any other nation, the Soviet Union tried to get along without God. The League of Militant Atheists and later the Knowledge Society organized "Godless shock brigades" to drive out any vestige of belief in God. "Religion will disappear," Marx flatly predicted, its quaint beliefs made obsolete by the New Socialist Man. But religion did not disappear, and no New Socialist Man emerged.

Since returning to the U.S., I have reread an article published in the *Atlantic* in 1989. "Can We Be Good Without God?" asked Glenn Tinder in the cover story, echoing a famous line from Dostoevsky. Tinder's conclusion was no. A society without God will gradually but inevitably tilt toward chaos on the one hand, or tyranny on the other. The USSR has had its fill of tyranny. Now what will keep it from chaos?

In this century, a morality play has been conducted on grand scale, with catastrophic consequences. No one knows how it will end. I tend toward realism, and hope does not come easily for me. I can hardly envision what a restored, much less redeemed, Soviet Union would look like. Only one thing gives me hope. Jesus' parables about the kingdom and the fig tree and the great banquet make one truth explicit: God goes where he is wanted. He does not force himself on an individual or on a nation, whether it be first-century Jews or twentieth-century Americans. And as I reflect on my visit to the USSR, one impression lingers: Never in my life have I been among people with a more ravenous appetite for God. □



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The New York Times

January 23, 1992, Thursday, Late Edition - Final

SECTION: Section A; Page 1; Column 1; National Desk

LENGTH: 1291 words

HEADLINE: THE 1992 CAMPAIGN: Republicans;
President and G.O.P. Take Aim At Abortion on Roe Anniversary

BYLINE: By ANDREW ROSENTHAL, Special to The New York Times

DATELINE: WASHINGTON, Jan. 22

BODY:

Preparing for a campaign in which abortion could become a powerful issue, President Bush today delivered a speech that showed no sign of flexibility in his position, and the Republican Party named a strong anti-abortion advocate as chairman of its platform committee.

One day after the Supreme Court agreed to hear a Pennsylvania case that could propel the abortion issue into the center of the Presidential campaign, Mr. Bush addressed thousands of anti-abortion demonstrators by telephone from the Oval Office and commended efforts to overturn the Supreme Court decision, Roe v. Wade, that made abortion a constitutional right 19 years ago today.

In doing so, he relied on Thomas Jefferson and the Declaration of Independence as a historical justification for what he called "a righteous cause."

Interpreting Jefferson

"The most compelling legacy of this nation is Jefferson's concept that all are created equal," Mr. Bush said. "It doesn't say 'born.' Equal. He says 'created.' From the moment the miracle of life occurs, human beings must cherish that life, must hold it in awe, must preserve, protect and defend it."

At the time Jefferson wrote the document, abortion was well known and legal.

As Mr. Bush spoke, the Republican Party announced that Senator Don Nickles of Oklahoma, a staunch opponent of legalized abortion, would head the committee that will draft the Republican Party platform for its national convention in August.

The choice of Mr. Nickles suggested that Mr. Bush and the Republican leadership were planning, at least for now, to try to head off efforts to change the party's strict anti-abortion plank at the convention.

Narrowing 'Big Tent'

That could narrow the opening of the Republican Party's "big tent," the expression coined by Lee Atwater, the late chairman of the Republican National



The New York Times, January 23, 1992

Committee, and used often by Mr. Bush to assure Republicans who support abortion rights that they have a place in the party. Those Republicans have seen an amendment to the platform as their best chance of moderating the party's position on abortion, as well as a safe way for Mr. Bush to show some compromise on the issue.

The appearance of a tough line on abortion is especially important to Mr. Bush as he faces a conservative challenge in the Feb. 18 New Hampshire primary from Patrick J. Buchanan.

Thousands of anti-abortion marchers and smaller numbers of abortion rights advocates converged on the capital for today's anniversary events. A spokesman for the United States Park Police estimated, in a figure prepared in conjunction with other police agencies, that 70,000 people took part in the demonstrations. There was no official count of the numbers on each side.

Abortion opponents projected a sense of confidence and optimism because of the court's action, and some abortion rights advocates at the rallies today said they needed to work harder, with some expressing fears about the possibility of future legal restrictions on abortions.

While the anti-abortion rally and a smaller abortion rights rally took place several blocks apart at the Capitol Mall, the parade route for the annual anti-abortion "March for Life" was lined at points with hundreds of abortion rights advocates, who at times engaged in noisy and bitter exchanges with the anti-abortion marchers.

The rallies and march dominated today's anniversary events, but some anti-abortion Operation Rescue demonstrators engaged in a second day of blockading one of the city's abortion clinics. About 140 opponents of abortion were arrested today, following Tuesday's protests in which 386 people were arrested outside two clinics.

As the impending Supreme Court ruling on a Pennsylvania law that restricts access to abortion raises the prospect of the abortion issue crystallizing this summer in the midst of an already complicated campaign, opponents and supporters of abortion rights in the Republican Party have begun staking out their positions.

Shaping Abortion Debate

Today's speech could have served as a chance for the President to lay down the ground rules of the debate.

But Mr. Bush, who is uncomfortable dealing with social issues and has had a particularly anguished history with abortion, neither hardened his stand on abortion nor moved toward the increasing number of Republicans who support some legalized abortions.

Indeed, in his comments today, Mr. Bush did not even detail his position on the issue. Instead, he gave the marchers a familiar, carefully worded version of the speech he has offered each year he has been in office, including the politically necessary phrases -- like "life is a precious gift" that begins at the moment of conception -- to indicate that he supported the cause.



The New York Times, January 23, 1992

The President, by telephone, briefly addressed abortion opponents gathered on the muddy mall grounds, and his words brought loud applause when he vowed to continue to oppose Congressional efforts to expand Federal financing for abortion.

Senator Jesse Helms, Republican of North Carolina, told the rally that "the scourge of Roe v. Wade must end," adding, "And it must end because the nation that condones the slaughter of millions of innocent, helpless babies cannot and will not survive."

When the anti-abortion rally ended, the demonstrators marched toward the Capitol in a slow-moving human river that brushed past counterdemonstrators for nearly a block along Constitution Avenue.

Some anti-abortion marchers carried large color photographs of late-term aborted fetuses. One man was dressed as a doctor in red-paint spattered white coat. Many held stop-sign shaped red signs saying, "Stop Abortion."

A few on both sides smiled, but more often they flung angry chants and insults at each other.

Despite today's angry gathering of forces on the mall, Republican strategists said they did not believe that abortion could define the political campaign in the same way as economics has this year, but they said it could still become a problem for Mr. Bush.

"Individual issues like abortion are not cutting for voters in a Presidential campaign," said James Lake, an adviser to the Bush campaign. "But abortion could be a distraction. It is conceivable if the pro-choicers go off and somehow do dramatic things that cause both candidates to pay attention or if something happens on the other side. Then, if they overturn the law, that becomes an event that causes more discussion and causes it to come into focus."

Mr. Bush has carefully tailored his position on abortion since he became Ronald Reagan's running mate and dropped his more flexible position on abortion rights.

According to the White House, Mr. Bush opposes abortions except "when the life of the mother is threatened or there is rape or incest." He supports a constitutional amendment that would reverse the Roe v. Wade ruling as well as an amendment to the Constitution that would outlaw abortion, with those same exceptions.

Mr. Bush opposes use of Federal funds for abortions, with the sole exception of when the life of a mother is threatened, and has vetoed six measures that would have provided such financing.

Mr. Bush has resisted the advice of some aides who have urged him to soften his position on abortion in the face of public opinion polls showing that many Republicans support some degree of legalized abortion. In large measure this is because of one of the last pieces of advice that Mr. Atwater, his trusted political tactician, gave him before he died last year: that flip-flopping on abortion is more damaging than any strongly held position.



The New York Times, January 23, 1992

But it was also partly because of Mr. Bush's desire to maintain the support of Republican conservatives, a courtship that has not completely succeeded.

GRAPHIC: Photos: President Bush as he addressed thousands of anti-abortion demonstrators by telephone from the Oval Office yesterday. (Associated Press) (pg. A1); Abortion-rights supporters loading boxes of coat hangers outside the State Capitol in Hartford yesterday before sending them to the Supreme Court in Washington. The hangers are meant to dramatize fears that restrictions on abortion rights would cause unsafe abortions. (Associated Press); Opponents of abortion rights marching on the Mall in Washington yesterday. Thousands of demonstrators gathered to hear a speech by President Bush commending their efforts to overturn Roe v. Wade, the 1973 Supreme Court decision that legalized abortion. (Angel Franco/The New York Times) (pg. A18)

SUBJECT: ABORTION; ELECTION ISSUES; PRESIDENTIAL ELECTION OF 1992; PRIMARIES; DEMONSTRATIONS AND RIOTS ; DEMONSTRATIONS AND RIOTS

ORGANIZATION: ;REPUBLICAN PARTY

NAME: ROSENTHAL, ANDREW; BUSH, GEORGE (PRES); BUCHANAN, PATRICK J; NICKLES, DON (SEN)

GEOGRAPHIC: NEW HAMPSHIRE

TITLE: ROE V WADE (1973 SUPREME COURT DECISION)



26TH STORY of Level 1 printed in FULL format.

Copyright 1992 The Times Mirror Company
Los Angeles Times

January 23, 1992, Thursday, Home Edition

SECTION: Part A; Page 18; Column 1; National Desk

LENGTH: 636 words

HEADLINE: THOUSANDS OF ABORTION FOES STAGE RALLY;
OBSERVANCE: PRESIDENT BUSH, IN A TELEPHONE HOOKUP, OFFERS SUPPORT TO SOME
70,000 DEMONSTRATORS ON MALL. EVENT MARKS 19TH ANNIVERSARY OF ROE RULING.

BYLINE: By ROBERT L. JACKSON, TIMES STAFF WRITER

DATELINE: WASHINGTON

BODY:

Thousands of anti-abortion demonstrators, and a smaller rival group favoring abortion rights, convened Wednesday on the Mall under chilly gray skies to mark the 19th anniversary of the Supreme Court's Roe vs. Wade ruling, which guaranteed a constitutional right to abortion.

The larger event, sponsored by the National Right to Life Committee, was part picnic and part protest, drawing a placard-waving crowd of young and old from across the country.

"I'm out there with you in spirit," President Bush said over an amplified telephone hookup to a crowd estimated at 70,000 by U.S. Park Police. The demonstrators, cheering Bush's brief remarks, said they were optimistic that the Supreme Court was on the verge of altering its Roe decision.

"Roe is dead, and the pro-abortion forces know it," boasted John L. Taylor, a student at Santa Monica College who flew overnight from Los Angeles to take part in the demonstration with a group called California Collegians for Life.

Some said the upbeat spirit of this year's March for Life was occasioned by a growing conservative majority on the high court and by a decision of the justices, announced Tuesday, to review a strict Pennsylvania law that may lead them to further restrict or overturn their Roe ruling.

Kate Michelman, head of the National Abortion Rights Action League, which helped organize a counterdemonstration of several hundred persons, agreed with the assessment. "Losing this right is no longer distant and inconceivable -- because of President Bush it is immediate and inevitable," Michelman said.

Rep. Vic Fazio (D-West Sacramento), an advocate of abortion rights, said in a speech on the House floor that the Roe decision "has saved lives and virtually eliminated back-alley abortions."

Fazio added that "in spite of overwhelming public support for a woman's right to choose, that right is at risk from a hostile Supreme Court, stacked with anti-choice justices appointed by the Reagan-Bush administrations."



Los Angeles Times, January 23, 1992

The abortion rights league hosted a gala Wednesday night that was attended by Democratic presidential contenders.

Bush, in his remarks to anti-abortion forces on the Mall, said: "I admire your conviction and your dedication to the most helpless members of our community. I want to reaffirm my dedication to the simple recognition that all life is a precious gift."

He added: "We are making progress toward this recognition and I will continue to oppose and fight attempts by Congress to expand federal funding for abortions."

Meanwhile, a militant wing of the anti-abortion movement known as Operation Rescue tried for the second consecutive day to block entrances at two Washington, D.C., abortion clinics. Police arrested 140 persons for crossing police lines, fined them \$50 apiece and released them.

The demonstrators were directed by Randall A. Terry, who led blockades of Wichita, Kan., clinics last summer in violation of a federal court order. A total of 386 protesters were arrested outside Washington clinics on Tuesday.

Those attending the March for Life observance, after hearing speeches on the Mall, marched up Constitution Avenue to the steps of the Supreme Court, carrying placards with such slogans as "Stop Abortion Now" and "The Natural Choice is Life."

Cindy Hatcher, who said she recently moved to the capital from Texas, came with her 17-month-old son, Travis, in a stroller. "I'm hoping that we'll get more action very soon," she said, referring to the court.

Anti-abortion demonstrators also rallied in dozens of other cities Wednesday, including a crowd of 5,000 in Atlanta who heard Roman Catholic Bishop James Lyke declare that the United States has been "torn asunder over a law . . . which makes life cheap." Many of the marches were accompanied by smaller groups of counterdemonstrators.

GRAPHIC: Photo, Mall Rally: Both sides of the abortion issue staged demonstrations in Washington. An estimated 70,000 abortion foes, at left, faced several hundred abortion rights advocates on the Mall to mark the 19th anniversary of the Supreme Court's Roe v. Wade ruling. That ruling guaranteed a constitutional right to abortion. The demonstrations came one day after the justices agreed to review a strict Pennsylvania law that may lead them to further limit or overturn Roe. Meanwhile, 140 people were arrested for trying to block entrances to two Washington abortion clinics. Associated Press

SUBJECT: ABORTION; WOMENS RIGHTS; DEMONSTRATIONS -- WASHINGTON DC; BUSH, GEORGE



21ST STORY of Level 1 printed in FULL format.

Copyright (c) 1992 Chicago Tribune Company;
Chicago Tribune

January 26, 1992, Sunday, FINAL EDITION

SECTION: PERSPECTIVE; Pg. 1; ZONE: C

LENGTH: 1277 words

HEADLINE: Abortion: Lots of noise, but marginal issue

BYLINE: By Charles M. Madigan, a Tribune senior writer

BODY:

Listening to the debate, the politics of abortion sounds on both sides like a gathering of angry hornets, intense, threatening and potentially dangerous for anyone who moves too close to the nest.

This issue is revived at least once a year, when supporters and opponents of abortion gather in big cities across the nation to plead their cases and stage demonstrations on the anniversary of the Supreme Court ruling in 1973 that cleared the way for nationwide legal abortion.

The latest set of protests coincided last week with the Supreme Court's announcement that it would accept for argument and decision a case constructed around Pennsylvania's new and somewhat restrictive abortion law.

Opponents as well as those who support continued access to abortion say this is the case that the court, more conservative now than in 1973, will use to redefine and restrict access to abortion.

Whether that is accurate is open to debate.

What is certain is that the court's timing will push the issue directly into the path of the presidential campaign, particularly if the court rules, as expected, in midsummer.

Picture just two of the many possibilities.

In mid-July, just as the Democrats are preparing to convene in New York City to put the party's rubber stamp on the nominee, the court issues a ruling that allows states to severely limit access to abortion.

Abortion opponents use the convention as a timely political target, shipping busloads of protesters to New York City. Even some cardinals show up to condemn the Democratic Party's longtime support for access to abortion.

The plan to make the convention a tightly controlled coronation of the Democratic candidate collapses. Abortion opponents follow the Democrat everywhere as he sets out to campaign, from the smallest media markets to big-city fundraisers.

A month later, the Republicans convene in Houston and immediately are besieged by thousands of abortion supporters. President Bush and his conservatives stick to their position opposing almost all abortions, but



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there is a bloody battle over the party platform as moderate Republicans and abortion backers battle for a "pro-choice" plank.

As the president heads out on the road, abortion activists push not only their own agenda, but use the opportunity to revive the whole debate surrounding Clarence Thomas' appointment to the Supreme Court.

There are other possibilities too.

One particularly "inside-beltway-Washington" plan advanced by abortion backers would have the court rule, then Congress pass a law mandating access to abortion, which, of course, Bush then would veto, say, in October.

Somehow, this legislative dance would send a strong message to the public, which would respond by rising up to cast votes for abortion supporters.

Will all this produce anything more than noise or discomfort?

No one knows, because abortion never has played much of a role in presidential campaign politics. As passionate and powerful as the issue seems from a distance, it is no match for economics or foreign policy, among other subjects, that play into voters' presidential decisions.

There are a lot of numbers to read in an awful lot of polls that have been taken over the past few years.

As befits any argument of such deep passion, there are enough data collected to advance just about any point. In the most general of conclusions, the supporters of abortion appear to have the advantage.

Read beyond the headline, though, and this apparent big group breaks down into much smaller groups that have a lot of conditions on their support.

Ask them whether the parents should be notified if a minor daughter seeks an abortion and some shading enters the picture. Ask whether there should be a cooling-off period of a day or so and there is more shading still. Rape cases? Incest cases? They all add elements that complicate the formulas.

Only at the extremes of the issues are the numbers very clear. The Gallup organization reported in May 1990 that 31 percent said abortion should be legal in any circumstance, a sharp increase from 24 percent in 1988.

At the same time, those who said it should be illegal under any circumstance declined to 12 percent in 1990 from 17 percent in 1988. Most people filled in the middle, saying they would favor abortion only in certain circumstances.

There is an element of preaching to the converted on both sides, too, a feeling underscored by the fact that it is always the same organizations, and generally the same casts of characters, that appear for rallies.

In that context, whatever Democrat ultimately becomes the candidate, he will know that his party's position on abortion already has support in the electorate. If he sounds mushy about it, that is because the numbers are mushy about it too.



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It was no coincidence that five Democratic candidates ended up at a "pro-choice" banquet during last week's day of protests. This is a Democratic issue, something the party puts into its platform and backs with campaign trail rhetoric if necessary.

The situation is a little different for President Bush.

There is already a split among Republican women on abortion. The Bush campaign's decision to name Sen. Don Nickles of Oklahoma, an abortion foe, as chairman of the party's platform committee won't do anything to bridge that gap.

But liberal Republicans and Rockefeller types haven't had much of a say within the party since 1980 anyway, so the leaders apparently are willing to live with the problem.

There are some numbers in the politics of abortion that play for Bush, too.

It was clear in the president's telephone address to the abortion opponents that he has not softened his position on the issue. That may help win some peace with the party's right wing, where Pat Buchanan's conservative candidacy has set off some intriguing churning and bubbling.

Bush's position on abortion also keeps him well-connected to one of former President Ronald Reagan's most dependable constituencies, the Christian Right. This is an important group, particularly in the South, that would not tolerate any change in position on the issue.

The president faces a problem, however, with abortion as a tangential issue. If the economy continues its slump and Bush's ratings continue to slide, his opposition to abortion might become part of a collection of other social policy issues on which he is losing support.

People rarely think of coalition-building in negative terms, but it is not impossible to see a whole spectrum of opposition groups lining up - teachers who are angry that Bush did not become the "education president" he promised he would, environmentalists who are angry that he did not become the "environmental president," and so on.

In that situation, abortion supporters within the Republican Party, angry because they have been sealed out of the process, might not vote at all in November. More important, the Republicans might lose support among the young independents who are crucial to their presidential effort, or see some of those votes shift to the Democratic column.

There have been only two recent elections in which abortion played a role, both gubernatorial and both on the East Coast. But in those cases - New Jersey and Virginia - abortion was important because of the way it played along with a whole package of other issues.

That may be its role in the presidential election, too. If the race is very close, those voters pulled to the polls by their social concern, on either side of the issue, could be important. But more likely it will be only one element in the formula voters use to make their election-day decision.



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GRAPHIC: PHOTO: Demonstrators on both sides of the abortion issue pass one another in Washington on Wednesday, the 19th anniversary of the Supreme Court's Roe vs. Wade decision, which defined abortion as a constitutionally protected right. Reuters photo.

Illustration by Barbara Cummings/L.A. Times Syndicate.

TERMS: ABORTION; ISSUE; ANALYSIS; PROFILE



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The Washington Times

January 23, 1992, Thursday, Final Edition

SECTION: Part Pg. A6

LENGTH: 590 words

HEADLINE: Bush addresses pro-lifers over phone hookup

BYLINE: Major Garrett; THE WASHINGTON TIMES

BODY:

President Bush yesterday hailed the pro-life movement as an extension of Thomas Jefferson's vision of a nation where everyone is entitled to life, liberty and the pursuit of happiness.

"The most compelling legacy of this nation is Jefferson's concept that all are created equal," said Mr. Bush, whose telephone call was amplified through loudspeakers and broadcast to some 70,000 demonstrators in Washington for the 19th annual March for Life on the Mall.

"It doesn't say 'born,' " Mr. Bush said. "Equal. He says 'created.' From the moment the miracle of life occurs, human beings must cherish that life, must hold it in awe, must preserve, protect and defend it."

Some 1,000 pro-choice advocates staged a counter-demonstration as pro-life forces marched to the Supreme Court. Both sides heckled each other, but no clashes were reported.

Mr. Bush's emphatic endorsement of the pro-life position put him on a collision course with his five Democratic challengers for the White House. All support the Supreme Court's 1973 Roe vs. Wade decision legalizing abortion.

But the president was in step with Pat Buchanan, the staunchly pro-life GOP challenger who is trying to chip away at Mr. Bush's conservative base.

If the president wins his party's nomination, as is expected, he may have to settle a dispute at this summer's Republican national convention between pro-life and pro-choice forces. The party platform calls for a constitutional amendment banning abortion, which pro-choice Republicans are trying to do away with.

Sen. Don Nickles of Oklahoma, chairman of the Republican Policy Committee and a pro-life advocate, was named chairman of the platform committee yesterday. He told the Associated Press the preamble to the platform could be redrafted to show the party is divided on the abortion issue.

Yesterday was the 19th anniversary of the 7-2 Roe ruling, in which the high court found a fundamental right to abortion based on privacy.

The five major Democratic presidential contenders attended a pro-choice gala yesterday evening sponsored by the National Abortion Rights Action League (NARAL). The pro-choice lobby announced plans to broadcast a series of



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advertisements next week on CNN.

Unlike previous presidential elections, the abortion issue could be pivotal this year.

The high court will rule this summer on a Pennsylvania law that imposes a 24-hour waiting period and requires that a married woman obtain consent from her husband before having an abortion. It also requires parental consent for teen-age girls.

The court could use the law as the vehicle to strike down the Roe vs. Wade decision or continue its pattern of incrementally shrinking its legal scope.

Either way, pro-choice forces and women active in Democratic Party strategy believe the issue could turn some women voters against Mr. Bush and the GOP.

"I think it will definitely become a major campaign issue," said Jean Dugan, coordinator of the Democratic Task Force of the National Women's Political Caucus. "I do think it will definitely make people a lot more concerned about [Mr. Bush's] position on choice."

But Harriett Woods, president of the National Women's Political Caucus, said abortion would only wound Mr. Bush significantly if women viewed his pro-life stance in the larger context of his record on women's issues.

"Women this year are as focused on economic survival as men are," she said.

GRAPHIC: Photo, A pro-life demonstrator is hauled away by police yesterday from outside a women's medical clinic in Southeast., By Glen Stubbe/The Washington Times

THE WHITE HOUSE

Office of the Press Secretary
(Chicago, Illinois)

For Immediate Release

March 3, 1992

REMARKS BY THE PRESIDENT
TO THE 50TH ANNUAL CONVENTION OF THE
NATIONAL ASSOCIATION OF EVANGELICALS

The Hyatt Regency O'Hare Hotel
Chicago, Illinois

11:57 A.M. CST

THE PRESIDENT: Thank you for that welcome. And to Dr. Johnson, Dr. Billy Melvin, Don Argue, Dave Rambo, Bob Dugan, my sincere thanks, not just to you all, to everyone up here, but to all of you for that very warm welcome.

And I'd like to open, if I may, on a personal note -- to thank you for the help that you've given me over the years. And I'm not really referring to the fine work that your team in Washington has been doing, although they've been of great help to our administration advancing the values we share. Nor am I thinking only of the wonderful work you do in world relief and in helping people around this world, which is superb work. But my thanks are really more personal than that, and Barbara and I particularly want to thank you for your prayers.

As I said many times before, prayer always has been important in our lives, and without it, I really am convinced, more and more convinced, that no man -- or no woman, eventually -- who has the privilege of serving in the presidency could carry out their duties without prayer. I think of Lincoln's famous remark: "I've been driven many times to my knees by the overwhelming conviction that I had nowhere else to go."

The intercessory prayers that so many Americans make on behalf of the President of the United States -- in this instance, on behalf of me, and also of my family -- they inspire us and they give us strength. And I just wanted you to know that -- and Barbara and I are very, very grateful to you.

I am delighted to have this opportunity to speak to this most prestigious meeting, to speak with you today on the occasion of your 50th anniversary. Your theme -- "Forward in Faith" -- and that says as much about your movement, much about what evangelicals have brought to America over its lifetime. Evangelicals point our country toward the future, and with the diligence and hard work and confidence that only a firm faith can provide. In so many crucial ways, your concerns are the concerns of your countrymen.

We agree on the big issues that shape the world, and on the values -- on the values so close to home. I'm talking about jobs, obviously; about family; about world peace, for ourselves, and I guess even more important, for our kids, for the generations coming along.

And we agree that we must speak out against racial bigotry and against anti-Semitism. And as I stressed in my State of the Union address, it's especially critical in these days of economic difficulty to point out that racial bigotry and anti-Semitism simply have no place in America. (Applause.)

MORE

You want, as all Americans do, safe streets for your children. You want schools where your children can receive the finest possible education, to prepare them for a life of industry and good citizenship and faith in God. And I believe that means that you are entitled to choose your children's schools. (Applause.)

You want a government that understands the limited role that it must play in a nation of free men and women; a government that promotes economic growth and opportunity; a government that spends your tax money for the common good, and for the common good alone.

And you want for yourselves and your country that most precious of gifts -- peace on Earth. You understand that peace comes not from vacillation and weakness, but from clarity of purpose and from strength. The last time a President came before you, I note that it is almost eight years to the day, our country was nearing the climax of a titanic struggle, the Cold War.

President Reagan spoke to you then of what America must do to win this hard and bitter peace. Like you, President Reagan and I understood that the Cold War wasn't simply some mundane competition between rival world powers. It was a struggle for the mind of man.

On one side was a system dedicated to denying the life of the spirit and celebrating the omnipotence of the state. On the other was a system founded on a profound truth -- that our Creator has endowed his children with inalienable rights that no government can deny. (Applause.)

And now, eight years later, we can say confidently, Americans won the Cold War. We won it by standing for what's right. Tonight our children and grandchildren -- and I take great joy in this -- tonight our children and our grandchildren will go to their beds untroubled by the fears of nuclear holocaust that haunted two generations of Americans. In our prayers we asked for God's help. I know our family did, and I expect all of you did. We asked for God's help. And now in this shining outcome, in this magnificent triumph of good over evil, we should thank God. We should give thanks. (Applause.)

By the way, I notice from your Washington newsletter that recently even Time Magazine called the old Soviet Union an evil empire. Now they tell us. (Laughter.) I think you will recall only a few years ago when -- many of you know this -- about the time when Bill Graham went to the Soviet Union. And he came back and told a lot of people, told us of the people's hunger for religion. And some did not believe him then. Nobody here doubted that. But some across our country simply could not believe that. But now, no one doubts him. I know evangelicals understood this all along.

Our victory in the Cold War came from the kind of work performed by people here in this room. Many of you -- many of you bravely brought Bibles behind the Iron Curtain, sharing the word of God with people who longed for it. And through your World Relief Corporation and other enterprises, you helped resettle thousands who were fleeing oppression. Many evangelicals risked their lives to bring theological training where such training was forbidden.

And now in the free countries of the former communist bloc your work continues, to ensure that the vacuum left by communism's demise is filled by faith. You and I both know there is more to do in the cause of religious freedom, and you have my full support in that effort. (Applause.) Rest assured: Our country -- indeed, the world -- will be forever grateful for what you have done.

Americans are the most religious people on Earth. And we have always instinctively sensed that God's purpose was bound up with the cause of liberty. The Founders understood this. As Jefferson put it: "Can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that these liberties are the gift of God?"

That conviction is enshrined in our Declaration of Independence and in our Constitution. And it's no accident that in drafting our Bill of Rights, the Founders dedicated the first portion of our First Amendment to religious liberty. We rightly emphasize the opening clause of that amendment, which forbids government from establishing religion. In fact, I believe the establishment clause has been a great boon to our country's religious life. One reason religion flourishes in America is that worship can never be controlled by the state.

But in recent times we have too often ignored the clause that follows, which forbids government from prohibiting the free exercise of religion. (Applause.) This myopia has in some places resulted in an aggressive campaign against religious belief itself. Some people seem to believe that freedom of religion requires government to keep our lives free from religion. Well, I believe they're just plain wrong. (Applause.)

Our government was founded on faith. Government must never promote a religion -- of course; but it is duty-bound to promote religious liberty. And it must never put the believer at a disadvantage because of his belief. (Applause.) That is the challenge that our administration has undertaken. To be succinct -- it is my conviction that children have a right to voluntary prayer in the public schools. (Applause.)

And we must hold the line on state intervention in other areas as well. Two years ago, for example, we were in a tough fight on Capitol Hill over child care legislation. But with the invaluable help of your group and of other pro-family organizations, we kept choice of child care out of the hands of the government bureaucrats and kept it where it belongs -- in the hands of the parents. (Applause.)

And you remember the fight, but we were determined to help families get the kind of child care they want, and that included church-based care. And that's the way the law is now, and that's the way it should be. (Applause.)

And we will continue to fight for the parents' right to choose their children's schools. School choice is at the heart of America 2000, our strategy to literally revolutionize American education. All parents -- rich or poor -- must have the right to choose the kind of education their children will receive. And as I've said many times, that must include religious-based schools. (Applause.)

For many years Americans saw another disturbing trend. Judges, legislating from the bench, steadily expanded the power of government over the lives of ordinary Americans. Today, I am happy to report to you that that trend is over. Over the past three years I have appointed more than 160 judges who understand the limits of government and the rights of parents; judges who punish criminals, not honest cops out trying to do their jobs. And I am very proud of the two fine men who have taken their place on the Supreme Court since I've been President -- Justice David Souter and Justice Clarence Thomas. (Applause.)

We must do everything in our power to preserve the institution that nurtures faith, the family. And I am firmly convinced that our greatest problems today -- from drugs and welfare

MORE

dependency to crime and moral breakdown -- spring from the deterioration of the American family. (Applause.)

And too often overweening government has aided the tragedy. Recently I announced a new commission to isolate the causes of the family's decline. And I did that after meeting with Democratic mayors and Republican mayors from the National League of Cities -- some from big cities, some from small -- all saying what I've just said. The fundamental problem is the decline of the family when you look at these urban problems. I think you'll agree that I found the right man to lead the commission: your Layman of the Year last year, Governor John Ashcroft of the state of Missouri. (Applause.) John knows the importance that we place on strengthening -- on strengthening the families. Families must come first in America.

We must always guard against laws that weaken the family, weaken traditional values. And at the same time, we can take positive steps to strengthen them. Here's an example that will begin to address the real costs of child-rearing: I have asked Congress to increase the child tax exemption by \$500 per child, and I want the Congress to do it now.

We're also waging war against the forces that would tear the family apart. In 1990 alone, our agents from the FBI and Customs and Postal Inspection Service won 245 convictions against the smut merchants who deal in child pornography. These creatures have been put on notice: There is no place in America for this horrifying exploitation of children. (Applause.)

Faith, family -- these are the values that sustain the greatest nation on Earth. And to these values we must add the infinitely precious value of life itself. Let me be clear: I support the right to life. (Applause.)

Six times the Congress has sent me legislation permitting federal funding of abortion, and six times I've told them no and vetoed these bills. (Applause.) Now we've got another fight. The Democratic Congress has opened up yet another front in this battle. Tomorrow, they will begin hearings on new legislation, and they call it the "freedom of choice act." And it would impose on all 50 states an unprecedented regime of abortion on demand going well beyond even Roe versus Wade. It would block many state laws requiring that parents be told about abortions being performed on their young daughters -- even though the Supreme Court has upheld such laws five times. It would override state laws restricting sex-selection abortions. And it would severely limit the state's ability to impose meaningful restrictions on abortions performed in the eighth or even the ninth month of pregnancy. This is not right. And it will not become law as long as I am President of the United States of America. (Applause.)

Lincoln once said, "My concern is not whether God is on our side, but whether we are on God's side." (Applause.) As President I have often spoken of service -- not simply public service, but personal service, one human being coming to the aid of another. And I'm always reminded of a phrase from the Book of Common Prayer: "Oh, God ... whose service is freedom." We must be sustained by the confidence that in serving others -- in promoting the values of faith and family and life, we serve Him as well. It is this confidence that will enable us to move our country forward in faith, and -- remember -- one nation under God.

Thank you, and may God bless you and your wonderful work. And thank you for having me with you. (Applause.)

END

12:18 P.M. CST

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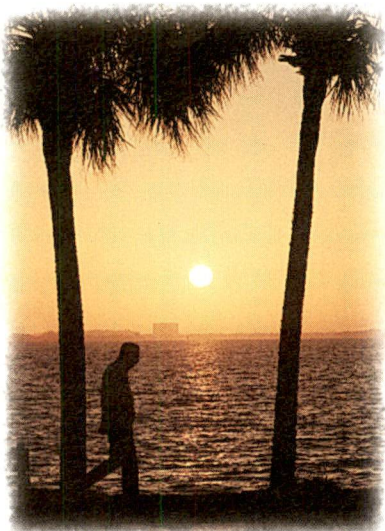
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NAE

RICH HERITAGE, BRIGHT FUTURE

Jay Kesler reflects on the impact NAE has had on his ministry, and projects what NAE can mean to the church in the future.

Now—more than ever before—we need the voice of NAE to bring definition and clarity.

Those of us who attended the October 1991 semiannual NAE Board of Administration meeting were treated to an unusually insightful, entertaining and wise luncheon address by Dr. John Huffman, Sr. He shared remembrances of the beginnings of the National Association of Evangelicals which had been previously only part of its oral history. As the only living "eyewitness" of these events, he put many things into perspective. The personalities of J. Elwin Wright, Harold J. Ockenga, Carl McIntire and others came alive in vivid, yet careful and charitable, words. I will never forget that luncheon and its contribution to my sense of who I am and to whom I owe a debt of gratitude for having laid the foundations of the NAE movement.

I came on the scene 35 years ago as a convert to Christ out of the same energy for evangelism that spawned NAE. Having been led to Christ by a fellow student in a Youth for Christ Bible club, I was immediately immersed into the stream of NAE. I was unaware of the existence of the evangelical gospel, lacking a church background. Although my mother was a consistent and dedicated Christian, I was among those who appear in surveys as "unchurched youth." Suddenly I was among Christians from many diverse backgrounds and denominations reaching out with a unified voice to lost youth. Upon reflection, I have come to realize that my entire life—conversion, Christian nurture, education and life's work—have been circumscribed by this central uniting around NAE's banner.

Thousands of Christians of my generation have benefited from the vision, tolerance and courage of countless leaders who insisted on calling an end to the bickering and fragmentation that had unfortunately characterized fundamentalism in the earlier decades. This more inclusive and externally focused effort has provided the climate which we now take for granted. In hundreds of Christian gatherings I have said, "I enjoy being involved in events where we unite around the 98 percent of things Christians agree on, rather than the two percent on which we disagree." Most of us can remember such compelling arguments as Robert O. Fierman's "Cooperative Evangelism," and the breath of fresh air the new spirit of unity provided

back then. Evangelicals rallied around the ministry of Billy Graham and pled and prayed with his detractors to see the bigger picture.

Searching to clarify my witness, on countless airplanes I have identified my beliefs with Billy Graham and the doctrinal statement of NAE. Though I did not know it at the time of my conversion, the thing that so attracted me was the centrality of Jesus Christ and the willingness of people from various denominational backgrounds to put important distinctives aside for the greater cause of reaching the world with the good news of the gospel. This unity seemed consistent with what I knew of Jesus Christ. The divisiveness seemed discordant.

George Marsden has observed that evangelicals typically emphasize 1) the reformation doctrine of the final authority of Scripture; 2) the real, historical character of God's saving work recorded in Scripture; 3) eternal salvation through personal trust in Christ; 4) the importance of evangelism and missions; and 5) the importance of a spiritually transformed life ("Evangelism and Modern America" by George Marsden).

These anchor points, though filled with subtleties and potential pitfalls for theologians, have provided the central ground and rallying point for evangelicals worldwide. While others have sought ecumenicity as a primary goal, evangelicals have experienced the reality of practical Christian broadcasting and social concern. On the backstroke, we experienced brotherhood, loyalty and shared accomplishment to a degree that seemed impossible 50 years ago.

Every time I attend a convention, commission or committee of NAE, I go away reminded that "these are my people." Though we represent a broad range of denominations, we share what the Apostle Paul called "like precious faith." Although we have differences of both belief and approach, we are family. Like all strong families, we are secure enough to claim one another in public and work out our differences through honest confrontation.

In a relatively small denomination, it is strengthening to be a part of a larger whole. The irenic spirit modeled in NAE has also enabled me to live civilly in the larger community of world

Christianity. Having traveled widely in the 80-plus member nations of Youth for Christ, my life experience would make it safe to say that there are evangelicals in all Protestant, Orthodox, and Catholic communions. Many are not members of NAE and some have scarcely heard of us, but as contact and interaction take place we see an ever-widening circle of shared faith developing worldwide. As closed countries open, i.e. China and Eastern Europe, we find an evangelical church made robust by the presence of the Holy Spirit and muscled by the daily tensions and conflicts of life in a hostile environment. As national, racial and ethnic boundaries become increasingly blurred and complex, the centrality of Jesus Christ and the authority of Scripture becomes ever more the basis for understanding and shared experience.

Though the media has blurred the definition of the word "evangelical," and some seek an alternative name in order to distance themselves from excesses, dishonesty, and embarrassment, it becomes evident that now—more than ever before—we need the voice of NAE to bring definition and clarity.

In the decades ahead it will be even more important for evangelicals to have a concerted voice in NAE, reminding the larger culture that after all the counterfeits have been exposed, there is a genuine article that makes the detection of hypocrisy possible. Although there are obviously flawed people attempting to proclaim the gospel (and as in the New Testament, sometimes for personal gain), the abandonment of the Christian ideal is a poor bargain if the alternative is the current mood of relativism and ever-increasing emphasis on self at the expense of others.

Discerning persons know that evangelicals, like other subgroups in society, vary according to talent, integrity, dedication and every other measurement. Increasingly, identification with NAE assures a watching world that the majority of those using the name are accountable and self-regulatory. The attempt to tar everyone with the Elmer Gantry brush is unfair, even though we must agree, with humility and deep sorrow, that dishonesty, greed, deception and theological shallowness have been magnified to the point of scandal by the power of television. But hypocrisies are always an embarrassment whenever they occur.

When doctors fail, we do not close the hospitals and cease the practice of medicine. When lawyers, politicians, stockbrokers, or labor leaders betray their trust, we do not shut down our institutions. We learn, we correct, we persevere, and by the grace of God, we improve. Though most of the blatant excess has not been associated with NAE,

we have certainly experienced the shock waves. We dare not allow ourselves to be immobilized or intimidated by critics whose understanding of the makeup of the evangelical movement has been molded by the media.

On the positive side, it is important in a pluralistic democracy that the views of evangelicals be presented in a unified and refined form, lest the minutia of our differences dilute the strength of our mutual commitment to the authority of the Scriptures and the centrality of Jesus Christ.

We see nothing on the horizon to indicate that the moral morass currently crippling business and the American workplace will get better, or that violent crime will diminish without true revival. In short, the need for the evangelical gospel will not lessen with technological advance and hard-won victories on the political and social level. As in the case of the New Testament church, the gospel will need to be proclaimed to the accompaniment of practical works of charity. The biblical mandate to be salt, light, and when necessary, sheep among wolves, will still be the strategy of the Christian minority.

It is impossible in this short space to even begin the task of laying out an evangelical strategy in specific terms. In fact, the very genius of NAE is that in a thousand places, God ignites the imagination of individuals and churches to the agenda of a needy world. Then, through shared insight and refinement of effort, we together form the agenda and mobilization begins on multiple fronts.

The beginnings as described by John Huffman, Sr., in his luncheon address were modest, provincial and almost without visibility or resource. Now we have so very much and, of course, "to whom much is given, much is required."

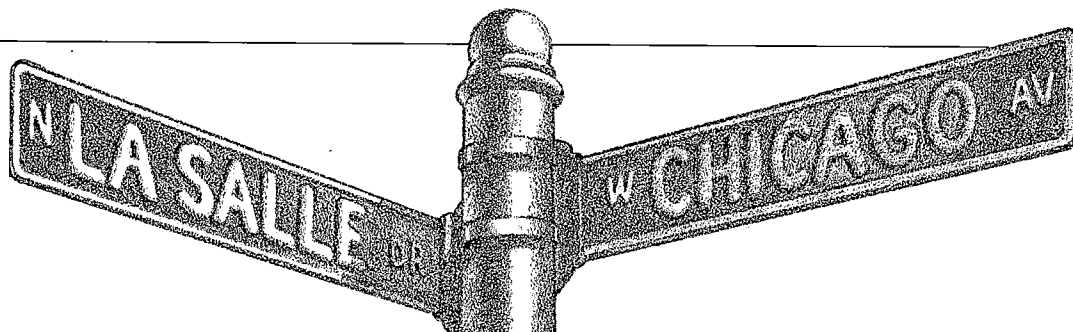
I, for one, am grateful to have been a recipient of the benefits of NAE as envisioned by its founding leadership. Now I look with fellow evangelicals in NAE to the challenges of the future with the confidence that "He will never leave us nor forsake us," . . . "Greater is He that is in us, than he who is in the world," but even more . . . "I see a new heaven and a new earth." This is not some new triumphalism, this is the promise of God to those who will represent Him with fidelity in this present world. It is only those who do not believe that He created this present world who doubt He can bring about the new. We unite with all Christians who believe in His Word and look into the future unafraid. —**Jay Kesler is president, Taylor University, Upland, Ind., and member, NAE Board of Administration.**

A GLANCE AT AVAILABLE RESOURCES

We have resources today at the leadership level not envisioned half a century ago. Our efforts are enlightened by insightful and serious social, theological, political and prophetic scholars and thinkers out of evangelical ranks who are calling us to the opportunities of the future. My own reading has been challenged by fellow evangelicals in every area of human concern. To name only a representative few: In the area of society and the gospel; Carl F. Henry, "Twilight of a Great Civilization;" Os Guinness, "The Gravedigger's File;" Richard V. Pierard and Robert D. Linder, "Civil Religion and the Presidency;" Harold O.J. Brown, "The Reconstruction of the Republic;" Charles Colson, "Against the Night;" Richard John Neuhaus, "Edited Essays by Paul Johnson;" Everett Carl Ladd and George Marsden, "Unsecular America;" David McKenna, "Mega Truth, The Church in the Age of Information;" Lesslie Newbigin, "The Gospel in a Pluralist Society;" and the penetrating secular bestseller, "Habits of the Heart," by Robert Bellah, which may be the most insightful book of this generation for the church. Stuart Briscoe, Chuck Swindoll, Bill Hybels and Leith Anderson have written in a penetrating manner on the nature of the congregation in the future.

In ethics and social concern, J. Kerby Anderson, "Living Ethically in the '90s;" Lewis B. Smedes, "Mere Morality;" Ronald J. Sider, "Rich Christians in an Age of Hunger;" John Perkins, "With Justice for All;" Chuck Colson and Jack Eckherd, "Why America Doesn't Work;" and Herbert Schlossberg, "Idols for Destruction;" provide ample grist for the mill.

The tyranny of space limits my list. However, I must mention that God has given to us other voices as diverse as Martin Marty, William Bentley, Kenneth Kantzer, J.I. Packer, George Marsden, Nicklaus Waltersdorf, John Stott, Thomas Oden, Anthony Campolo, Tom Skinner, William Pannell, David Howard, and Eta Linnemann as prophets and teachers to stir both mind and heart. —*Jay Kesler*



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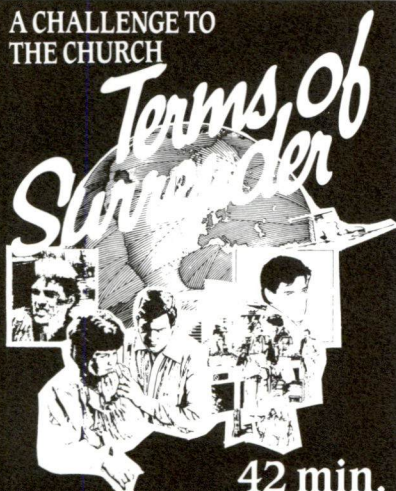
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Buffalo, NY 14240

Phone 716-688-5048

CONGRATULATIONS

NATIONAL ASSOCIATION OF EVANGELICALS



For half a century, you, the members of the National Association of Evangelicals, have been a unifying force for evangelical Christians across the country. You have helped us "stand fast, in one spirit, with one mind, cooperating to-

gether for the faith of the Gospel." PHILIPPIANS 1:27b

Scripture Press and Victor Books join with others in offering our congratulations and wishing you another 50 years of successful ministry.

VICTOR
BOOKS

SP Scripture Press

When You Think Of Outreach Think of Us

Christianity and Modern Thought

"Building Bridges to the Unchurched"

Distinctive Features of Our Program:

- Targets *most responsive* families in your area.
- Relationship with unchurched is premised upon *their permission*.
- *Non-threatening* congregational involvement.
- *Natural assimilation* of new church attenders.
- No significant strain put on *current* budget.
- *New exposure* in community for your church.

Pastor, see our full-page ad in *Leadership* (Fall '91, p. 47), or send \$3 for our informational packet. **Christianity and Modern Thought**, P.O. Box 290755, Temple Terrace, FL 33687 Telephone (813) 989-1173 Kenneth C. Newberger, President.

MASTERING

MINISTRY

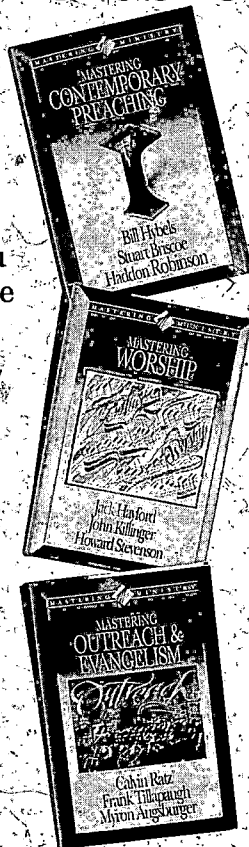


Who Ministers to the Minister?

Have you ever noticed that the ministry questions you pose today are very different from those you asked while in seminary? Actually *doing* ministry has a way of sharpening focus. So wouldn't it be great if once again you had the privilege of asking the experts the "right" questions?

At the 1992 Mastering Ministry/Pastors' Enrichment Congress, you can.

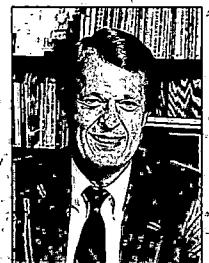
The congress, co-sponsored by Multnomah School of the Bible and *Christianity Today, Inc.*, is specifically designed to help pastors and other church workers sharpen their ministry skills—while at the same time supplying them with the unique oasis of rest and renewal for which the congress is known.



Once again we expect more than 90 percent of congress participants to attend with their spouses, drawn by the gracious amenities and retreat atmosphere provided by the splendid Red Lion Inn on the Columbia River. This year's congress boasts its largest-ever slate of featured speakers. We've scheduled special sessions of dialogue between congress participants and speakers about how to move further down the road toward mastering ministry.

Who ministers to the minister? We do. And we're anxious to get started.

Dates - April 27-May 1, 1992
Location - Portland, Oregon
For registration information write or call:
Multnomah School of the Bible
8435 NE Glisan
Portland, OR 97220
(503) 253-5900



Joe Aldrich



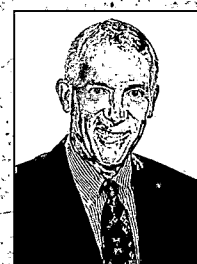
Paul Cedar



Bruce Wilkinson



Les Hughey



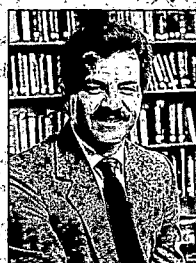
Jay Carty



Ed Silvano



Gary McIntosh



Bob Cryder



John VanDiest

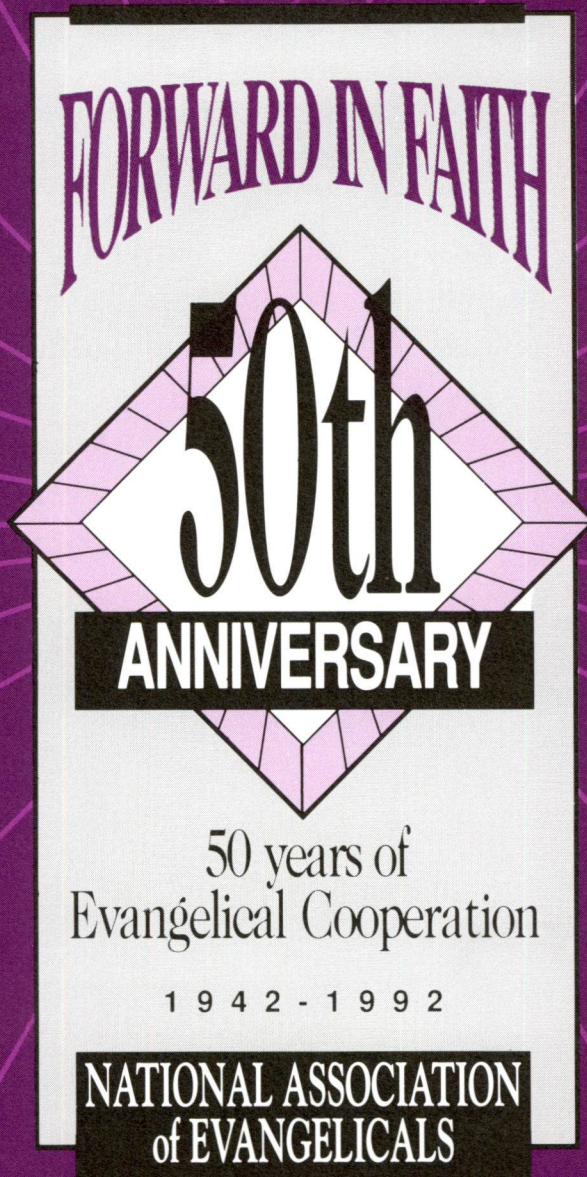


John Weeks



Leilani Watt

CONVENTION PROGRAM



*"... press on toward
the goal..."*

MARCH 3—5, 1992

Chicago

National Association of Evangelicals 50th Annual Convention

W

hen those 150 men and women first met in St. Louis in 1942, probably few of them foresaw the growth of their vision that spawned the National Association of Evangelicals. Throughout the ensuing 50 years, evangelicals have learned to work closely together in evangelism, missions, education, social concerns, ethnic outreach and much more. Although a great deal has been accomplished in our first 50 years, there is still much more to be done in the decades ahead. At this year's conference we will build on the solid spiritual foundation of the past and also seek to advance the kingdom as God leads. Thank you for joining us as we celebrate NAE's 50th Anniversary and for helping us move vigorously "Forward in Faith."

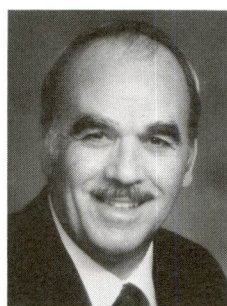
FORWARD IN FAITH

50th

ANNIVERSARY

50 years of
Evangelical Cooperation

1942 - 1992

NATIONAL ASSOCIATION
of EVANGELICALS


Billy A. Melvin
NAE Executive Director



B. Edgar Johnson
President National
Association of
Evangelicals



Donald Duff
NAE Convention
Program Coordinator

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NOTE: The material presented in plenary, workshop or luncheon sessions represents the view of the speaker only and may or may not represent a position of NAE.

GENERAL INFORMATION

BOARD DINNER On Monday evening, the NAE Board of Administration and staff gather for the annual fellowship dinner. This year's highlights will include brief greetings from living past presidents and former executive directors of NAE. Music will be presented by **First Love** from Ft. Wayne, Ind., and there will be the recognition of special accomplishments and/or milestones within the NAE family.

CONCERT OF PRAYER One of the innovations of the 50th Anniversary Convention is the "Concert of Prayer" that will initiate the day's activities on both Wednesday and Thursday. **David Bryant**, president, Concerts of Prayer International, will lead the convention-goers in his unique style of praise and intercession each morning.

LEADERSHIP SESSION Wednesday morning, **Dennis Kinlaw**, chancellor of Asbury College, will review the major theological issues of the past half-century and then consider the current primary theological concerns that will continue throughout the remainder of this century.

OPEN FORUM **Bill Hybels**, pastor of Willow Creek Community Church, South Barrington, Ill., will address the convention Thursday morning on effective ways to communicate the gospel in the decade of the '90s. With his church reaching an attendance of some 14,000, it is obvious that Hybels will be speaking from personal experience.

PUBLIC EVENING SESSIONS The 50th Anniversary Convention will be properly launched with the address of **Jay Kesler**, president, Taylor University and longtime BOA member and friend of NAE. Music for the evening will be presented by **The Chicago Staff Band of The Salvation Army**. During Tuesday evening's session, all NAE member denominations will be recognized. Another highlight: the 1992 Laypersons of the Year Award will be presented to **Bill and Gloria Gaither**.

Wednesday evening features **Joel Gregory**, prominent Southern Baptist preacher from Dallas, Texas; the **Huntington College Concert Choir**, Huntington, Ind. (an NAE member school); and the presentation of the James DeForest Murch Award.

50TH ANNIVERSARY BANQUET The fitting climax to the 50th Anniversary Convention will occur Thursday evening when NAE members and friends will be challenged by **Peter Kuzmic**, "Mr. Evangelical of Eastern Europe." This sought-after speaker is chairman of the World Evangelical Fellowship (WEF) Theological Commission. **Steve Green**, popular contemporary Christian vocalist, will stir the souls of the packed banquet hall. The prestigious J. Elwin Wright Award will also be presented.

CONVENTION MUSIC Continuing the tradition of outstanding music during its 50 years of history, participatory music and enjoyable listening will both be part of the 50th Anniversary worship sessions. The convention song leader will be **Glenn Flint**, associate pastor, Emmanuel

Community United Brethren In Christ Church, Ft. Wayne, Ind., and lead singer for **First Love**.

Tuesday evening, **The Chicago Staff Band of The Salvation Army** under the direction of William Himes will minister. Wednesday evening, the **Huntington College Concert Choir**, Huntington, Ind., will perform under the direction of Keith Brautigam. NAE is privileged to have **Steve Green**, popular contemporary Christian vocalist, at the 50th Anniversary Banquet.

WORKSHOPS AND LUNCHEONS Thirty workshops and a dozen luncheons are scheduled by NAE's subsidiary, affiliates and commissions to reflect NAE's rich heritage and discover new means of moving FORWARD IN FAITH. During the past year, men and women have been carefully selected to be present at each function. These are persons who can not only proclaim, inspire and motivate, but who also have the ability to show effective methods for moving FORWARD and dramatically demonstrating their personal FAITH.

HISPANIC COMMISSION The rapidly growing Hispanic population of the United States is estimated to be more than 22-24 million now and projected to be 30 million by the year 2000. NAE is striving to reach out to a significant segment of leadership within the mushrooming Hispanic community and other ethnic groups by offering viable programs and meaningful evangelical relationships to those whose first language is other than English.

LAYPERSONS OF THE YEAR This important award has long been presented to individuals (or couples) who have steadfastly displayed Christian character, dedicated service to Christ and outstanding leadership within the evangelical community. The 1992 Laypersons of the Year meet all the above criteria besides sharing their immense musical talents for many years. NAE proudly presents this year's award to **Bill and Gloria Gaither**.



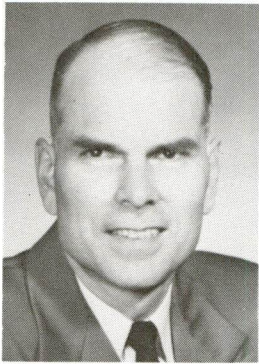
Linda Daniels
Resource Center
Manager

CHICAGO '92 RESOURCE CENTER Ample time has been allotted in the busy convention schedule for everyone to carefully examine the 100-plus exhibits of the latest in evangelical publications, equipment and supplies, teaching aids and more. The Resource Center opens Tuesday afternoon with the traditional ribbon-cutting ceremony. Free coffee and donuts are available Wednesday and Thursday mornings, providing a focal point for extensive networking opportunities.

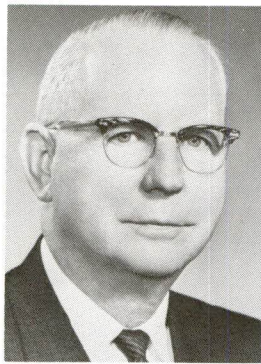
PRESS ROOM The Directors Room will serve as the convention press room. Members of both the electronic and print media should check in, register, receive proper convention credentials and pick up the informative press kit. Arrangements for photographs, tape recording privileges and similar functions are to be arranged through the NAE press room. Please Note: the press room and any equipment provided are for the use of registered press personnel ONLY!

TIME	EVENT	ROOM	TIME	EVENT	ROOM
8:00 a.m.	NAE Executive Committee	VISCOUNT	5:30 p.m.	NAE BOARD OF	
9:00 a.m.	EFMA Board of Directors	DELTA B		ADMINISTRATION DINNER	ROSEMONT D
10:00 a.m.	NAE Nominating Committee	BOARD RM		SPECIAL MUSIC: First Love	
	NAE Resolutions Committee	CONSULAR		SPEAKERS: Past presidents and executive directors of NAE	
1:30 p.m.	NAE Board of Administration	FORUM	7:30 p.m.	NAE Board of Administration	ROSEMONT D
5:00 p.m.	All Day Meetings Conclude		(cont'd)		
			9:30 p.m.	NAE Board Meeting Concludes	

Living Past Presidents of NAE



Stephen W. Paine (#4)
1948-49



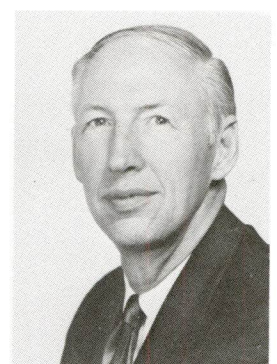
Jared F. Gerig (#12)
1964-65



Rufus Jones (#13)
1966-67



Arnold T. Olson (#14)
1968-69



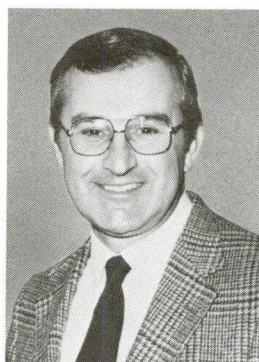
Hudson T. Armerding (#15)
1970-71



Paul E. Toms (#17)
1974-75



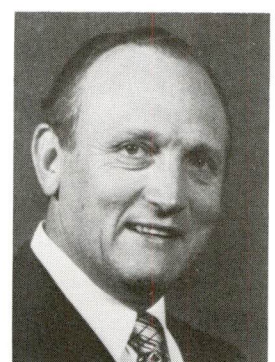
J. Floyd Williams (#20)
1980-81



Arthur E. Gay, Jr. (#21)
1982-83



Robert W. McIntyre (#22)
1984-85



Ray H. Hughes (#23)
1986-87

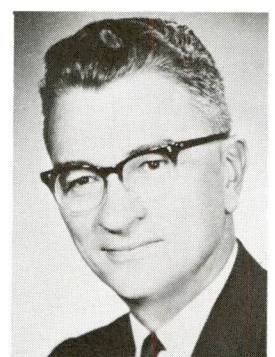


John H. White (#24)
1988-89

Living Past Executive Directors



(#3) George L. Ford
1954-64



(#4) Arthur Climenhaga
1964-1967

(Color indicates that registration or meal tickets are required for entrance.)

GENERAL SCHEDULE

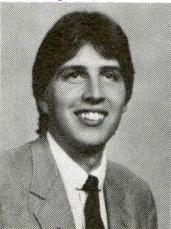
TUESDAY March 3, 1992	WEDNESDAY March 4, 1992	THURSDAY March 5, 1992
8:30-10:00 Commission/Affiliate Executive Committee Meetings	8:15-9:45 Concert of Prayer: Leadership Session <i>David Bryant</i> Open Forum “Theological Concerns of the ’90s” “Communicating the Gospel in the ’90s” <i>Dennis Kinlaw</i> <i>Bill Hybels</i>	
10:00-10:30 Break	9:45-10:45 NETWORKING/RESOURCE CENTER Complimentary Coffee and Donuts	
10:30-11:30 Commission/Affiliate Meetings	10:45-12:00 President’s Address <i>B. Edgar Johnson</i> Business Session	10:45-12:00 Executive Director’s Report <i>Billy A. Melvin</i> Business Session
12:00-2:00 World Relief Luncheon <i>Jill and Stuart Briscoe</i>	12:30-2:30 Luncheons As Scheduled	
2:15 RESOURCE CENTER (Exhibits) Opens	2:30-3:15 NETWORKING/RESOURCE CENTER	
3:15-4:30 WORKSHOP SESSIONS		
4:30-6:30 DINNER HOUR		4:30-6:00 NETWORKING
7:00-8:30 Public Evening Session Music: Chicago Staff Band of The Salvation Army Speaker: <i>Jay Kesler</i>	7:00-8:30 Public Evening Session Music: Huntington College Concert Choir Speaker: <i>Joel Gregory</i>	6:30 Banquet Music: Steve Green Speaker: <i>Peter Kuzmic</i>
8:30-9:30 NETWORKING/RESOURCE CENTER		

EVANGELICAL FELLOWSHIP OF MISSION AGENCIES ANNUAL CONVENTION

TIME	EVENT	ROOM	TIME	EVENT	ROOM
TUESDAY, MARCH 3MEXICANA/OLYMPIC			12:00 p.m. WORLD RELIEF LUNCHEONGRAND BALLROOM (tickets required)		
8:30 a.m.	Opening remarks		3:15 p.m.	EFMA WORKSHOP	
9:00 a.m.	Topic: "Keynote on the Family"		5:00 p.m.	DINNER HOUR	
	Speaker: John Powell , psychologist, Michigan State University, East Lansing, Mich.		WEDNESDAY, MARCH 4FORUM		
	Presiding: Brent Lindquist , president, Link Care Center, Fresno, Calif.		12:30 p.m.	EFMA LUNCHEON	
10:15 a.m.	BREAK		3:15 p.m.	EFMA WORKSHOP	
10:45 a.m.	Topic: "Characteristics of a Healthy Family"		4:30 p.m.	EFMA Annual Business Meeting elections, reports and other business	
	Speaker: Laura Mae Gardner , international coordinator of counseling ministries, Wycliffe Bible Translators, Dallas, Texas		THURSDAY, MARCH 5FORUM		
			3:15 p.m.	EFMA WORKSHOP	
			4:30 p.m.	FELLOWSHIP AND NETWORKING	
			5:00 p.m.	DINNER HOUR	



TIME	EVENT	ROOM
8:30 a.m.	Chaplains CommissionOZARK B Executive Committee Session	
	Churchmen Commission PHILIPPINE Executive Committee Session	
	Evangelism and Home Missions Association ALITALIA Executive Committee Session	
	Hispanic Commission ALLEGHENY A	
	National Christian Education AssociationBOAC Executive Committee Session	
	Social Action CommissionAIR CANADA/AIR FRANCE Executive Committee Session	
	Women's Commission ALLEGHENY B Executive Committee Session	
10:00 a.m.	BREAK	
10:30 a.m.	Chaplains Commission OZARK B Commission Business Session	
	Christian Higher Education CommissionCONTINENTAL Commission Business Session	
	Churchmen Commission PHILIPPINE Commission Business Session	
	Evangelism and Home Missions Association ALITALIA Commission Business Session	
	Hispanic Commission ALLEGHENY A Commission Business Session	
	National Christian Education Association BOAC Commission Business Session	
	Social Action Commission ... AIR CANADA/AIR FRANCE Commission Business Session	
	Women's Commission ALLEGHENY B Commission Business Session	



Flint



The Chicago Staff Band of The Salvation Army

11:30 a.m. **BREAK FOR LUNCH**

12:00 p.m. **WORLD RELIEF LUNCHEON**GRAND BALLROOM
(tickets required)

Speakers: Stuart and Jill Briscoe

Presiding: Art Gay, *executive director, World Relief Corp.*

2:15 p.m. **RESOURCE CENTER (Exhibits) OPENS**
Ribbon-cutting Ceremony

3:15 p.m. **WORKSHOP SESSIONS**
(registration required, see listings next page)

4:30 p.m. **DINNER HOUR**

6:30 p.m. **CONVENTION PRAYER TIME**BOAC

7:00 p.m. **PUBLIC EVENING SESSION**GRAND BALLROOM
Laypersons of the Year Award
Special Music: The Chicago Staff Band
of The Salvation Army

ANNIVERSARY HIGHLIGHT

Recognition of NAE Member Denominations

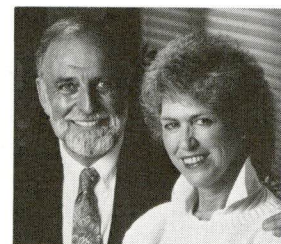
Feature: Robert P. Dugan Jr., NAE Office of Public Affairs

Speaker: Jay Kesler, president, Taylor University

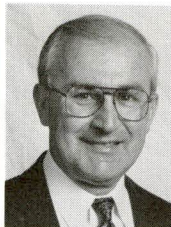
8:30 p.m. **RESOURCE CENTER/NETWORKING**
(open until 9:30 p.m.)



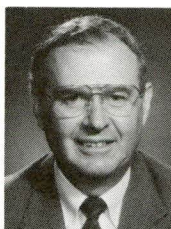
Bill & Gloria Gaither



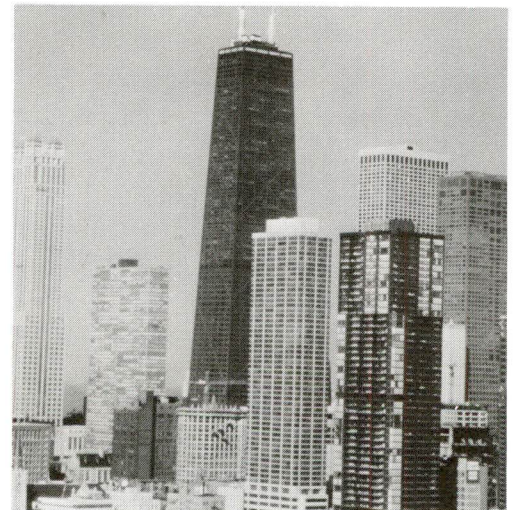
Stuart & Jill Briscoe



Art Gay



Jay Kesler

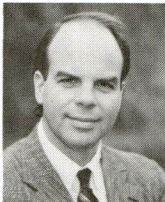


TUESDAY WORKSHOPS



MARCH 3—3:15 p.m.

EVENT	ROOM	EVENT	ROOM
CHRISTIAN STEWARDSHIP ASSOCIATION DIPLOMAT Topic: "How to Promote Biblical Stewardship in the Local Church" Speaker: Edward J. Hales , <i>Nehemiah Ministries, Daytona Beach, Fla.</i> Presiding: Al Taylor , <i>director of Stewardship Ministries, Church of God, Cleveland, Tenn.</i>		SOCIAL ACTION COMMISSION AIR CANADA/AIR FRANCE Topic: "Final Showdown—The Future of the Abortion Battle" <i>(This particular workshop is being jointly sponsored by the Social Action Commission and the Women's Commission.)</i> Speaker: George Grant , <i>Coral Ridge Ministries, Ft. Lauderdale, Fla.</i> Presiding: JoAnne Jankowski , <i>attorney, Maple Grove, Minn.</i>	
CHURCHMEN COMMISSION PHILIPPINE Topic: "America's Forgotten Heritage" Speaker: Tim Crater , <i>special representative, NAE Office of Public Affairs, Washington, D.C.</i> Presiding: Robert P. Dugan, Jr. , <i>director, NAE Office of Public Affairs, Washington, D.C.</i>		WOMEN'S COMMISSION AIR CANADA/AIR FRANCE Topic: "Final Showdown—The Future of the Abortion Battle" <i>(This particular workshop is being jointly sponsored by the Women's Commission and the Social Action Commission.)</i> Speaker: George Grant , <i>Coral Ridge Ministries, Ft. Lauderdale, Fla.</i> Presiding: JoAnne Jankowski , <i>attorney, Maple Grove, Minn.</i>	
EVANGELICAL FELLOWSHIP OF MISSION AGENCIES (EFMA) MEXICANA/OLYMPIC Topic: "Nurturing the Family—Prefield and Onfield Issues" Speakers: Brent Lindquist , <i>president, Link Care Center, Fresno, Calif.</i> ; Hans Finzel , <i>missionary development director, Conservative Baptist Foreign Mission Society, Wheaton, Ill.</i> Presiding: W. Michael "Mick" Smith , <i>general director, Christian Missionary Fellowship, Indianapolis, Ind.</i>		WORLD RELIEF EASTERN/AB Topic: "World Relief Advisory Council Workshop" Presiding: Art Gay , <i>executive director, World Relief, Wheaton, Ill.</i>	
EVANGELISM AND HOME MISSIONS ASSOCIATION ALITALIA Topic: "Transforming Leaders for Evangelism" Speaker: Leighton Ford , <i>president, Leighton Ford Ministries, Charlotte, N.C.</i> Presiding: C. Ray Miller , <i>bishop, United Brethren in Christ, Huntington, Ind.</i>			
HISPANIC COMMISSION ALLEGHENY A Topic: "Adelante en la Fe con la Palabra" Speaker: Juan S. Boonstra , <i>radio speaker, Christian Reformed Church, Palos Heights, Ill.</i> Presiding: Gary Teja , <i>editor, Christian Reformed Church, Grand Rapids, Mich.</i>			
NATIONAL CHRISTIAN EDUCATION ASSOCIATION BOAC Topic: "New Curriculum Resources for Local Churches on Social Issues" Speakers: (panel) Brian O'Connell , <i>program coordinator of NAE's Peace, Freedom and Security Studies Program, Washington, D.C.</i> ; Tim Crater , <i>special representative, NAE Office of Public Affairs, Washington, D.C.</i> ; Marlene Minor , <i>department executive director, World Relief, Wheaton, Ill.</i> Presiding: Craig Williford , <i>minister of education, South Park Church, Park Ridge, Ill.</i>			

TIME	EVENT	ROOM	TIME	EVENT	ROOM
8:15 a.m.	CONCERT OF PRAYER GRAND BALLROOM Speaker: David Bryant, <i>president, Concerts of Prayer, International, Minneapolis, Minn.</i> LEADERSHIP SESSION GRAND BALLROOM Topic: "Theological Issues of the Past and Future" Speaker: Dennis Kinlaw, <i>chancellor, Asbury College, Wilmore, Kentucky</i>				
9:45 a.m.	RESOURCE CENTER/ NETWORKING GRAND BALLROOM EFGH <i>Complimentary Coffee and Donuts</i>				
10:45 a.m.	PRESIDENTIAL ADDRESS: B. Edgar Johnson NAE BUSINESS SESSION				
12:30 p.m.	LUNCHEONS (tickets required) CHRISTIAN STEWARDSHIP ASSOCIATION SAS Topic: "Stewardship and Baby Boomers: Making a Difficult Marriage Work" Speaker: J. David Schmidt, <i>president, J. David Schmidt and Associates, Wheaton, Ill.</i>		12:30 p.m.	EVANGELICAL FELLOWSHIP OF MISSION AGENCIES (EFMA) FORUM Topic: "People-building the Old-Fashioned Way" Speaker: Gordon MacDonald, <i>pastor and author, Trinity Baptist Church, New York, N.Y.</i> Presiding: Lawrence E. Keyes, <i>president, Evangelical Fellowship of Mission Agencies, Washington, D.C.</i> EVANGELISM AND HOME MISSIONS ASSOCIATION (EHMA) AIR CANADA/AIR FRANCE Topic: "Jesus the Transforming Leader" Speaker: Leighton Ford, <i>president, Leighton Ford Ministries, Charlotte, N.C.</i> Presiding: Richard W. Bailey, <i>The Christian and Missionary Alliance, Colorado Springs, Colo.</i> NATIONAL CHRISTIAN EDUCATION ASSOCIATION MEXICANA/OLYMPIC Topic: "Christian Education's Most Important Challenge" Speaker: Ted Ward, <i>professor, Trinity Evangelical Divinity School, Deerfield, Ill.</i> Presiding: Phil Riley, <i>division director—Sunday school ministries, Church of the Nazarene, Kansas City, Mo.</i> WOMEN'S COMMISSION SWISS AIR Topic: "Finishing Strong" Speaker: Gail MacDonald, <i>author and speaker, Trinity Baptist Church, New York, N.Y.</i> Presiding: Caroline Michael, <i>Advent Christian General Conference, Charlotte, N.C.</i>	
					
Bryant	Kinlaw	Johnson	Schmidt		
					
MacDonald	Ford	Ward	MacDonald		
				Special Music: Huntington College Concert Choir <i>Huntington College, Huntington, Ind.</i> Feature: Arthur Gay, <i>executive director, World Relief Corporation, Wheaton, Ill.</i> Presentation: James DeForest Murch Award Speaker: Joel Gregory, <i>pastor, First Baptist Church, Dallas, Texas.</i>	
Huntington College Concert Choir			Gregory		
			8:30 p.m.	RESOURCE CENTER/NETWORKING	
			9:00 p.m.	NAE Board of Administration FORUM	



WEDNESDAY WORKSHOPS

EVENT	ROOM	EVENT	ROOM
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CHRISTIAN HIGHER EDUCATION COMMISSIONCONTINENTAL

Topic: "Christian Institutions in Conflict with Regional Accrediting Associations"

Speaker: **Samuel T. Logan**, *president, Westminster Theological Seminary, Philadelphia, Pa.*

Presiding: **Randall Bell**, *executive director, American Association of Bible Colleges, Fayetteville, Ark.*

CHRISTIAN STEWARDSHIP ASSOCIATION.....DIPLOMAT

Topic: "Practical Ways to Teach Baby Boomers to Give"

Speaker: **J. David Schmidt**, *president, J. David Schmidt and Associates, Wheaton, Ill.*

Presiding: **Mel DeVries**, *administrator, Assemblies of God, Springfield, Mo.*

CHURCHMEN COMMISSION PHILIPPINE

Topic: "Election Year Issues-'92"

Speakers: (panel) *Office of Public Affairs staff—Robert P. Dugan, Jr., Richard Cizik, Forest Montgomery, Brian O'Connell, Curran Tiffany*

Presiding: **Robert P. Dugan, Jr.**, *director, NAE Office of Public Affairs, Washington, D.C.*

EVANGELICAL FELLOWSHIP OF MISSION AGENCIES (EFMA)MEXICANA/OLYMPIC

Topic: "Nurturing the Family—Focus on Family Stages"

Speaker: **Jim Smotherman**, *director, children's education and family services, Wycliffe Bible Translators, Huntington Beach, Calif.*

Presiding: **Paul Nelson**, *president, Missionary Internship, Colorado Springs, Colo.*

EVANGELISM AND HOME MISSIONS ASSOCIATIONALITALIA

Topic: "Mobilizing the Church for Evangelism"

Speaker: **Robert E. Coleman**, *director of the School of World Mission and Evangelism, Trinity Evangelical Divinity School, Deerfield, Ill.*

Presiding: **Fred G. King**, *director of church growth, The Christian and Missionary Alliance, Colorado Springs, Colo.*

HISPANIC COMMISSIONALLEGHENY

Topic: "Adelante en la Fe hacia el Futuro"

Speaker: **Adam Villareal**, *pastor, Pentecostal Holiness Church, Moreno Valley, Calif.*

Presiding: **Ed Fiorenza**, *former Nazarene missionary, Greenwood, Ind.*

NATIONAL CHRISTIAN EDUCATION ASSOCIATION BOAC

Topic: "Christian Education's Most Important Challenge"

Speaker: **Ted Ward**, *professor, Trinity Evangelical Divinity School, Deerfield, Ill.*

Presiding: **Phil Riley**, *director—Sunday school ministries, Church of the Nazarene, Kansas City, Mo.*

SOCIAL ACTION COMMISSIONAIR CANADA/AIR FRANCE

Topic: "Poverty and the Churches—Demonstrating Word and Deed to a Hurting World"

Speaker: **George Grant**, *Coral Ridge Ministries, Ft. Lauderdale, Fla.*

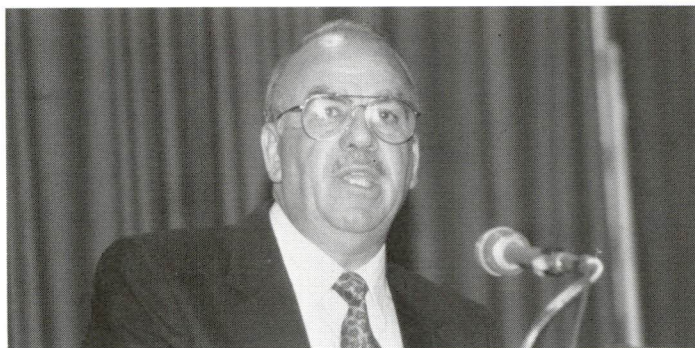
Presiding: **Quinten Alfors**, *Evangelical Free Church of America, Minneapolis, Minn.*

WOMEN'S COMMISSION SWISS AIR

Topic: "Accepting the Challenge to Empower the Next Generation—Be a Mentor"

Speaker: **Gail MacDonald**, *speaker and author, Trinity Baptist Church, New York, N.Y.*

Presiding: **Connie Fairchild**, *director of foundation relations, World Relief, Wheaton, Ill.*



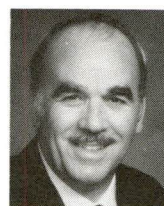


TIME	EVENT	ROOM
8:15 a.m.	CONCERT OF PRAYER GRAND BALLROOM Speaker: David Bryant, <i>president, Concerts of Prayer International, Minneapolis, Minn.</i>	
	OPEN FORUM GRAND BALLROOM Topic: "Communicating the Gospel Effectively in the '90s" Speaker: Bill Hybels, <i>pastor, Willow Creek Community Church, South Barrington, Ill.</i>	
9:45 a.m.	RESOURCE CENTER/NETWORKING <i>Complimentary Coffee and Donuts</i>	
10:45 a.m.	EXECUTIVE DIRECTOR'S REPORT Billy A. Melvin GRAND BALLROOM NAE BUSINESS SESSION	
12:30 p.m.	LUNCHEON <i>(tickets required)</i> CHRISTIAN HIGHER EDUCATION COMMISSION PANAM Topic: "Privileged Discourse, Christian Conversation and the Everchanging college scene" Speaker: Martin E. Marty, <i>professor, University of Chicago Divinity School</i> Presiding: John H. White, <i>vice president for religious services, Geneva College, Beaver Falls, Pa.</i> CHURCHMEN COMMISSION AMERICAN/BRANIFF Topic: "The Crisis in Our Culture" Speaker: David Mains, <i>director, "Chapel of the Air," Wheaton, Ill.</i> Presiding: Robert P. Dugan, Jr., <i>director, NAE Office of Public Affairs, Washington, D.C.</i> HISPANIC COMMISSION OZARK Topic: "Esto es Solamente un Comienzo" Speaker: Benjamin Alicea, <i>associate director for Hispanic Programs, The Fund for Theological Education, Inc., New York, N.Y.</i> Presiding: Cornelio M. Castelo, <i>chairman, Hispanic Commission, Cleveland, Tenn.</i> NATIONAL RELIGIOUS BROADCASTERS MEXICANA/OLYMPIC Topic: "The Effectiveness of Gospel Broadcasting" Speaker: David Clark, <i>president, National Religious Broadcasters and KMC Media Group, Dallas, Texas</i> Presiding: E. Brandt Gustavson, <i>executive director, National Religious Broadcasters, Parisippany, N.J.</i>	

TIME	EVENT	ROOM
	SOCIAL ACTION COMMISSION FORUM Topic: "Revival and Social Action in the Church: Vision and Service" Speaker: George Grant, <i>writer/editor/minister, Coral Ridge Ministries, Ft. Lauderdale, Fla.</i> Presiding: Robert M. Daneker, <i>chairman, Social Action Commission</i>	
	WORLD EVANGELICAL FELLOWSHIP..... AIR CANADA/AIR FRANCE SPECIAL REPORT: David Howard, <i>international director, World Evangelical Fellowship, Singapore</i> Topic: "Challenges Facing the Worldwide Evangelical Church in the '90s" Speaker: Jun Vencer, <i>international director designate, World Evangelical Fellowship, Singapore</i>	
2:30 p.m.	RESOURCE CENTER/NETWORKING	
3:15 p.m.	WORKSHOP SESSIONS <i>(registration required, see listings next page)</i>	
6:30 p.m.	50th ANNIVERSARY BANQUET... GRAND BALL ROOM Special Music: Steve Green Presentation: J. Elwin Wright Award Speaker: Peter Kuzmic, <i>chairman, WEF Theology Commission</i>	



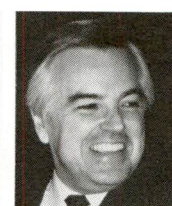
Hybels



Melvin



Marty



Mains



Alicea



Clark



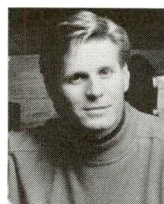
Grant



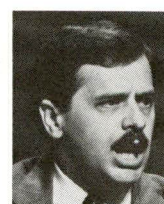
Vencer



Howard



Green



Kuzmic



MARCH 5—3:15 p.m.

THURSDAY WORKSHOPS

EVENT

ROOM

EVENT

ROOM

CHRISTIAN HIGHER

EDUCATION COMMISSION CONTINENTAL

Topic: "The Bible Colleges Face the Challenge of the 1990s"

Speaker: **Randall Bell**, *executive director, American Association of Bible Colleges, Fayetteville, Ark.*

Presiding: **John H. White**, *vice president for religious services, Geneva College, Beaver Falls, Pa.*

CHRISTIAN STEWARDSHIP ASSOCIATION DIPLOMAT

Topic: "Preparing Pastors for Retirement"

Speaker: **James Loscheider**, *assistant director of stewardship, The Christian and Missionary Alliance, Colorado Springs, Colo.*

Presiding: **Stanley Bjornson**, *director of stewardship, The Christian and Missionary Alliance, Fort Myers, Fla.*

CHURCHMEN COMMISSION PHILIPPINE

Topic: "How Can I Help?" (Dynamic Counseling Course for Laypeople)

Speaker: **William H. (Skip) Hunt**, *president, Christian Helpline International, Tampa, Fla.*

Presiding: **Leonard Albert**, *executive director of Lay Ministries, Church of God, Cleveland, Tenn.*

EVANGELICAL FELLOWSHIP OF

MISSION AGENCIES (EFMA) MEXICANA/OLYMPIC

Topic: "The Family All Grown Up"

Speaker: **Ed Dayton**, *vice president-at-large, World Vision, Monrovia, Calif.*

Presiding: **Paul McKaughan**, *executive director, Evangelical Fellowship of Mission Agencies, Washington, D.C.*

EVANGELISM AND HOME

MISSIONS ASSOCIATION ALITALIA

Topic: "Training Church Leaders for Evangelism"

Speaker: **Merlin C. Feather**, *executive director, Evangelism Explosion International, Ft. Lauderdale, Fla.*

Presiding: **Marvin Walz**, *South Bend, Ind.*

HISPANIC COMMISSION ALLEGHENY

Topic: "Adelante en la Fe hacia la Cosecha Hispana"

Speaker: **Juan Carlos Miranda**, *educator and administrator, Brethren Church, La Verne, Calif.*

Presiding: **Cornelio Castelo**, *educator and administrator, Church of God, Cleveland, Tenn.*

NATIONAL CHRISTIAN

EDUCATION ASSOCIATION BOAC

Topic: "Ways Denominations Can Minister to Pastors' Families"

Speakers: (panel) **Junus Fulbright**, *Church of God, Cleveland, Tenn.*, **Marilyn Moravec**, *retreat and seminar speaker, Crestwood, Ill.*, **Dan Riemenschneider**, *general director of Christian Education, Free Methodist Church, Indianapolis, Ind.*

Presiding: **Dan Riemenschneider**, *Indianapolis, Ind.*

SOCIAL ACTION COMMISSION AIR CANADA/AIR FRANCE

Topic: "Standing Against the Tide" (The Need for Positive Ministry in a Climate of Secular Humanism)

Speaker: **George Grant**, *Coral Ridge Ministries, Ft. Lauderdale, Fla.*

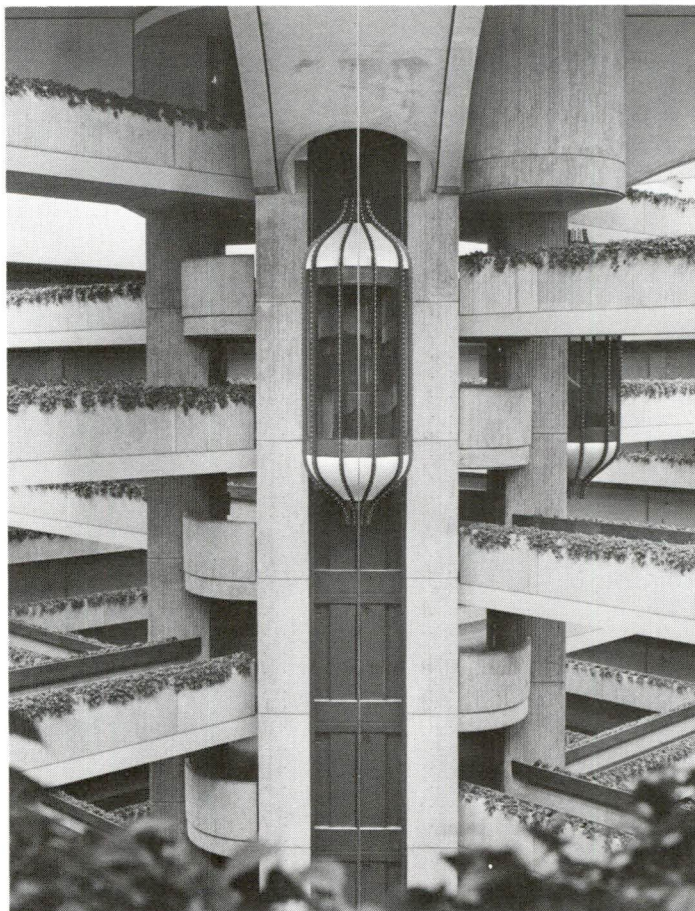
Presiding: **Timothy Kelley**, *pastor, Marysville, Ohio*

WOMEN'S COMMISSION SWISS AIR

Topic: "Projects in Profile" (and Tea Time)

Speakers: Panel of Women's Commission members

Presiding: **Winnie Bartel**, *radio speaker, Shafter, Calif.*



CONVENTION PERSONNEL

Leonard Albert, executive director of lay ministries, Church of God, Cleveland, Tenn.

Quinten Alfors, Evangelical Free Church of America, Minneapolis, Minn.

Benjamin Alicea, associate director for Hispanic programs, The Fund for Theological Education, Inc., New York, N.Y.

Richard W. Bailey, The Christian and Missionary Alliance, Colorado Springs, Colo.

Winnie Bartel, radio speaker, Shafter, Calif.

Randall Bell, executive director, American Association of Bible Colleges, Fayetteville, Ark.

Stanley L. Bjornson, director of stewardship, The Christian and Missionary Alliance, Fort Myers, Fla.

Juan S. Boonstra, radio speaker, Christian Reformed Church, Palós Heights, Ill.

Keith Brautigam, director, Huntington College Concert Choir, Huntington, Ind.

Stuart and Jill Briscoe, pastor; conference leaders, authors, inspirational speakers, Waukesha, Wisc.

David Bryant, president, Concerts of Prayer, Int., Minneapolis, Minn.

Cornelio Castelo, educator and administrator, Church of God, Cleveland, Tenn.

The Chicago Staff Band of The Salvation Army, William Himes, director, Chicago, Ill.

David Clark, president, National Religious Broadcasters and KMC Media Group, Dallas, Texas

Robert E. Coleman, director of the School of World Mission and Evangelism, Trinity Evangelical Divinity School, Deerfield, Ill.

Tim Crater, special representative, NAE Office of Public Affairs, Washington, D.C.

Robert M. Daneker, chairman, Social Action Commission

Linda Daniels, resource center manager; senior partner, Conferences, Inc., Wheaton, Ill.

Ed Dayton, vice-president-at-large, World Vision, Monrovia, Calif.

Mel DeVries, administrator, Assemblies of God, Springfield, Mo.

Robert P. Dugan, Jr., director, NAE Office of Public Affairs, Washington, D.C.

Connie Fairchild, director of foundation relations, World Relief, Wheaton, Ill.

Merlin C. Feather, executive director, Evangelism Explosion International, Ft. Lauderdale, Fla.

Hans Finzel, missionary development director, Conservative Baptist Foreign Mission Society, Wheaton, Ill.

Ed Fiorenza, former Nazarene missionary, Greenwood, Ind.

First Love, vocal trio; special music, Board of Administration dinner.

Glenn Flint, convention song leader; associate pastor, Emmanuel Community United Brethren in Christ Church, Ft. Wayne, Ind.

Leighton Ford, president, Leighton Ford Ministries, Charlotte, N.C.

Junus Fulbright, Church of God Cleveland, Tenn.

Bill and Gloria Gaither, NAE Laypersons of the Year, musicians, Alexandria, Ind.

Laura Mae Gardner, international coordinator of counseling ministries, Wycliffe Bible Translators, Dallas, Texas

Arthur Gay, executive director, World Relief, Wheaton, Ill.

George Grant, writer/editor/minister; executive director, Coral Ridge Ministries, Ft. Lauderdale, Fla.

Steve Green, vocalist, Nashville, Tenn.

Joel Gregory, pastor, First Baptist Church, Dallas, Texas

E. Brandt Gustavson, executive director, National Religious Broadcasters, Parsippany, N.J.

Edward J. Hales, Nehemiah Ministries, Daytona Beach, Fla.

William Himes, director, The Chicago Staff Band of The Salvation Army, Chicago, Ill.

David Howard, international director, World Evangelical Fellowship, Singapore

William H. (Skip) Hunt, president, Christian Helpline International, Tampa, Fla.

The Huntington College Concert Choir, Huntington, Ind.

Bill Hybels, pastor, Willow Creek Community Church, South Barrington, Ill.

JoAnne Jankowski, attorney, Maple Grove, Minn.

B. Edgar Johnson, president, NAE, Nampa, Idaho

Timothy Kelley, pastor, Marysville Evangelical Friends Church, Marysville, Ohio

Jay Kesler, president, Taylor University, Upland, Ind.

Lawrence E. Keyes, president, Evangelical Fellowship of Mission Agencies, Washington, D.C.

Fred G. King, director of church growth, The Christian and Missionary Alliance, Colorado Springs, Colo.

Dennis Kinlaw, chancellor, Asbury College, Wilmore, Ky.

Peter Kuzmic, chair, WEF Theological Commission; director, Biblical and Theological Institute, Osijek, Yugoslavia

Brent Lindquist, president, Link Care Center, Fresno, Calif.

Samuel T. Logan, president, Westminster Theological Seminary, Philadelphia, Pa.

James Loscheider, assistant director of stewardship, The Christian and Missionary Alliance, Colorado Springs, Colo.

Gail MacDonald, author and speaker, Trinity Baptist Church, New York, N.Y.

Gordon MacDonald, pastor and author, Trinity Baptist Church, New York, N.Y.

David Mains, director, "Chapel of the Air," Wheaton, Ill.

Martin E. Marty, professor, University of Chicago Divinity School, senior editor, *The Christian Century*, Chicago, Ill.

Paul McKaughan, executive director, Evangelical Fellowship of Mission Agencies, Washington, D.C.

Caroline Michael, Advent Christian General Conference of America, Charlotte, N.C.

C. Ray Miller, bishop, United Brethren in Christ, Huntington, Ind.

Marlene Minor, department executive director, World Relief, Wheaton, Ill.

Juan Carlos Miranda, educator and administrator, Brethren Church, La Verne, Calif.

Forest Montgomery, counsel, NAE Office of Public Affairs, Washington, D.C.

Marilyn Moravec, retreat and seminar speaker, Crestwood, Ill.

Paul Nelson, president, Missionary Internship, Colorado Springs, Colo.

Brian O'Connell, program coordinator, NAE's Peace, Freedom and Security Studies Program, Washington, D.C.

John Powell, psychologist, Michigan State University, East Lansing, Mich.

Dan Riemenschneider, general director of Christian education, Free Methodist Church, Indianapolis, Ind.

Phil Riley, division director—Sunday school ministries, Church of the Nazarene, Kansas City, Mo.

J. David Schmidt, president, J. David Schmidt and Associates, Wheaton, Ill.

W. Michael "Mick" Smith, general director, Christian Missionary Fellowship, Indianapolis, Ind.

Jim Smotherman, director, children's education and family services, Wycliffe Bible Translators, Huntington Beach, Calif.

Al Taylor, director of stewardship ministries, Church of God, Cleveland, Tenn.

Gary Teja, editor, Christian Reformed Church, Grand Rapids, Mich.

Curran Tiffany, consultant, NAE Office of Public Affairs, Washington, D.C.

Jun Vencer, international director designate of World Evangelical Fellowship (WEF), Quezon City, Philippines

Adam Villareal, pastor, Pentecostal Holiness Church, Moreno Valley, Calif.

Marvin Walz, South Bend, Ind.

Ted Ward, director of leadership-research doctoral programs, Trinity Evangelical Divinity School, Deerfield, Ill.

John H. White, vice president for religious services, Geneva College, Beaver Falls, Pa.

Craig Williford, minister of education, South Park Church, Park Ridge, Ill.

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 David Rambo, *2nd vice president*
 Jack Estep, *secretary*
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 J. Richard Chase
 Robert E. Cooley
 Donald Duff
 Aaron Hamlin
 Leonard J. Hofman
 JoAnne Jankowski
 David McKenna
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 James Osborne
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Staff

National Office

450 Gundersen Drive, Carol Stream, IL 60188
 Phone: 708-665-0500; FAX: 708-665-8575

Executive office

Billy A. Melvin, *executive director*
 Jo Nicodem, *executive secretary*

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Darrel L. Anderson, *director*
 David L. Melvin, *national field representative*
 Victoria L. Anderson, *secretary*

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 Janet Garcia, *managing editor, United Evangelical ACTION*
 Maxine Hummel, *advertising manager, United Evangelical ACTION*

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 Sarah Fulton, *accounting*
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 Tim Bolin, *mail room*

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 1023 15th Street NW,
 Suite 500, Washington, DC 20005
 Phone: 202-789-1011; FAX: 202-842-0392

Subsidiary World Relief Corporation

Arthur Evans Gay, Jr., *executive director*
 P.O. Box WRC Wheaton, IL 60189 Phone: 708-665-0235;
 Telex: 910-497-1827; FAX: 708-653-8023

Affiliates

Christian Stewardship Association

Stanley Thompson, *president*
 P.O. Box 8 Wheaton, Illinois 60189-0008
 Phone: 708-690-0016
 FAX: 708-690-0302

Evangelical Child and Family Agency

Kenton Withrow, *executive director*
 1530 N. Main Street, Wheaton, IL 60187
 Phone 708-653-6400; FAX: 708-653-6490

Evangelical Fellowship of Mission Agencies

Paul E. McKaughan, *executive director*
 1023 15th St. NW, Suite 500 Washington, DC 20005
 Phone: 202-789-1011; FAX: 202-842-0392

National Religious Broadcasters

E. Brandt Gustavson, *executive director*
 P.O. Box 1926, Morristown, NJ 07962-1926 /299 Webro
 Rd., Parsippany, NJ 07054 Phone: 201-428-5400;
 FAX: 201-428-1814

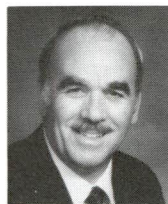
National Convention Committee

Donald Duff, *convention program coordinator*
 Billy A. Melvin, *convention coordinator*
 Darrell L. Fulton, *house arrangements*
 Donald R. Brown, *publicity*
 Linda Daniels, *resource center manager*
 The NAE executive Committee

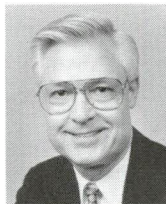
Commissions

Chaplains
 Christian Higher Education
 Churchmen
 Evangelism and Home Missions Association
 Hispanic
 National Christian Education Association
 Social Action
 Women's

For more information concerning commissions, write to:
 NAE, P.O. Box 28, Wheaton, IL 60189



Melvin



Anderson



D. Melvin



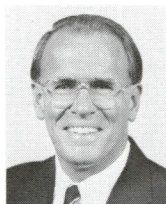
Brown



Garcia



Fulton



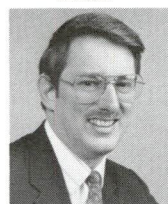
Dugan



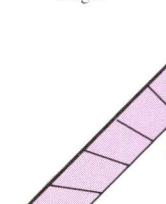
Montgomery



Cizik



O'Connell



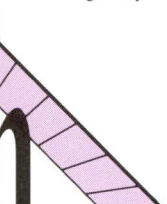
Tiffany



Withrow



Thompson



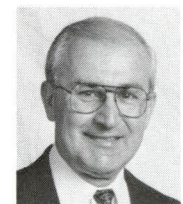
Crater



Gay



McKaughan



Gustavson



CONVENTION REGISTRATION

CONVENTION INDIVIDUAL PACKAGE	NAE Member	Non-member	Number Ordered	Amount Enclosed
185.00	210.00			
Prices after February 3, 1992				
Includes:	205.00	230.00		
1. Registration fee				
2. Leadership Session/Open Forum				
3. WRC luncheon				
4. Plenary sessions				
5. One Wednesday luncheon				
(write in selection)				
6. One Thursday luncheon				
(write in selection)				
7. 50th Anniversary Banquet				

HUSBAND/WIFE CONVENTION PACKAGE	NAE Member	Non-member	Number Ordered	Amount Enclosed
(Includes all seven features listed above with substantial savings for spouse.)	295.00	320.00		
Prices after February 3, 1992				
	315.00	340.00		
Spouse				
Please write in luncheon choices (see list)				
Husband Wed.			Thurs.	
Wife Wed.			Thurs.	

STUDENT (full-time only) SENIOR CITIZEN (age 65 and up) CONVENTION	NAE Member	Non-member	Number Ordered	Amount Enclosed
(Include all seven features listed above.)	\$160.00	\$160.00		
Prices after February 3, 1992				
	\$180.00	\$180.00		
Please write in luncheon choices (see list)				
Wed.			Thurs.	

SENIOR CITIZEN HUSBAND/WIFE PACKAGE	NAE Member	Non-member	Number Ordered	Amount Enclosed
(Includes all seven features listed above with substantial savings for spouse.)	\$265.00	\$265.00		
Prices after February 3, 1992				
	\$285.00	\$285.00		
Spouse				
Please write in luncheon choices (see list)				
Husband Wed.			Thurs.	
Wife Wed.			Thurs.	

STUDENT/ SENIOR CITIZEN REGISTRATION ONLY	NAE Member	Non-member	Number Ordered	Amount Enclosed
Good for all three days (Includes no meals.)	\$90.00	\$90.00		

ONE DAY ONLY REGISTRATION	NAE Member	Non-member	Number Ordered	Amount Enclosed
Tuesday	\$45.00	\$50.00		
(Includes WRC luncheon and afternoon sessions.)				
Wednesday or Thursday	\$45.00	\$50.00		
(Includes no meals.)				
Please select which day: ☐ Wednesday ☐ Thursday				

LUNCHEONS

(If not choosing a Convention Package Plan, please check your choice of luncheons)

	NAE Member or non-member	Number Ordered	Amount Enclosed
TUESDAY, March 3			
WORLD RELIEF	\$25.00		
Topic: "World Hunger: Why should we care?"			
Speakers: Stuart and Jill Briscoe			
Elmbrook Church • Brookfield, Wis.			
WEDNESDAY, March 4			
CHRISTIAN STEWARDSHIP ASSOCIATION	\$25.00		
Topic: "Stewardship and Baby Boomers..."			
Speaker: J. David Schmidt			
President, J. David Schmidt and Associates • Wheaton, Ill.			
EVANGELICAL FELLOWSHIP OF MISSION AGENCIES	\$25.00		
Topic: "People-Building the Old-Fashioned Way"			
Speaker: Gordon MacDonald			
Pastor, Trinity Baptist Church • New York, N.Y.			
EVANGELISM AND HOME MISSIONS ASSOCIATION	\$25.00		
Topic: "Jesus the Transforming Leader"			
Speaker: Leighton Ford			
President, Leighton Ford Ministries • Charlotte, N.C.			
NATIONAL CHRISTIAN EDUCATION ASSOCIATION	\$25.00		
Topic: "Christian Education's Most Important Challenge"			
Speaker: Ted Ward			
Trinity Evangelical Divinity School • Deerfield, Ill.			
WOMEN'S COMMISSION	\$25.00		
Topic: "Finishing Strong"			
Speaker: Gail MacDonald • New York, N.Y.			
THURSDAY, MARCH 5			
CHRISTIAN HIGHER EDUCATION COMMISSION	\$25.00		
Topic: "Privileged Discourse, Christian Conversation and the Everchanging College Scene"			
Speaker: Martin E. Marty			
Professor, University of Chicago Divinity School			
CHURCHMEN COMMISSION	\$25.00		
Topic: "The Crisis in Our Culture"			
Speaker: David Mains			
Director, "Chapel of the Air" • Wheaton, Ill.			
HISPANIC COMMISSION	\$25.00		
Topic: "Esto es Solamente un Comienzo"			
Speaker: Benjamin Alicea			
Associate Director, Hispanic Programs			
The Fund For Theological Education • New York, N.Y.			
NATIONAL RELIGIOUS BROADCASTERS	\$25.00		
Topic: "The Effectiveness of Gospel Broadcasting"			
Speaker: David Clark			
President, NRB			
President, KMC Media • Dallas, Texas			
SOCIAL ACTION COMMISSION	\$25.00		
Topic: "Vision and Service"			
Speaker: George Grant			
Writer/Editor/Minister • Ft. Lauderdale, Fla.			
WORLD EVANGELICAL FELLOWSHIP	\$25.00		
Topic: "Challenges Facing the Worldwide Evangelical Church in the '90s"			
Speaker: Jun Vencer			
International Director Designate of WEF • Quezon City, Philippines			
THURSDAY EVENING, MARCH 5			
50th ANNIVERSARY BANQUET	\$40.00		
Vocal Soloist: Steve Green			
Speaker: Peter Kuzmic			
Director, Biblical and Theological Institute • Osijek, Yugoslavia			

For program information or assistance in registration, call 708-665-0500. Ask for NAE Convention information desk.

Please check appropriate boxes:

- ☐ Representative with Voting Privilege (Credential form required from each church, denomination, organization or association.)
- ☐ NAE Individual Member ☐ Commission/Affiliate/Subsidiary Member
- ☐ One Day Only ☐ College/Seminary Student ☐ Senior Citizen ☐ Visitor
- ☐ Individual Package ☐ Husband/Wife Package
- ☐ Special Offer ☐ Luncheon/Banquet only

Name _____

Denomination/Church/Organization _____

Address _____

City/State/Zip _____

Please make check payable to: National Association of Evangelicals

REGISTRATION REFUNDS AVAILABLE ONLY THROUGH FEB. 23, 1992

Mail this entire form to NAE, P.O.Box 28, Wheaton, IL 60189

HOTEL REGISTRATION

Mail this form to hotel—not to NAE!

Please use this convenient form to make your room reservations in conjunction with the 50th Anniversary Convention of the National Association of Evangelicals. As a special offer to all our registrants, these very special rates are also good two days before and two days after the convention—subject to availability.

- ☐ Single Occupancy \$ 79.00 ☐ Triple Occupancy \$ 101.00
(3 per room)
- ☐ Double Occupancy \$ 86.00 ☐ Quad Occupancy \$ 116.00
(2 per room) (4 per room)

Please note that the above rates are subject to federal, state and local taxes.

Check-in time is 2 p.m.

(Reservations will be held until 6 p.m., unless one night's deposit is made or guaranteed by credit card.)

(Card# _____ Type _____ Expiration _____)

Check-out time is noon.

Our block of rooms will be held until January 24, 1992. After that date, reservations are subject to availability.

Name _____

Address _____

City/State/Zip _____

Date Arriving_____

Date Departing_____

Please reserve _____ room(s) for _____ person(s).

Name of person(s) sharing accommodations _____

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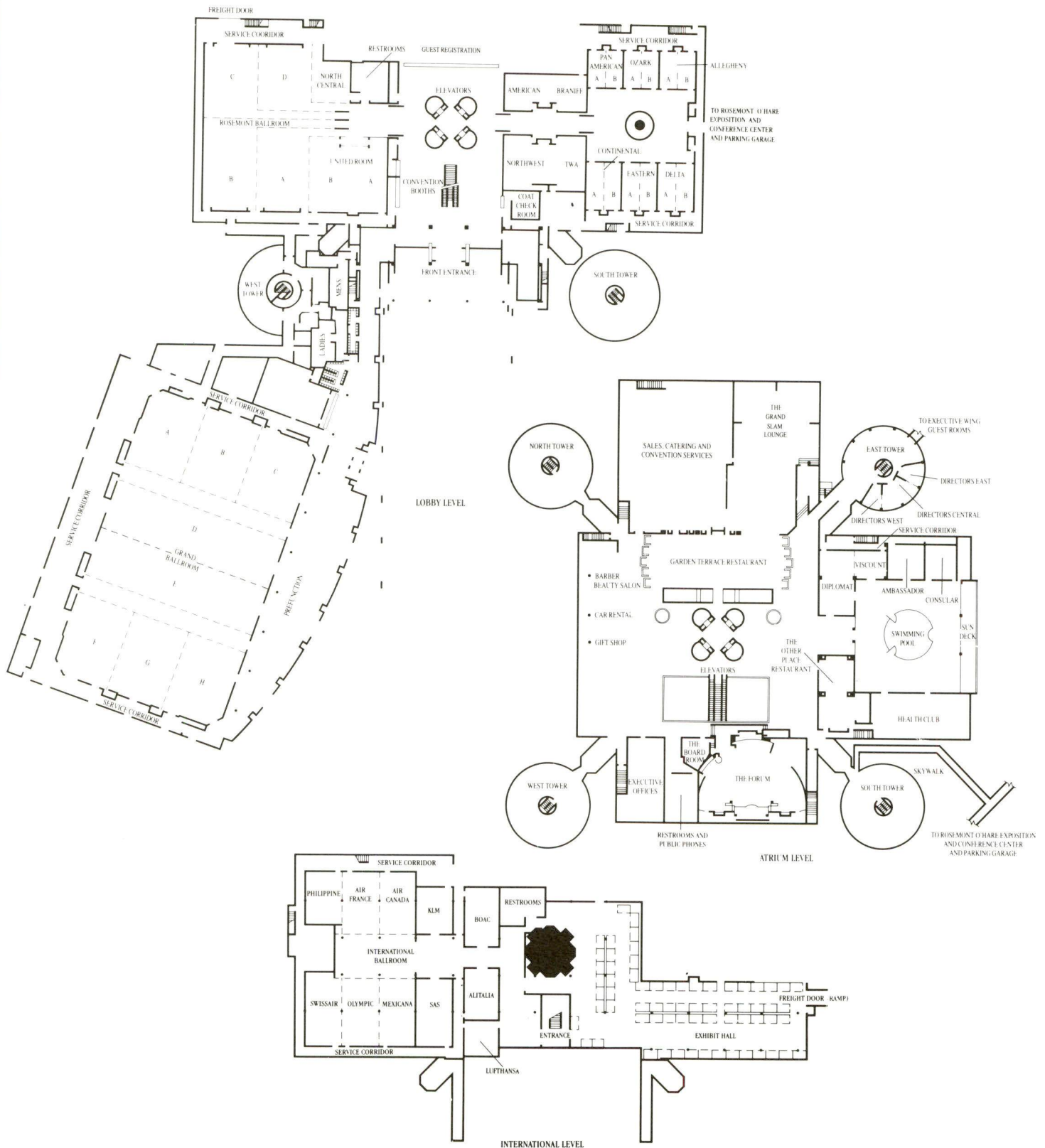


SPECIAL TRAVEL OFFER

MTS TRAVEL INC., with offices in Wheaton, Ill., and Bloomfield, N.J. has been named the official travel agency for the 1992 NAE 50th Anniversary Convention in Chicago, Ill. MTS Travel can save you up to 50 percent off the unrestricted coach fare or five percent off the lowest applicable fare to Chicago.

For details about these special savings, call toll free (Wheaton) 1-800-395-4321 or (Bloomfield) 1-800-526-6278. Do not call NAE. We cannot provide travel information or assistance.

MAP OF HYATT REGENCY O'HARE



50TH ANNIVERSARY BOOK

"Standing Up, Standing Together:"

**The Emergence of the
National Association of
Evangelicals"**

by

Arthur H. Matthews

Forward by

Billy Graham

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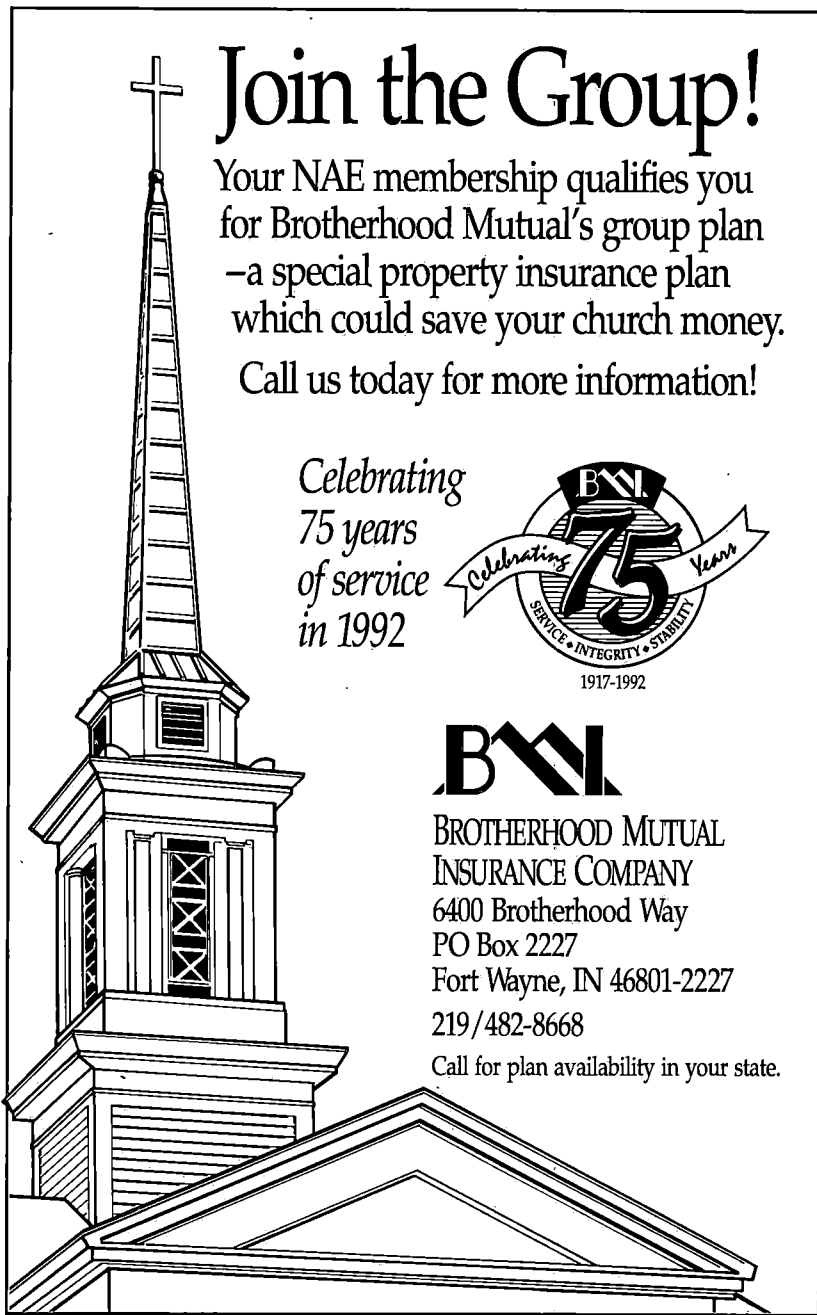
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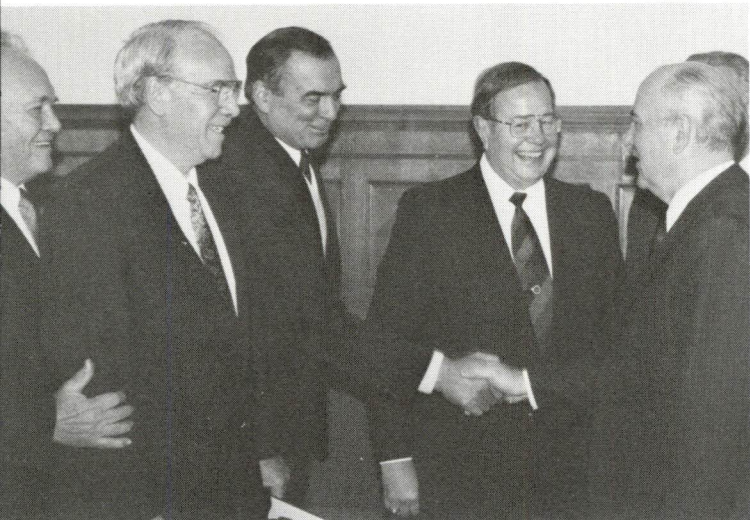
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EVANGELICAL LEADERS VISIT MOSCOW



(l-r) Billy A. Melvin executive director, NAE; Gregory Kommandant, an executive of the Baptist Union; and E. Brandt Gustavson, executive director, National Religious Broadcasters, met with Mikhail Gorbachev during a visit to the Soviet Union last November.

"I have shed tears only twice in my lifetime," declared General Nikolai Stolyarov, vice chairman of the KGB. "The first time was when my mother died and the second time was tonight."

Those were the words spoken by General Stolyarov following a prayer at the conclusion of a meeting with 19 evangelical leaders from the United States, including NAE's executive director, Billy A. Melvin. The occasion was one of a number of meetings held with government officials in Moscow between Oct. 29 and Nov. 5, 1991.

Speaking to the group, Stolyarov noted that reformation in the KGB would be unthinkable without repentance. He said, "Many of us carry a lot of guilt for what we have done in the KGB in the last 70 years."

The party of 19 evangelical leaders went to Moscow as a part of "The Christian Bridge

Project," conceived and executed by Mikhail Morgulis, a Russian emigre.

"Our days in Moscow were orchestrated by God," Melvin related. "I was constantly amazed at the way God gave us favor with the leaders of the country. I was reminded of how God gave Nehemiah favor with King Artaxerxes."

In addition to the session at the KGB headquarters, meetings were held with members of the Supreme Soviet, Academy of Science for Social Resource, Council on Economics, Pravda, Ukrainian Embassy, Cultural Foundation, Central Club of Journalists and finally with President Mikhail Gorbachev.

Commenting on the meeting with President Gorbachev, Melvin said, "It was a special time. There we were, as evangelicals, in the office once occupied by Joseph Stalin, interacting with the head of an atheistic society, presenting him with a Bible and praying

for him, his family and the country." Melvin noted that, without question, the most lasting impression from his contacts in the Soviet Union was the evident spiritual hunger that he found at all levels of the society. "I don't believe I have ever witnessed anything quite like it," he said. "With the collapse of communism, there is a great spiritual vacuum. Everyone recognizes that a moral base is needed—something on which the country can build."

"The vacuum will be filled, and soon," said Melvin. "The question is by what. False religions are moving in and more will come. The evangelical community cannot sit idly by and not respond. We must determine how best to come alongside the churches of the Soviet Union, provide needed resources and act with a sense of urgency. The next year—1992—will be critical."

As part of an effort to rally evangelicals to the opportunities now present in the Soviet Union, Billy Melvin and Paul McKaughan, executive director of Evangelical Fellowship of Mission Agencies (EFMA), have invited a select number of leaders to a meeting in Chicago scheduled for Jan. 6, 1992.

The evangelical community is urged to pray for the advancement of the gospel in all of the republics of the Soviet Union, as well as the countries of Eastern Europe. •

Proposals Could Be Vital

Several proposals came out of the November meeting in Moscow. At the request of Soviet officials, NAE and the Institute on Religion and

Democracy (IRD) are now preparing a series of seminars in Washington designed to teach visiting Soviet* politicians about democracy and its moral framework.

The IRD, Christian College Coalition, the Fieldstead Institute and the Christian Legal Society are exploring a proposal by Yuri Pishchik, religious studies director of the Soviet Academy of Social Sciences.

Pishchik suggested that a new institute be established in Moscow for the study of religion and democracy. His proposal calls for Christian professors from America to staff seminars at the institute. •

** ACTION is aware that there may be no "Soviet Union" by press time. However, we continue to use the term until a more suitable one emerges. Editors*

NAE 50th Anniversary Banquet Speaker Reacts to Media Reports

During a recent visit to Minneapolis, Peter Kuzmic, NAE 50th Anniversary Convention banquet speaker, noted that media reports of the upheaval in Yugoslavia rarely point to the root of the problem.

"This is not just an ethnic conflict," said Kuzmic, "it has religious underpinnings. The Serbs are Eastern Orthodox, and the Croats are Catholic." The conflict, he says, revolves around an alliance between staunch communist army generals with Serbia, Yugoslavia's largest republic,

continued on next page

Liberians Point to Key Role of Church in Nation's Rebuilding

continued from page 27

and Monte Negro, the smallest, which have both retained Communist governments.

Kuzmic, educated in the United States at Southern California Bible College and Wheaton Graduate School, is founder and director of Yugoslavia's Evangelical Theological Seminary (ETS) and chairman of the Theological Commission of the World Evangelical Fellowship.

The evangelical church in Yugoslavia is experiencing unprecedented growth, partly as a result of the seminary. Students representing 12 nations are trained there to be pastors, strategists, evangelists, church planters and seminary teachers. The seminary is a strategic tool in the growth of the church, says Kuzmic. "It is the heart of the church: as the theology goes, so the church goes." •

For Gonwo Dahnweih, an end to Liberia's war is but the first step towards national healing; there must also be new unity and vibrancy in Liberian evangelical churches.

"Many people are ready for the gospel after so much trauma," he said after returning from a recent trip to Liberia. "There is a need for counseling like never before, because of the terror of the war. People should be going crazy because of what they have seen and lived through."

Dahnweih is one of more than 800,000 Liberians (a third of the population) who have fled the nation in the last two years. He currently resides in Maywood, Ill. Dahnweih participated in a recent conference in Cote d'Ivoire (formerly the Ivory Coast) sponsored by the Association of Evangelicals for Africa and Madagascar (AEAM), which addressed solutions to Liberia's problems.

The war resulted in the torture and death of former

President Samuel Doe. After Doe's overthrow, rival factions continued to battle each other in what some journalists called a "blood-bath." More than 20,000 Liberians, most of them civilians, died in the fighting.

Staggering needs confront a battered nation

Dahnweih described a nation with great needs: food, shelter, health care, and clothes are all in short supply. Also, farmers and other workers, facing unemployment as their livelihoods have been interrupted by fighting, need help to begin growing food and earning an income to meet their own needs once again.

One result of the war was the complete destruction of the water supply in Monrovia, the capital of Liberia. In addition, prices rose dramatically during the fighting; the *New York Times* reported a bag of rice selling for more than \$400 and gasoline costing more than \$200 a gallon.

Education is also a critical need. "There has been no

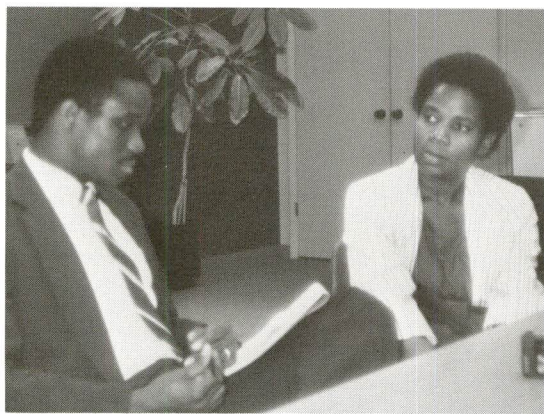
education at all for the last two years," said Dahnweih. "How do you teach high schoolers and younger children who have been holding guns for two years?"

Liberian churches enjoy rich heritage

Liberia means "place of freedom." It was founded in 1822 by freed American slaves, and Christian churches have always played a leading role in Liberian society. As many Western missionaries left the country during the recent fighting, indigenous Christians assumed positions of church leadership.

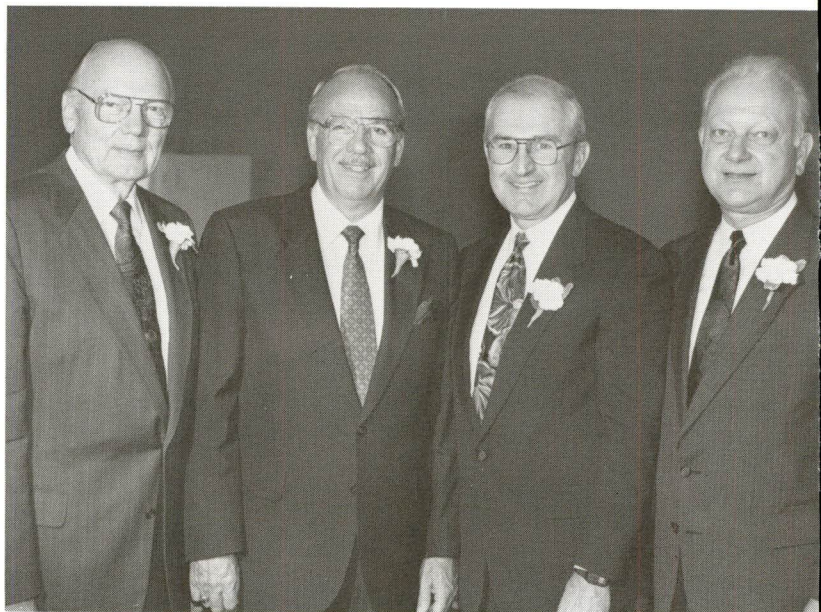
Since the crisis began, World Relief has helped churches in neighboring countries such as Cote d'Ivoire and Sierra Leone provide food and shelter to thousands of Liberian refugees. Now, as warring factions begin to discuss peace, church leaders are also looking to play a key role in the reconstruction of Liberia.

"If we overcome division, the church will be strong again," said Dahnweih. "Unity is the goal."—by **Rick Middleton, World Relief**



Mr. and Mrs. Gonwo Dahnweih

Arthur E. Gay, Jr., was installed as executive director and CEO of World Relief Corporation at an impressive commissioning service on Nov. 17, 1991. Pictured at right (l-r) are B. Edgar Johnson, president, NAE; Billy A. Melvin, executive director, NAE; Gay; and Robert E. Cooley, president, WRC.



Forward in Faith—As Citizens

As NAE celebrates 50 years of evangelical cooperation, its Washington Office of Public Affairs (OPA) marks its 49th year representing evangelicals in the nation's capital. "Forward in Faith" well captures the perspective of the OPA on NAE's anniversary; we have some important projects on the horizon.

The OPA has, on the one hand, represented evangelical concerns to the government, and on the other, has informed evangelicals about public policy and sought to motivate them to be active in public life—to fully participate in American self-government.

This year marks the institution of a significant new program designed to further intensify evangelical impact on our civic life. In October 1991, the Board of NAE approved the Christian Citizenship Campaign, an in-house NAE effort to increase evangelical influence on our culture in two very important ways—praying and voting.

In 1 Tim. 2:1-4, Paul admonished the church to PRAY for rulers and those in authority. He did this in recognition of the fact that governmental officials and their policies directly affect our way of life, our ability to "lead a tranquil and quiet life in all godliness and dignity" (vs. 2). He also intimates that our ability to fulfill our divine mission of evangelism is affected by rulers and their policies. His word on prayer for rulers is linked to God's desire for "all men to be saved and come to the knowledge of the truth" (vs. 4). American evangelicals have seen ample proof in recent decades of the effect government policies can have on both our way of life and our ability to witness freely.

Clearly, we need to pray as Paul commanded. The Citizenship Campaign intends to spur evangelical churches to more frequent, more intense, and more specific prayer for our rulers and their policies. The church has a spiritual mission, but it must carry it out within a civil society. It therefore has a stake in who rules and how they rule. As Paul suggests, our first line of protection is to call upon our God, Who, after all, sets up kings, removes kings, and rules everything they do (Dan. 2:19-23).

In addition to the prayer for rulers, NAE is also requesting prayer for national revival. Recalling II Chron. 7:14, we are asking NAE members to "humble themselves and pray" that God might "heal our land." If God can grant repentance to the Gentile world (Acts 11:18), and to Ninevah (Book of Jonah), then He is able to grant repentance to our wayward

nation. But before He will "heal their land," his people must humble themselves and pray.

For the same reasons we are summoned to pray for civil rulers, we also need to use our God-given right to VOTE, to participate fully in the privileges and protections of American citizenship. By divine providence we live in a country where the people rule chiefly through their right to vote. Far too many evangelicals neglect this priceless privilege of participating in government of, by and for the people. How important a realm for Christian salt and light, and yet how many evangelical Christians refuse to participate!

Consequently, the NAE Christian Citizenship Campaign seeks to register one million new evangelical voters for the '92 elections, to promote greatly increased participation by all evangelicals in those and succeeding elections, and to establish Christian Citizenship as a permanent ministry of local churches in America. By his grace, the God who establishes rulers has made the people their own rulers here in America. If Christians neglect or disdain their share of rulership, they will have only themselves to blame if society's rulers and rules become anti-religious and harshly secular.

Paul was not shy about using the powers of his Roman citizenship—about asserting his legal and civil rights in defense of his Christian mission (cf. Acts 16:35-39; 21:39; and 22:28). Neither should American citizens be shy about using the powers of their citizenship in defense of religious liberty and of the church. Using Paul's example, this campaign seeks to galvanize evangelicals to pray for rulers and revival, and to use the privileges of citizenship, especially the vote, in defense of values we hold dear.

Organizationally, we hope to see a Citizenship Chair, Committee and Center established in evangelical churches, organizations and colleges. Their ministry would be to promote prayer for and participation in American public life. What we most need, however, are leaders, people with a burden, who, with the backing of their pastor or board, will pursue these goals with grace and perseverance. The OPA, in cooperation with NAE's Women's and Churchmen commissions, is moving forward in faith with this effort, that the church itself may remain free to move forward in faith in the next 50 years.—**Tim Crater, special representative, Office of Public Affairs, chairman, Christian Citizenship Campaign.**

NAE Calendar of Events

Jan. 25-29, 1992
National Religious
Broadcasters Convention,
Washington, D.C.

Jan. 26, 1992
NAE Sunday

Jan. 27-31, 1992
Office of Public Affairs
Federal Seminar
Washington, D.C.

Feb. 27-28, 1992
Higher Education
Commission Consultation
Pittsburgh, Pa.

March 3-5, 1992
**50th Anniversary NAE
Convention,
Chicago, Ill.**

March 6, 1992
World Day of Prayer

March 26-27, 1992
Conference on Religious
Pluralism, Wheaton College,
Wheaton, Ill.

April 28-May 1, 1992
Office of Public Affairs
"Washington Insight
Briefing"
Washington, D.C.

FORWARD IN FAITHFULNESS TO THE GOSPEL

The National Association of Evangelicals will convene its 50th Anniversary Convention this March in Chicago. Founded in St. Louis in 1942, this year's gathering will be a historic occasion as the association reflects on its origins, birth and emergence as a major force in American religious life. We will look at the past from many different angles, but with one purpose in mind—to be better equipped to face the future.

The NAE story is filled with both accomplishments and failures, strengths and weaknesses, high points and low points. But the common thread that weaves through five decades of the NAE experience is a unified and public testimony to the Lord Jesus Christ.

NAE has brought together American evangelicals from different theological traditions and theological settings who previously had been isolated and separated from each other. The end result has been a united, corporate and visible witness to the gospel of Jesus Christ as expressed in our seven-point Statement of Faith, ratified in 1943 and reaffirmed at each convention since.

This accomplishment may not seem great to some, but in today's individualistic and pluralistic culture, a corporate and public testimony to Christ is a rare feat indeed. While individual Christians and local congregations radiate a needed witness in their own communities, they cannot—apart from joining hands across denominational and regional lines—forge a testimony to the culture and nation at large. That is the role NAE plays. It is a significant one.

Whatever the future holds, NAE will move forward in faith only to the extent to which our corporate testimony remains faithful to the gospel. We are not a political party, a social club or a special purpose group with a particular cultural agenda. We are an association of churches with a common faith, proclaiming to the culture what we corporately believe God has revealed about himself in both the living and written Word.

As we have done at every convention since 1943, with God's help, we expect to lift up our strategic witness for another 50 years or until Jesus comes.—**Billy A. Melvin** is executive director of the National Association of Evangelicals.

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To the Editor:

David L. McKenna's editorial, "Network '90—New Era for Evangelism," presents glowing reference to the networking tactics of Greenpeace around the world. McKenna's editorial affirms Greenpeace's stated cause "to save the environment."

But is the stated goal of Greenpeace its real goal, and are Greenpeace's tactics admirable?

According to *Forbes* magazine, Nov. 11, 1991: German environmental consultant Joseph Huber, talking about militant elements in Greenpeace Germany, sums up an informed outsider's view: "They (Greenpeace) do feel the strong need to protect the perceived destruction of the earth by industrialism and capitalism. The Marxist elements are interspersed with a new kind of romanticism and anarchism." Robert Hunter, co-founder of Greenpeace, wrote, "Machiavellianism and mysticism alike played their parts in the shaping of the consciousness (that Greenpeace) expressed. It embodied at times a religious fervor, at other times a ruthlessness that bordered on savagery. . . . Corruption and greatness both played their part and both took their tolls."

It seems clear that Greenpeace's benign image and name, so redolent of goodness, are a cover for a disdain for capitalism. Are Greenpeace's tactics really worthy of exemplification by NAE?

Anita B. Hale
Coos Bay, Oregon

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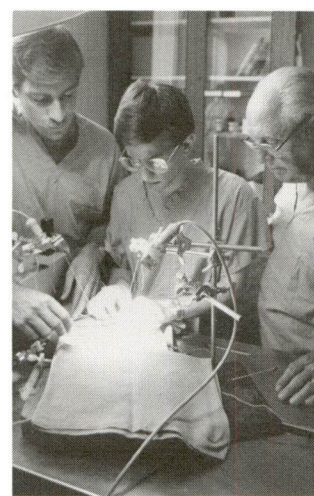
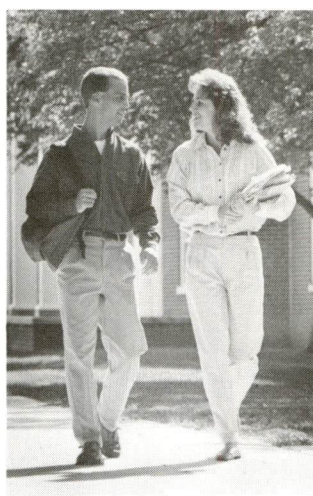
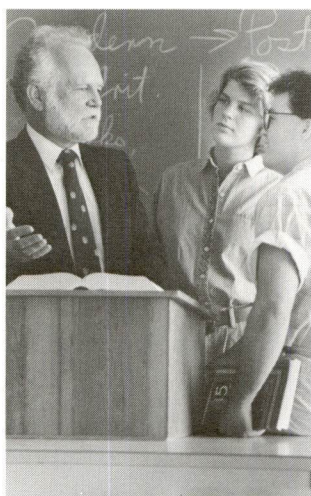
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In reality, evangelicals were meeting in New England in response to common needs and to further the gospel as early as 1929. But it wasn't until April 7, 1942, that the National Association of Evangelicals was born.

"We are met...not to discuss a union of denominations," the Reverend J. Elwin Wright told the 150 delegates assembled at the Hotel Coronado in St. Louis for the National Conference for United Action Among Evangelicals. "(We are met) to explore the possibilities of resolving misunderstandings, to find common ground upon which we may stand in our fight against evil forces, to provide protective measures against the dictatorship of either government or ecclesiastical combinations in restraint of religious liberty and to seek ways and means of carrying on for Christ unitedly and aggressively, but with freedom of action within our respective organizations."

For five productive decades now, NAE has remained true to its original aims and purposes. And NAE members have experienced growth and revival and abundant spiritual blessings as they've emphasized the Bible's teachings.

The seven-point statement of faith adopted at the 1942 conference remains unchanged. "If you believe everything in it you'll be in heaven, if you don't you'll be in hell. There's not much you can take out of it and still be saved," said Clyde Taylor.

Today NAE represents almost 43,000 congregations from 74 denominations. The working of NAE's subsidiary, affiliates, commissions and offices gives expression to the needs of its constituents and provides a means of accomplishing together

for the Lord what individuals and denominations cannot accomplish alone.

Subsidiary And Affiliates

NAE's subsidiary, **World Relief Corporation**, ministers to the world's needy through emergency relief in times of war and

natural disaster. It helps with immediate aid, proposes long-term solutions for hunger and poverty, and encourages self-sufficiency by teaching people ways to help themselves. In addition, it resettles displaced persons and finds homes for thousands of refugees seeking a new life in the United States.

Evangelical Fellowship of Mission Agencies serves foreign mission agencies. It is the world's largest missions association, with 102 member mission boards and 14,206 missionaries from North America serving in every part of the globe. It provides diplomatic contact, government representation and information services through its Washington office and defends the religious liberty of minority groups in foreign lands.

National Religious Broadcasters works to strengthen the outreach of the gospel by ensuring the best quality religious programming as well as the freedom to purchase time for religious broadcasting.

Evangelical Child and Family Agency provides extensive services for unmarried parents, a vital adoption program and foster care for children of all ages in carefully screened Christian homes.

Christian Stewardship Association teaches biblical principles of stewardship by presenting stewardship seminars, conferences and workshops, and by publishing stewardship-related materials that encourage the highest ethical standards.



NAE organizational meeting at the Coronado Hotel, Saint Louis, April 7, 1942.



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IT IS WHEN
BROTHERS LIVE
TOGETHER IN
UNITY.

(Psalm 133:1)



Statement of Faith

1. We believe the Bible to be the inspired, the only infallible, authoritative Word of God.
2. We believe that there is one God, eternally existent in three persons: Father, Son and Holy Spirit.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that, for the salvation of lost and sinful man, regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

NAE Leadership Over the Years

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Harold J. Ockenga (Presbyterian, USA), 1942-44
 Leslie R. Marston (Free Methodist), 1944-46
 Rutherford L. Decker (Southern Baptist), 1946-48
 Stephen W. Paine (Wesleyan Methodist), 1948-50
 Frederick C. Fowler (Presbyterian, USA), 1950-52
 Paul S. Rees (Evangelical Covenant), 1952-54
 Henry H. Savage (Conservative Baptist), 1954-56
 Paul D. Petticord (Evangelical United Brethren), 1956-58
 Herbert S. Mekeel (Presbyterian, USA), 1958-60
 Thomas F. Zimmerman (Assemblies of God), 1960-62
 Robert A. Cook (Evangelical Free), 1962-64
 Jared F. Gerig (Missionary Church Association), 1964-66
 Rufas Jones (Conservative Baptist), 1966-68
 Arnold Olson (Evangelical Free), 1968-70
 Hudson T. Armerding (Independent Congregational), 1970-72
 Myron F. Boyd (Free Methodist), 1972-74
 Paul E. Toms (Conservative Congregational), 1974-76
 Nathan Bailey (Christian and Missionary Alliance), 1976-78
 Carl H. Lundquist (Baptist General Conference), 1978-80
 J. Floyd Williams (Pentecostal Holiness), 1980-82
 Arthur E. Gay, Jr. (Conservative Congregational), 1982-84
 Robert W. McIntyre (Wesleyan), 1984-86
 Ray H. Hughes (Church of God, Cleveland), 1986-88
 John H. White (Reformed Presbyterian), 1988-90
 B. Edgar Johnson (Nazarene), 1990-92

STAFF EXECUTIVES

J. Elwin Wright (Congregational)
 Promotional Director, 1942-43
 Field Secretary, 1943-45
 Executive Secretary, 1945-47
 Rutherford L. Decker (Southern Baptist)
 Executive Secretary, 1948-50
 Executive Director, 1951-53
 George L. Ford (Free Methodist)
 Associate Executive Director, 1954-56
 Executive Director, 1956-63
 General Director, 1963-64
 Clyde W. Taylor (Southern Baptist)
 General Director, 1964-74
 Arthur M. Climenhaga (Brethren in Christ)
 Executive Director, 1964-67
 Billy A. Melvin (Free Will Baptist)
 Executive Director, 1967-

Commissions

Chaplains Commission acts as a liaison between NAE member denominations/churches and the Armed forces and Veteran's Administration by providing endorsement to evangelical chaplains in accordance with service and commission criteria.

Through **National Christian Education Association**, evangelicals share together in the coordination of ideas, programs, research and promotion of Christian education in local churches through Sunday schools, youth programs and Christian day schools.

Composed of presidents of colleges, seminaries and Bible institutes, **Christian Higher Education Commission** serves as a medium for interaction and the probing of such common concerns as financing, government regulations and legislation.

Hispanic Commission seeks to meet the special needs of this rapidly growing segment of evangelicals, helping them find their way into leadership positions in various denominations as well as NAE.

Evangelism and Home Missions Association promotes cooperative action to accelerate evangelism and missions in North America. Interests include lay witness, spiritual revival, church planting and work among immigrants, underprivileged

communities, inmates of penal institutions and foreign language groups.

Churchmen Commission and Women's Commission encourage lay persons to witness and assist in the spiritual ministries of their local churches as well as participate in the work of NAE.

Social Action Commission serves as an education medium on human needs, maintains contact with evangelical welfare agencies and encourages the application of biblical principles to today's social needs.

Offices

Office of Field Services coordinates the NAE supporting membership with the ministries of NAE and provides services

to constituent member churches, organizations and individuals. It provides counsel and assistance in the organization and programming of state and local evangelistic associations.

Office of Information produces NAE's official publications, prepares resources for various NAE programs and serves as a point of contact between the association and the general public. *United Evangelical ACTION*, NAE's bimonthly magazine, keeps evangelicals aware of current issues and events pertinent to their faith. The biennial publication, *National Evangelical Directory*, offers a comprehensive listing of evangelical schools, organizations and associations.

Office of Business Administration oversees the day-to-day functions of the association including accounting and data processing, printing, mailing and building operation.

Office of Public Affairs in Washington, D.C. monitors pending legislation and works to correct any infringement on religious liberty. Evangelicals are updated on legislative issues in the publication, *NAE Washington Insight*. By maintaining liaison with the U.S. government, Office of Public Affairs has been an effective voice in behalf of evangelicals in the U.S. and overseas.



NAE staff, back, l-r: Robert P. Dugan, Jr., Director, Office of Public Affairs; Donald R. Brown, Director, Office of Information; Darrel L. Anderson, Director, Office of Field Services; front, l-r: Billy A. Melvin, Executive Director; Darrell L. Fulton, Director, Office of Business Administration.



NAE Executive Committee, back, l-r: J. Richard Chase, president, Wheaton College; Juan Carlos Miranda, coordinator of Latin American Ministries, The Brethren Church; Aaron Hamlin, executive director, National Black Evangelical Association; Robert E. Cooley, president, Gordon-Conwell Seminary; JoAnne Jankowski, J.D., EP News Service; B. E. Underwood, Bishop, Pentecostal Holiness Church; G. Raymond Carlson, general superintendent, Assemblies of God; Leonard J. Hofman, stated clerk, Christian Reformed Church; front, l-r: Paul Steiner, NAE Treasurer, president, Brotherhood Mutual Insurance Co.; Don Argue, NAE 1st Vice President, president, North Central Bible College; B. Edgar Johnson, NAE President, retired general secretary, Church of the Nazarene; David Rambo, NAE 2nd Vice President, president, Christian and Missionary Alliance; Jack Estep, NAE Secretary, general director, Conservative Baptist Home Missions Society; Executive Committee Members not pictured: Don Duff, vice president, special markets, Brotherhood Mutual Insurance Company; James Osborne, commissioner, The Salvation Army.

1941 Formation of Temporary Committee for United Action Among Evangelicals, Chicago.

Office opened in New York.

1942 National Conference for United Action Among Evangelicals, St. Louis; formation of National Association of Evangelicals for United Action.

Office moved to Boston.

United Evangelical ACTION launched.

1943 First and constitutional convention, National Association of Evangelicals, Chicago.

Public affairs office opened in Washington, D.C.

1944 National Religious Broadcasters organized.

Military and Industrial Chaplains Commissions organized.

Regional offices opened in

Dates in NAE History

Detroit, Portland and Los Angeles.

North American Association of Bible Institutes and Bible Colleges formed.

1945 *United Evangelical ACTION* offices moved to Cincinnati.

Regional office opened in Minneapolis.

National Sunday School Association organized.

Evangelical Foreign Missions Association organized.

World Relief organized.

Budget surpasses \$50,000.

1947 Office moved to Chicago.

Regional office opened in Boston.

National Association of Christian Schools organized.

1950 Evangelical Child and Family

Agency organized.

Regional office in upstate New York opened.

1951 Social Action Commission organized.

World Evangelical Fellowship organized.

1954 Office moved to Wheaton.

1956 James DeForest Murch's *Cooperation Without Compromise: A History of the National Association of Evangelicals* published.

Budget surpasses \$100,000.

1957 Committee formed to explore what would become the NIV.

1958 *United Evangelical ACTION* offices moved to Wheaton. Annual federal seminars begin.

1967 Twenty-fifth anniversary convention.

Publication of Bruce Shelly's *Evangelicalism in America*. Phase out of regional offices begins.

1977 *National Evangelical Directory* launched.

1978 Publication of NIV. *NAE Washington Insight* launched.

1979 Budget surpasses \$500,000.

Dedication of Evangelical Center, Wheaton.

1980 NSSA and NACS become the National Christian Education Association.

1984 Peace, Freedom, and Security Studies launched.

1986 Budget surpasses \$1 million.

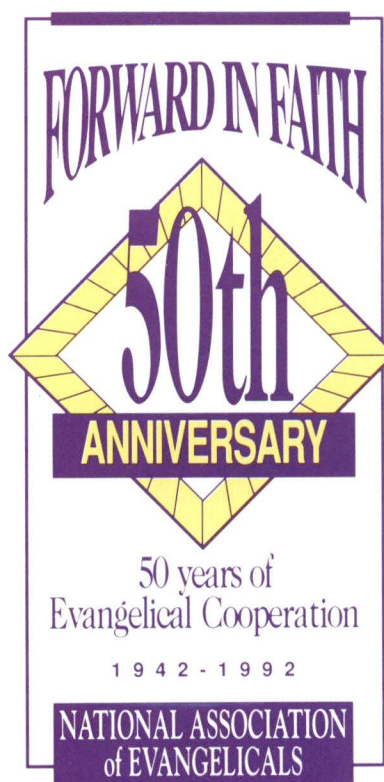
1989 Christian Stewardship Association formed.

1992 50th anniversary convention.

Scheduled publication of third authorized NAE history by Arthur Matthews.

Years Current Member Denominations Joined NAE

Evangelical Free Church of America (1943)
Assemblies of God (1943)
Christian Reformed Church in North America (1943-1953; 1988)
Open Bible Standard Churches (1943)
Pentecostal Holiness Church International (1943)
Church of God (Cleveland) (1944)
Evangelical Friends Alliance (1944)
Evangelical Mennonite Church (1944)
Free Methodist Church of North America (1944)
Missionary Church (1944)
Churches of Christ in Christian Union (1945)
Mennonite Brethren Churches, USA (1946)
Primitive Methodist Church, USA (1946)
Reformed Presbyterian Church of North America (1946)
Fellowship of Evangelical Bible Churches (1948)
Wesleyan Church (1948)
Brethren in Christ Church (1949)
Conservative Congregational Christian Conference (1951)
Elim Fellowship (1952)
Evangelical Methodist Church (1952)
International Church of the Foursquare Gospel (1952)
Christian Church of North America (1953)
Church of the United Brethren in Christ (1953)
Christian Union (1954)
Pentecostal Church of God (1954)
Evangelical Church of North America (1960)



Evangelical Congregational Church (1962)
Midwest Congregational Christian Fellowship (1964)
Baptist General Conference (1966)
Christian and Missionary Alliance (1966)
The Brethren Church (1968)
Christian Catholic Church (1975)
Fire Baptized Holiness Church of God of the Americas (1978)
International Pentecostal Church of Christ (1979)
Church of God of the Mountain Assembly (1981)
Evangelical Presbyterian Church (1982)
Evangelistic Missionary Fellowship (1982)
Church of the Nazarene (1984)
World Confessional Lutheran Association (1984)
Advent Christian General Conference (1986)
Presbyterian Church in America (1986)
Pentecostal Free Will Baptist Church (1988)
Evangelical Christian Church (1988)
General Association of General Baptists (1988)
Conservative Baptist Association of America (1990)
Congregational Holiness Church (1990)
Reformed Episcopal Church (1990)
Salvation Army (1990)

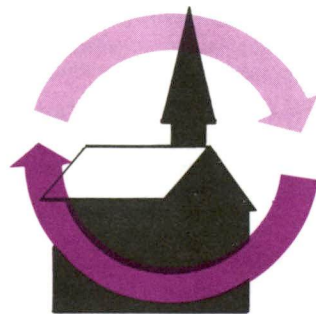
In addition to the 48 denominations above, congregations, state associations and judicatories from another 26 denominations are members of NAE.

Local churches from the following denominations and fellowships hold membership in the National Association of Evangelicals:

Advent Christian General Conference (1986)
American Baptist Churches USA Assemblies of God (1943)
 Associate Reformed Presbyterian Association of Free Lutheran Congregations
Baptist General Conference (1966)
 Berean Fundamental Church Bible Churches
Brethren Church, The (Ashland, Ohio) (1968)
Brethren in Christ Church (1949)
Christian & Missionary Alliance (1966)
Christian Catholic Church (Evangelical Protestant) (1975)
Christian Church of North America (1953)
 Christian Churches
Christian Reformed Church in North America (1943-51; 1988)
Christian Union (1954)
Church of God (Cleveland, Tenn.) (1944)
Church of God of the Mountain Assembly, Inc. (1981)
 Church of the Brethren
 Church of the Lutheran Brethren of America
Church of the Nazarene, The (1984)
Church of the United Brethren in Christ (1953)
Churches of Christ in Christian Union (1945)
 Community Churches
 Congregational Churches
Congregational Holiness Church (1990)
Conservative Baptist Association (1990)
Conservative Congregational Christian Conference (1951)
Elim Fellowship (1947)
 Episcopal Church
Evangelical Christian Church (1988)
Evangelical Church of North America (1969)
Evangelical Congregational Church (1962)
 Evangelical Covenant Church
Evangelical Free Church of America (1942)
Evangelical Friends International of North America (1944)
Evangelical Mennonite Church (1944)
Evangelical Methodist Church (1952)

Evangelical Presbyterian Church (1982)
Evangelistic Missionary Fellowship (1982)
 Federated Church
Fellowship of Evangelical Bible Churches (1948)
Fire Baptized Holiness Church of God of the Americas (1978)
Free Methodist Church of North America (1944)
 Friends Churches
General Association of General Baptists (1988)
 General Conference Mennonite
 Grace Brethren Churches
 Independent Baptist Churches
 Independent Churches
International Church of the Foursquare Gospel (1952)
International Pentecostal Church of Christ (1946)
International Pentecostal Holiness Church (1943)
Mennonite Brethren Churches, USA (1946)
Midwest Congregational Christian Fellowship (1964)
Missionary Church, Inc. (1944)
 National Association of Free Will Baptists
 North American Baptist Conference
Oklahoma State Association of Free Will Baptists (1973)
Open Bible Standard Churches (1943)
 Orthodox Presbyterian Church
Pentecostal Church of God (1954)
Pentecostal Free Will Baptist Church, Inc. (1988)
Presbyterian Church in America (1986)
 Presbyterian Church (USA)
Primitive Methodist Church, USA (1946)
Reformed Church in America, Classis Cascades (1986)
Reformed Church in America, Particular Synod of Mid-America (1989)
Reformed Episcopal Church (1990)
Reformed Presbyterian Church of North America (1949)
Salvation Army, The (1990)
 Southern Baptist Convention
 United Church of Christ
 United Methodist Church
 United Zion
Wesleyan Church, The (1948)
World Confessional Lutheran Association (1984)

LEADERSHIP THROUGH COOPERATION



Bold typeface indicates the denomination or fellowship is a member of NAE. In addition, some 120 state and local associations, 125 schools, 100 organizations and thousands of individuals hold membership in NAE. The year, e.g. (1943), indicates when denomination or fellowship joined the association.

Cooperating Together for the Faith of the Gospel

The incentive for cooperative effort that Paul gave the Philippian Christians is the same compulsion that has caused evangelicals of this century to "stand fast in one spirit, with one mind (cooperating) together for the faith of the gospel" (Phil. 1:27).

Evangelicals—Pioneers in Cooperating

Over a century ago — in 1846 — evangelicals took the initiative in interchurch cooperation and organized the World Evangelical Alliance in England. Individual Alliances were organized in several countries, including the United States.

But active evangelical cooperation declined with the rise of the old Federal Council of Churches and its "social gospel." Theological liberals had gained control of most of the mainline denominations and were exerting political pressures to curtail or eliminate an evangelical voice in their churches. Evangelicals needed a united voice to safeguard their freedoms.

In 1929 Dr. J. Elwin Wright and others organized the New England Fellowship, consisting of evangelicals from churches in many different denominations. Out of this success in New England came a concern for a national fellowship of evangelicals. At the Hotel Coronado in St. Louis, Mo., April 7-9, 1942, 150 delegates assembled for the National Conference for United Action Among Evangelicals. A movement of Bible-believing Christians was born and was formally named the National Association of Evangelicals.

What is NAE?

The National Association of Evangelicals (NAE) is a voluntary fellowship of evangelical denominations, churches, schools, organizations and individuals. Its purpose is not to eliminate denominations, but protect them; not to force individual churches into a mold of liberal or radical sameness, but provide a means of cooperation in evangelical witness; not to do the work of churches, but stand for the right of churches to do their work as they feel called of God.

Based upon the affirmation of a common faith resting securely in God's Word, the Bible, NAE provides evangelical identification for 50,000 churches from more than 77 denominations; with a service constituency of more than 15 million through its commissions, affiliates and subsidiary.

NAE is a member of the World Evangelical Fellowship, a worldwide alliance of continental and national bodies that provides the structure and forum for them to identify together and cooperate forcefully to defend the faith and advance the gospel.

In What Does NAE Believe?

The ongoing strength and vitality of NAE is explained, in part, by its seven-point statement of faith descriptive of the true evangelical. In a sense, the statement is exclusive—but only of those who do not accept the Bible as the written Word of God. Indeed, members of almost every Protestant denomination have rallied around this statement of faith since its ratification in 1942.

NAE Statement of Faith

1. We believe the Bible to be the inspired, the only infallible, authoritative Word of God.
2. We believe that there is one God, eternally existent in three persons: Father, Son and Holy Spirit.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost and sinful man, regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

What Does NAE Do?

NAE fosters Christian unity and cooperation on the basis of a clearly defined evangelical theological consensus, offering an ecclesiastical alternative to the theologically more inclusive National Council of Churches.

NAE's constitution states the following purposes: (1) to affirm our commitment to historic biblical Christianity as summarized in our Statement of Faith, taking a distinct position from those claiming to represent Christianity but not having a loyalty to the Word of God and the gospel of our Lord Jesus Christ; (2) to provide a means of fellowship and voluntary united action without the exercise of legislative control over constituent members; (3) to furnish opportunity for more effective witness and ministry through national programs, the services of our commissions and affiliates, and the activities of our regional, state and local organizations; and (4) to represent the evangelical cause by confronting society with the relevance of the gospel of Jesus Christ and the imperatives of the Word of God.

NAE annually sponsors a national convention for evangelical leaders; an annual Bible reading program; a

World Day of Prayer program; NAE Sunday; a Washington Federal Seminar; a Washington Insight Briefing (biennially); numerous local and state-sponsored events and other meetings as needed.

Speaking out on current societal problems as directed by its constituent members, NAE approves resolutions at each annual convention. Subjects addressed in recent years include homosexuality, persecution of Christians, authority of the Bible, civil rights, pornography and obscenity, drugs and alcohol, AIDS, family life, abortion, church-state separation and racial minorities.

Together, in cooperative witness through the programs, services and activities of NAE, evangelicals demonstrate their spiritual unity and engage in vital action without organic union.

Publications

NAE's Office of Information prepares assorted publications designed to keep evangelicals abreast of issues and events pertinent to their Christian faith.

The award-winning, bimonthly publication, *United Evangelical ACTION*, provides readers with hard-hitting perspectives on timely news items and attempts to provide a cutting edge view of issues that affect evangelicals throughout the United States. The *National Evangelical Directory* published biennially, offers the most comprehensive listing of evangelical schools, organizations and associations available today. The periodic publication, *Dateline*, gives a concise report of evangelical activities at the grass-roots level. Together, these periodicals keep NAE members in touch with what's happening in and around the church and help equip evangelicals with the knowledge needed for making a positive difference in their communities.

Field Services

The Office of Field Services provides coordination of NAE membership and benefits to various state/local associations, member churches, organizations and individuals. The Office also provides counsel and/or assistance in organizing and programming for states' local evangelical associations and NAE's commissions and affiliates.

Governmental Affairs

The Office of Public Affairs in Washington, D.C., provides liaison for evangelicals with the legislative, judicial and executive branches of the federal government. It is concerned with issues such as religious liberty, the sanctity of life, the family, human rights, justice, the en-

vironment and Judeo-Christian values in society. Its activities include congressional testimony, court briefs and representation to the White House and governmental agencies. Evangelicals are updated on these developments in the monthly newsletter, *NAE Washington Insight*. The **Peace, Freedom and Security Studies (PFSS)** program helps equip current and future evangelical leaders on international affairs through conferences and curriculum development.

Commissions, Affiliates & Subsidiary

Through its various components, NAE provides a wide range of ministries.

OVERSEAS MISSIONS: The **Evangelical Fellowship of Mission Agencies**, the overseas mission arm of NAE, is the largest missions association in the world with 98 member mission boards and more than 14,134 missionaries from North America serving in every part of the world. EFMA provides diplomatic contact, government representation and information services through its Washington, D.C., office and seeks to defend the religious liberty of minority groups in overseas nations.

RELIEF AND DEVELOPMENT: **World Relief Corporation** ministers to the world's needy through emergency relief in times of war and natural disaster; and with rehabilitative and development programs like refugee resettlement. Working through local evangelical churches, it provides both physical aid and spiritual witness to millions of people.

BROADCASTING: The **National Religious Broadcasters** is an association of more than 1,200 religious radio and television stations, program producers and related organizations around the world. NRB works to effect religious freedom in broadcasting and has established a code of ethics and a self-regulatory body, the Ethics and Financial Integrity Commission (EFICOM). National and regional conventions are held annually.

CHAPLAINS: The **Chaplains Commission** acts as a liaison between NAE member denominations/NAE member churches and the Armed Forces and Veteran's Administration by providing ecclesiastical endorsement to evangelical chaplains in accordance with service and commission criteria. Moreover, it functions as an evangelical agency of support and encouragement for its chaplains.

CHRISTIAN EDUCATION: Through the **National Christian Education Association**, evangelicals share together in the coordination of ideas, programs, re-

search and promotion of Christian education at the local church level.

FAMILY CONCERNS: The **Evangelical Child and Family Agency** provides foster care, adoption services, pregnancy counseling, individual and family counseling plus other related ministries, primarily in Illinois and Wisconsin. However, some services are available nationwide.

HIGHER EDUCATION: Composed of presidents of colleges, seminaries and Bible institutes, the **Christian Higher Education Commission** serves as a medium for interaction, and the probing of common problems, such as financing, governmental regulation, legislation, etc.

HISPANICS: Concerned with the special needs of this rapidly growing segment of evangelicals, the **Hispanic Commission** is working to unify the Hispanic community, to improve Christian education in local churches and engage in meaningful cooperative projects.

HOME MISSIONS: The purpose of the **Evangelism and Home Missions Association** is cooperative action to accelerate missions in North America. EHMA interests include lay witness, spiritual revival, church planting, and work among immigrants, underprivileged communities, prison inmates and non-English speaking persons.

LAY MINISTRIES: The **Churchmen Commission** and the **Women's Commission** encourage lay people to witness and assist in the spiritual ministries of their local churches and participate in the work and functions of NAE and its affiliates.

SOCIAL ACTION: The **Social Action Commission** serves as an education medium on social needs, maintains contact with evangelical welfare agencies and encourages the application of biblical principles to the social needs of the day.

STEWARDSHIP: The **Christian Stewardship Association** promotes total involvement of the Christian's resources; provides program enhancement to educational institutions, denominations and organizations.

Who May Join NAE?

Affiliation with the National Association of Evangelicals is open to denominations, churches, schools, organizations and individuals of good reputation upon affirmation of the biblical doctrines expressed in NAE's Statement of Faith and payment of the annual membership fee.

INDIVIDUAL MEMBERSHIP

- ☐ I subscribe to the NAE Statement of Faith. Please enroll me as a member as indicated:
- ☐ NAE Individual Member - \$30 annually
Benefits include:
NAE membership card
United Evangelical ACTION (bimonthly magazine)
NAE Washington Insight (2nd class-U.S. post office)
National Evangelical Directory
Occasional Paper (as published)
Notice of local/national NAE events
Regular communications from NAE Headquarters
Convention/National seminar discounts
- ☐ NAE President's Club - \$100 annually
Benefits include all above plus:
NAE Prayer Reminder Paperweight
NAE Lapel Pin
- ☐ NAE President's Club/Associate - \$500 annually
Benefits include all above plus:
NAE Washington Insight (1st class-U.S. post office)
NAE Confidential Reports
- ☐ NAE President's Club/Advisor - \$1,000 annually
Benefits include all above plus:
Enrollment as a Washington Associate
Toll-free Washington Hot Line
Annual Video and/or Audio Cassette Tape Report

NAME _____

ADDRESS _____

CITY _____

STATE _____ ZIP _____

CHURCH MEMBERSHIP: Local congregations may affiliate with NAE by application and payment of minimum fee based on church membership as follows:

Membership	Minimum Fee	Membership	Minimum Fee
1-150	\$ 50	351-450	\$300
151-250	100	451-550	400
251-350	200	551-up	500

☐ Please send church membership application form to name above.

ORGANIZATIONAL MEMBERSHIP

Local \$100

National 200

☐ Please send organizational membership application to name above.

CLIP AND MAIL TO:

NAE, P.O. Box 28, Wheaton, IL 60189

(Membership fees are tax deductible as allowed by law.)

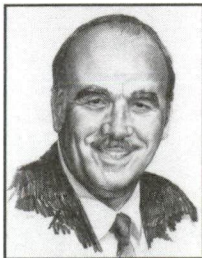
What Is NAE?

The National Association of Evangelicals was organized in 1942 as a vehicle for "cooperation without compromise" among evangelical Christians. NAE represents some 43,000 churches from 74 denominations, as well as hundreds of colleges, seminaries, evangelical organizations and thousands of individual members. Through its commissions, affiliates like the Evangelical Fellowship of Mission Agencies and National Religious Broadcasters, and subsidiary World Relief Corporation, NAE serves a constituency of more than 15 million. NAE headquarters is in Carol Stream, Ill.

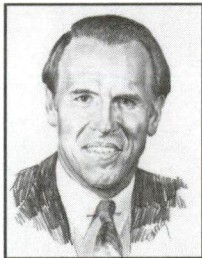
The Office of Public Affairs (OPA) has for 49 years performed a vast array of services for evangelicals. The OPA monitors the executive, legislative and judicial branches of government. It also testifies before congressional committees, meets with national leaders, files amicus curiae briefs in Supreme Court cases involving religious liberty issues and administers NAE's Peace, Freedom and Security Studies program.

The monthly newsletter, *NAE Washington Insight*, is available in both bulletin insert size in bulk quantities for churches and the four-page edition for individual subscribers. It is highly regarded for its non-partisan, evangelical approach to important issues.

Office of Public Affairs staff members are available for a limited number of speaking engagements.



Dr. Billy A. Melvin
Executive Director,
NAE



Dr. Robert P. Dugan, Jr.
Director, NAE's Office
of Public Affairs



NAE Office of Public Affairs
1023 15th Street NW, Suite 500
Washington, DC 20005
Phone: 202/789-1011

YOU ARE INVITED TO THE

WASHINGTON INSIGHT BRIEFING

April 28–May 1, 1992
Quality Hotel Capitol Hill

Sponsored by the
National Association of Evangelicals

In cooperation with the Evangelical Council
for Financial Accountability



FEEL THE PULSE OF THE NATION

1992 Washington Insight Briefing Features:

- High Level Speakers
- Election Year Insight
- Plan for Action in the Culture War



1990 PARTICIPANTS

(l-r) Billy A. Melvin, Senator and Mrs. William Armstrong, Richard Land, Robert P. Dugan, Jr.



OFFICE OF PUBLIC AFFAIRS STAFF

Front row:(l-r) Lynne Dugan, Robert Dugan, Jodie Koan
Back row: (l-r) Brian O'Connell, Tim Crater, Forest Montgomery, Curran Tiffany, Richard Cizik

Hear It From The Top

Through the years, NAE has enabled pastors, lay people and denominational leaders to hear about crucial public issues directly from members of Congress and other top governmental officials.

In 1990, three United States Senators addressed the Briefing: Mark Hatfield of Oregon, John McCain of Arizona, and Don Nickles of Oklahoma. Participants heard and asked questions at the White House of chief of staff John Sununu, presidential nominee to head Central Intelligence Robert Gates, and controversial National Endowment for the Arts director John Frohnmayer. Elsewhere, Ambassador Clyde Taylor, Congressman Charles Stenholm, Senate Chaplain Richard Halverson—and many more—were on the program.

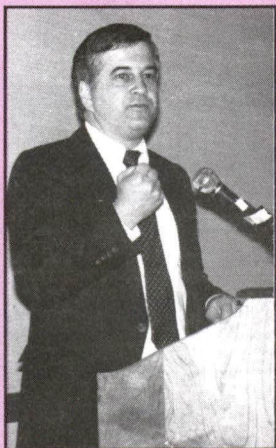
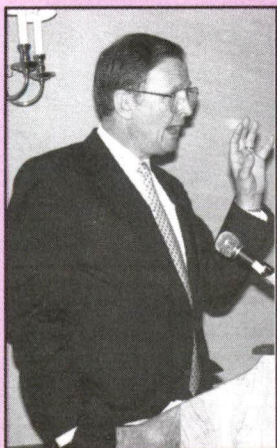
This Year's Briefing

The biennial Washington Insight Briefing opens on a Tuesday evening and closes with a Friday breakfast. By flying on Tuesday and staying over Saturday night, participants can take advantage of the most deeply discounted air fares. Special hotel discounts are also available on Friday and Saturday nights.

The sessions will sharpen participants' perception of many crucial issues, including what's at stake in the upcoming 1992 presidential and congressional elections. Some sessions are structured as debates involving leaders and political strategists.

As always, you'll hear about national and international affairs from a biblical worldview. Many activities take place "on location" at the White House, State Department and Capitol Hill, with opportunities for question-and-answer periods with the guest speakers.

Sightseeing opportunities abound in Washington, DC. Past participants have frequently taken advantage of their visit to see the Smithsonian Museums and join a private NAE "Heritage of Faith" tour of the U.S. Capitol.



A Great Tradition

Since its first Washington seminar in 1957, NAE participants have been enthusiastic about...

- Meeting and hearing from well-known national leaders, many of them evangelicals.
- Visiting the State Department, White House, and congressional office buildings, where 1992 sessions will again be held.
- Interacting with other evangelical leaders, discussing current issues and political involvement.
- Thinking through the relationship between biblical values and public policy, especially the much-confused separation of church and state.

Accommodations

Our hotel for the 1992 Washington Insight Briefing is the comfortable Quality Hotel Capitol Hill, at the foot of Capitol Hill on the Senate side. Within walking distance of the Capitol, the hotel is located at 415 New Jersey Ave. NW, Washington, DC 20001. The nearest Metro subway stop is two blocks away at Union Station on the red line.

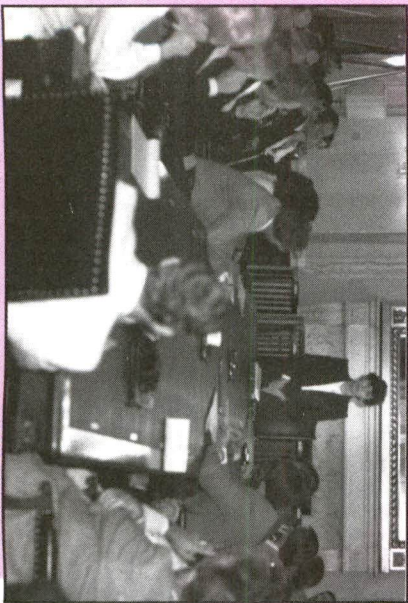
Feeling The Pulse

Get insight from insiders. There's nothing like being on the scene to get a feel for the pulse of the nation. Washington, DC, as the capital of the free world, is an exciting city. Where else but at NAE's Briefing can you hear from U.S. Senators and Representatives, White House staffers and other high-ranking officials from various federal agencies? Participants will hear candid views on the culture war dividing our nation and which threatens to bring divine judgment.

Washington Insight Briefing "graduates" are often challenged to seek public office, and some now serve in municipal and state governments.



NAE Office of Public Affairs
1023 15th Street NW, Suite 500
Washington, DC 20005
Phone: 202/789-1011



Washington may be an expensive city, but NAE's Washington Insight Briefing is a remarkable bargain. The total cost for an NAE individual member is just \$350, including registration, hotel room for three nights based on double occupancy, and all dinners and breakfasts from Tuesday night through Friday morning. NAE member spouses may attend for \$325. Non-member costs are \$375 per person and spouse for \$350. For a single room, the charge is an additional \$185. All of the above arrangements should be made through Jodie Koan at NAE's Washington office.

For those who wish to stay Friday and/or Saturday night, room rates are reduced to \$85 plus tax. Those staying over should make arrangements directly with the Quality Hotel Capitol Hill (800-221-2222), mentioning that they are registrants at NAE's Briefing.

The advance registration fee is \$125, refundable if requested by March 30, 1992. Checks should be made payable to the National Association of Evangelicals and mailed to: NAE Office of Public Affairs, 1023 15th Street NW, Suite 500, Washington, DC 20005.

- ☐ I would like twin accommodations.
- ☐ Single accommodations (\$185 additional).
- ☐ I have enclosed advance registration fee of \$125 per person.
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NAE

RESOLUTIONS

Selected

resolutions

adopted by the

National Association

of Evangelicals

during the

past three decades.

This booklet represents about nine percent of the 253 resolutions passed by the National Association of Evangelicals since its origin in 1942.

NAE Resolutions

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■ ABORTION — 1973

We reaffirm, as evangelicals united, our position that the moral issue of abortion is more than a question of the freedom of a woman to control the reproductive functions of her own body. It is rather a question of those circumstances under which a human being may be permitted to take the life of another. We believe that all life is a gift of God, so that neither the life of the unborn child nor the mother may be lightly taken. We believe that God Himself, in Scripture, has told us what our attitude should be towards the unborn. Several times it is specifically stated that He conferred divine blessing upon unborn infants. He also provided penalties for actions which result in the death of the unborn.

Therefore, we deplore in the strongest possible terms the decision of the U.S. Supreme Court which has made it legal to terminate a pregnancy for no better reason than personal convenience or sociological considerations. We reaffirm our conviction that abortion on demand for social adjustment or to solve economic problems is morally wrong. At the same time we recognize the necessity for therapeutic abortions to safeguard the health or the life of the mother, as in the case of tubular pregnancies. Other pregnancies, such as those resulting from rape or incest, may require deliberate termination, but the decision should be made only after there has been medical, psychological and religious counselling of the most sensitive kind.

■ AUTHORITY OF THE BIBLE — 1963

WHEREAS, the current ecumenical debate revives the discussion of Scripture and tradition without affirming the unique inspiration and authority of the Bible but tends to place tradition on a parity with the Word of God;

BE IT RESOLVED that the National Association of Evangelicals reaffirm unequivocally the Word of God, the Scriptures of the Old and New Testament to be the sole authority for the believer and the church and the only infallible rule of faith and practice;

BE IT RESOLVED that sincere and full acceptance of the Bible as final authority is an indispensable condition of true Christian unity;

BE IT FURTHER RESOLVED that the National Association of Evangelicals call upon all churches to restore the Word of God to rightful preeminence in teaching, preaching, and practice.

■ CAPITAL PUNISHMENT — 1972

The gravity of any crime is measured by the penalty it incurs. We know how seriously God regards sin because He has declared, "The soul that sinneth it shall die." But even God does not forgive without appropriate penalties. That is why Jesus Christ paid the supreme penalty for our redemption.

The place of forgiveness and rehabilitation of the criminal must not be minimized by those who are concerned with the administration of justice. However, concern for the criminal should not be confused with proper consideration for justice. Nothing should be done that undermines the value of life itself, or the seriousness of a crime that results in the loss of life.

If no crime is considered serious enough to warrant capital punishment, then the gravity of the most atrocious crime is diminished accordingly. It follows then that the attitude of criminals will be affected. From the biblical perspective, if capital punishment is eliminated, the value of human life is reduced and the respect for life is correspondingly eroded.

The National Association of Evangelicals believes that the ultimate penalty of capital punishment should be retained for premeditated capital crimes.

■ CHARITABLE CONTRIBUTIONS — 1979

European visitor Alexis de Toqueville noted a unique quality in colonial America. He marvelled that, when needs developed in communities, the people voluntarily associated themselves together and organized to meet those needs.

Since our earliest days, voluntary, non-profit agencies have been part of the vital strength of the United States of America. Such agencies, including religious institutions and churches, have performed necessary functions that otherwise would have fallen to Government.

Charitable contributions to voluntary agencies have diminished considerably in recent years, with increased use of the standard deduction on the federal income tax. It has reliably been estimated that between 1970, when 50% of Americans used the standard deduction, and 1977, when 75% or more used the standard deduction, philanthropic organizations lost five billion dollars in contributions as the result of the loss of financial incentive to the bulk of middle class Americans. The price tag in 1977 alone has been placed at 1.4 billion dollars.

Believing that voluntary agencies should be strengthened and that it would be tragic if their services eventually had to be taken over by the government, the National Association of Evangelicals endorses the kind of legislation espoused by Representatives Conable and Fisher. Such legislation would allow all taxpayers to deduct charitable contributions "above the line," i.e., whether or not they itemize their other deductions.

■ THE CHRISTIAN AND HIS GOVERNMENT — 1980

WHEREAS, Social ferment with all of the accompanying moral, economic and spiritual problems is having a revolutionary effect upon our nation; and

WHEREAS, Government is of God and is one of His providential provisions for fallen humanity (Romans 13:1-7; Proverbs 8:15); and

WHEREAS, Civil authority is ordained of God (John 19:11); and

WHEREAS, The Scriptures teach that Christians are:

1. To be subject to civil authority that is in keeping with the teaching of the Word of God (Romans 13:1-7; Titus 3:1; I Peter 2:13, 14; Acts 5:29)
2. To pray for those in authority (I Peter 2:13, 14)
3. To support constituted government by payment of taxes (Matthew 22:17-22; Romans 13:6); and

WHEREAS, Christians, even though citizens of another world, are to be the salt of the earth and the light of the world, be it therefore

RESOLVED, That this 38th convention of the National Association of Evangelicals urge Christians to pray for those in authority; and to remind them that their power is ordained of God and they are responsible to Him; and be it further

RESOLVED, That Christians be urged to become involved in the political process, to register and to vote; and in view of the need of legislative awareness and positive action within the framework of our Christian responsibility, be it further

RESOLVED, That all state and local associations of the National Association of Evangelicals be urged to implement the guidelines related to government affairs as stipulated in their manuals, and be it further

RESOLVED, That Christians be urged to pray for God to guide our nation and especially so as Americans go to the polls to select leaders in this presidential election year.

■ CHRISTIAN DAY SCHOOLS — 1970

Among the many crises of our time there looms a major crisis in elementary and secondary education.

Many public schools are doing well in inculcating moral and spiritual values along with the basics of a secular education.

Private schools, under severe financial handicaps, in many cases operate independently and without the interest in garnering public funds often attributed to them.

We of the National Association of Evangelicals believe that the home is the basic agency for Christian education and that Christian parents have a special responsibility, under God, to oversee the education of their children to the end that such education shall be founded upon and proceed in the nurture and admonition of the Lord.

Unless basic education is rooted and grounded in biblical revelation it must be considered incomplete from the standpoint of the Christian faith and of the Great Commission.

The public school, while filling an important role in society, cannot by its very nature accomplish everything necessary for education from a Christian perspective.

In most public classrooms in America today the Bible is not taught as God's revelation, the distinctives of the faith cannot be inculcated and a Christian philosophy of history is not suggested.

The very secular nature of our culture, therefore, adds special significance to the unique contribution which is being made in our time by the Christian day school.

We believe that the Christian day school embodies the potential of being an ideal educational agency devoted to the support of the Christian perspective in life as well as an agency supplementing the teaching responsibilities of home and church.

The National Association of Evangelicals therefore encourages our pastors and churches to consider the value of the Christian day school as they explore ways and means of making the best possible use of church plants and equipment throughout the week.

We call on parents to acquaint themselves with the type of education their children are getting,

comparing the contribution of the public schools in their area with the spiritual and educational contribution of the intentionally Christian school.

Where possible we urge the establishment of Christian schools, and in all education the support of a positive Christian perspective against the prevailing secular philosophies of the day.

■ CHRISTIAN FAMILY LIFE — 1970

Someone has said, "As goes the family so goes the nation." If this is true the outlook for America remains increasingly gloomy, for in many ways wholesome family life seems to be disappearing from the American scene.

The family has been affected by today's mood of sexual permissiveness, by the popular rejection of all authority, by the seemingly deliberate pitting of youth against age, by the almost universal preoccupation with human rights to the exclusion of human duties.

Even in Christian circles the prevailing winds of change have been felt. Many Christian homes no longer stand in sharp contrast to those of the world. Many Christian families too often are torn by the same conflicts experienced by those that do not pretend to be united in Christian faith.

Too often Christian families have marched to the beat of the world's drums. All history and experience, as well as the express Word of God, tell us that this is the pathway to disaster.

We of the National Association of Evangelicals call on Christians everywhere to work for the recovery of Christian family life, with its disciplines, its devotions, its moral and spiritual distinctives, its private and public witness to the saving grace of the Lord Jesus Christ in human relations at the most basic level.

The regular use of the Word of God in family devotions, the regular experience of praying together, the sacrificial practice of Christian stewardship, the devoted observance of the Lord's Day as a day set apart—upon such fundamental and necessary considerations are Christian family relationships founded and structured. They are not options for the conscientious Christian.

■ CHRISTIAN UNITY (Ecumenical Relations) — 1966

In a period of our history when pressures toward organizational unity are being directed against every segment of the Christian church in a degree never before known, the NAE reaffirms its conviction that

Christian unity is primarily a spiritual relationship among people throughout the world who have been brought into a living relationship to God through the new birth and are thereby members of the body of Christ and who accept the authority of the Bible as their rule of faith and practice.

We believe that this unity, given by God and made real in us by the ministry of the Holy Spirit, is manifested in a love-inspired fellowship that promotes cooperative effort in our Christian witness without the necessity of ecclesiastical union or uniformity in practice. We recognize our helpful diversity in structural relationship and rejoice in our oneness in the body of which Jesus Christ is the Head. We will endeavor to maintain the unity of the spirit in the bond of peace so that the world may believe.

We encourage and urge evangelicals to join in fellowship with other evangelical Christians at local and national levels so that they might speak to the world unitedly and strongly on issues confronting our nation conscious that our message rests upon the authority of the Word of God.

The NAE is grateful to God for the formation of evangelical fellowships throughout the world and assures our evangelical brethren of prayerful support in their efforts to resist pressures toward an unbiblical conformity and to present a pure gospel of redeeming grace to their countrymen.

■ ON CIVIL RIGHTS — 1965

The National Association of Evangelicals reaffirms its historical position that all persons in our nation should equally enjoy those freedoms and privileges guaranteed by the Constitution of the United States. In 1956 we stated our opposition to "discriminatory practices against racial minorities" and again pledged to live up to our "moral responsibility to work effectively and openly for . . . equal rights and opportunities for every individual."

We have consistently held that adherence to the Bible's teachings, with the practice of Christian principles in social, economic and political life, is relevant to the solution of all social problems and the establishment of the best human relations. The transformation of mankind through faith in the gospel of Jesus Christ breaks down prejudices and causes justice to prevail.

We are deeply concerned about the anguish suffered by those minority groups who have been denied their civil rights. We are grateful that increasing numbers of

people enjoy the rights of free men. We commend those communities which are peacefully solving their civil rights problems.

We deplore violent means to achieve or to prevent the achievement of civil rights, as well as the by-passing of lawful avenues to secure redress for real or supposed breaches of social justice.

We realize that laws alone are not the full answer and that we have not thus far found adequate means of guaranteeing full civil rights to all segments of our society. In some areas there are still acute tensions between races and classes of people. We believe that because of these deep-rooted civil rights problems, our nation needs God's mercy, grace and help in these critical times.

We therefore urge that the constituency of the National Association of Evangelicals seek divine help through prayer and that we commit ourselves to courageous Christian action for the advancement of freedom for all people. We should minister increasingly, under the Holy Spirit's direction, to deprived people across our land motivated by the dynamic of love. We commend and encourage our Negro evangelical brethren both within and outside our own Association for their efforts to reach their own people with the gospel of Christ and to assist them in achieving their rightful position in American life.

■ THE COMMUNIST THREAT — 1967

In the ageless contest with principalities and powers over the minds and hearts of men until Christ returns, the gospel knows no greater antagonist than godless materialism. Of all organized forms of godless materialism, none is more virulent or dominant in the world today than communism.

The National Association of Evangelicals recognizes the difficulty of maintaining a distinction between the humanity God so loved that He gave His only begotten Son on their behalf, and the world systems which are at enmity with righteousness. We affirm the necessity to love the sinner even while hating the sin.

In the effort to establish and maintain concord in human relations the danger of compromising conviction for the sake of peace looms large. It is possible to confuse political friendship with ideological agreement—to abandon resistance to a hurtful way of life because the political winds of change have made a friend out of the organization or government representing that same hurtful way of life.

Today there is danger that the passionate search for peace will make godly men more tolerant of godless materialism because it is the way of life of those among whom the servants of the Most High God would live in peace. For the sake of friendship Christians, even, may lower their guard against the virus of an evil ideology. Inadvertently, perhaps, they may yield to the blandishments of those who warn, "Better red than dead!"

As evangelical Christians we greatly deplore the evidences of accommodation to the ideology supportive of communism observable in America today. In the church it appears in the insistence one increasingly hears that revolution, even violent revolution, is inevitable in the process of social change. In the state we see this in the evidence of a growing disregard for the rights of the private sector and the growing acceptance of the doctrine "from each according to his ability, to each according to his need" not as a Christian principle but as a fixed economic law. In both church and state we see it in an obsession with total secularization as a way of life, and in the passion to eliminate distinctions or differences of any kind.

In such a time as this, when godless materialism promises to dominate a society which once was described as Christian, we urge the strengthening of those things that remain before darkness comes. On this account we reaffirm our unalterable opposition to every form of atheistic communism.

■ ENVIRONMENT AND ECOLOGY — 1971

Man's multiplication and progress have combined to create environmental problems of huge proportions on the earth. Today responsible authorities view the waste and pollution of natural resources with undisguised alarm, seriously questioning whether the problems created can be solved without placing drastic restrictions upon present standards of living in the developed countries.

Threatened with the very real possibility of an uninhabitable environment within another lifetime, some groups and organizations have reacted with a zeal that has not always been according to knowledge, however borne of justifiable desperation. Others have moved responsibly but with little evidence of public support.

Recognizing both the immediacy of the danger and the cultural mandate of Genesis 1:28, the National

Association of Evangelicals vigorously affirms that ecology is not merely founded upon an instinct for human survival, but expresses man's responsibility under God to act as a faithful steward of the natural world. The commandment to fill and subdue the earth (Genesis 9:1) implied a trust which we believe is violated by any wastage or spoilage of the environment detrimental to the welfare of mankind in the present age.

We pledge our cooperation to any responsible effort to solve critical environmental problems, and our willingness to support all proven solutions developed by competent authorities. We call upon our constituency to do the same, even at the cost of personal discomfort or inconvenience.

■ EQUAL ACCESS LEGISLATION — 1984

We further urge Congress, as an accommodation to the free exercise of religion, to pass legislation prohibiting discrimination against public high school student groups on the basis of the religious content of their speech. Students who want to meet for student-initiated prayer, Bible study or other religious expression should not be treated differently from students who meet for non-religious purposes and should be granted equal access to the physical facilities of public education. Any teacher involvement with a religious student group should not relate to the content of any religious expression.

■ EQUAL RIGHTS AMENDMENT — 1984

In a 1979 resolution, the National Association of Evangelicals affirmed: "God created mankind in His image, assuring the sacredness of human life and the equality of persons, male or female." In recent years the Equal Rights Amendment has been promoted as a way to assure the equal rights of women as persons. Proponents of the ERA are now contending that the amendment presents only an economic issue. But the absolute and far reaching language of the ERA makes its effects unpredictable, and certainly more diverse than claimed. It could be interpreted by the courts to reach results antithetical to Judeo-Christian values.

Because of this possibility, NAE cannot endorse the Equal Rights Amendment in its present form. At a minimum, it would have to state that it is not intended to grant or secure the right to abortion or the funding thereof; to require the drafting of women or their assignment to military combat; or to deny tax

exemption to any school, seminary, or church which believes that God has ordained different roles for men and women.

NAE has supported and will continue to support legislation specifically designed to remedy economic injustices to women.

■ GAMBLING — 1985

The National Association of Evangelicals reaffirms its opposition to gambling and lotteries, including those run by government. These are socially, morally and economically destructive. They are rooted in covetousness and violate the biblical work ethic.

We believe that gambling in any form is potentially addictive. It is a social evil that feeds upon greed and sells a set of fantasy values that exploits people. It harms especially the poor who can least afford to forfeit their financial resources on the promise of instant wealth. The tragic end result is often deepened poverty and increased welfare rolls, to say nothing of the emotional damage and disillusionment experienced by the vast numbers of planned losers.

Gambling undermines the economic base of a nation in that it reduces the purchasing power of the people. Money gambled by wage earners cannot be spent to purchase goods and services of constructive and productive businesses.

Compulsive gambling causes the individual's character to be weakened and to disintegrate. It leads to indolence and self-delusion, breaks up families and can lead to crime, loss of jobs and even suicide.

Since we deplore the exploitation of the weakness of humanity, the National Association of Evangelicals calls upon all who are in positions of influence and decision-making to seek other means by which to raise revenue. We further call upon churches and schools to conduct programs that will inform people of the evils and dangers of gambling.

■ HOMOSEXUALITY — 1985

The Scriptures declare that God created us male and female. Furthermore, the biblical record shows that sexual union was established exclusively within the context of a male-female relationship (Genesis 2:24), and formalized in the institution of marriage. The partner for man was woman. Together they were to be one flesh. In the New Testament, the oneness of male and female in marriage pictures the relationship between Christ and His church (Ephesians 5:22-33).

Everywhere in Scripture the sexual relationship between man and woman within the bonds of marriage is viewed as something natural and beautiful.

Homosexual activity, like adulterous relationships, is clearly condemned in the Scriptures. In Leviticus 18:22 God declares the practice of homosexuality an abomination in His sight. In Romans 1:26-27 the practice of homosexuality is described as a degrading and unnatural passion. I Corinthians 6:9-10 identifies the practice of homosexuality as a sin that, if persisted in, brings grave consequences in this life and excludes one from the Kingdom of God.

The Apostle Paul, strong in his condemnation of the practice of homosexuality, also testifies that those once engaged in homosexuality were among those who were forgiven and changed in the name of the Lord Jesus Christ (I Corinthians 6:11). This declaration offers hope both for forgiveness and for healing. Individual Christians, ministers, and congregations need to maintain the belief that all human beings have sinned, and that all Christians have received God's mercy while helpless, ungodly, and hostile to God. In the name of Christ we proclaim forgiveness, cleansing, restoration and power for godly living for all who repent and believe the gospel.

We believe that homosexuality is not an inherited condition in the same category as race, gender, or national origin, all of which are free from moral implication. We believe that homosexuality is a deviation from the Creator's plan for human sexuality. While homosexuals as individuals are entitled to civil rights, including equal protection of the law, the NAE opposes legislation which would extend special consideration to such individuals based upon their "sexual orientation." Such legislation inevitably is perceived as legitimatizing the practice of homosexuality and elevates that practice to the level of an accepted moral standard. While maintaining our opposition to proposed so-called "Gay Rights" legislation, where such legislation has been enacted into law, NAE strongly urges that churches and religious organizations be exempted from compliance by amendment to the law. The position and practice of such organizations regarding homosexuality are determined by their religious convictions. This we hold to be a grave matter of religious freedom.

Individual Christians, ministers, and congregations should compassionately proclaim the Good News of forgiveness and encourage those involved in homosexual practices to cease those practices, accept

forgiveness, and pray for deliverance as nothing is impossible with God. Further, we should accept them into fellowship upon confession of faith and repentance, as we would any other forgiven sinner (I Corinthians 6:11).

We further call upon pastors and theologians, along with medical and sociological specialists within the Christian community to expand research on the factors which give rise to homosexuality and to develop therapy, pastoral care and congregational support leading to complete restoration.

■ THREAT OF NUCLEAR HOLOCAUST — 1982

The National Association of Evangelicals in 1952 declared that the "American posture should be that of peace, righteousness, faith and freedom rather than totalitarian strength and terrorizing force."

Again in 1977, NAE decried a type of militarism discerned in the arms traffic by criminal organizations, revolutionary groups and nations, stating that "While we represent a wide constituency in our views of the place and type of military preparedness for defense to protect the welfare and provide for our domestic tranquility . . . we unite in deploring the mind-set that assumes the way to solve problems is by might and power . . . We are to love our enemies and overcome evil with good."

And in 1979, NAE, recognizing the possibility of armed conflict and even mass destruction, declared that within the membership are those "who are committed to peace through strength and those who renounce the use of force as a matter of conscience." There was a call to urge our government "to exercise reasonable restraint in the production and use of its military capabilities and to encourage other nations to do the same."

The National Association of Evangelicals now expresses its deep concern about the threat of a nuclear holocaust and urges our national leaders to rededicate their efforts to obtain a meaningful arms control agreement that will scale down the nuclear arms race.

■ PORNOGRAPHY AND OBSCENITY — 1985

In recent years there has been a growing portrayal of sexual immorality and deviation in the cinema, television, radio and the print media. The lifestyle modeled for our children on mass media outlets

portraying these excesses is dehumanizing and morally destructive. Such ideas and ideals promoted by mass media are in direct contradiction to the biblical lifestyle.

Furthermore, the eight billion dollar pornography industry has grown to epidemic proportions and is invading all the segments of our society. Pastors, counselors, social agencies and law officers are seeing families broken and lives adversely affected as well as persons of both sexes victimized by this plague of pornography and obscenity. This industry, controlled largely by organized crime, is responsible for corrupting the lives of children as well as adults, and most alarming of all is the proliferation of child pornography.

Aware of this insidious evil in our society and seeking to be obedient to our prophetic task as God's people, the National Association of Evangelicals therefore declares itself as follows:

1. We are committed to Jesus Christ who calls us as the "salt of the earth" and "the light of the world" to be involved in the solution of the problem of pornography.
2. We are committed to speak out against pornography and obscenity at every opportunity.
3. We encourage our congregations and denominations to observe a Pornography Awareness Sunday or Week.
4. We urge our congregations to become involved in appropriate plans of action in their communities.
5. We commit ourselves to participate as an Association in the National Coalition Against Pornography.
6. We call upon the President of the United States to declare publicly his support for the enforcement of obscenity laws and to order the Justice Department to enforce the existing obscenity laws.
7. We urge Christians everywhere to seek ways to minister more effectively to both the victims and perpetrators of obscenity and pornography.

■ RACIAL MINORITIES — 1963

The National Association of Evangelicals calls attention to the stand it took at the convention in 1956 relative to racial minorities and urges its members to do everything possible by precept and practice to implement more zealously that resolution which is as follows:

WHEREAS we believe that the teachings of Christ are violated by discriminatory practices against racial minorities in many, if not all, sections of our country; and

WHEREAS we believe that the propagation of the gospel is hindered in many foreign countries by these practices, and

WHEREAS we believe that many from these minority groups in our own country are alienated from the gospel by these actions,

THEREFORE, BE IT RESOLVED THAT the National Association of Evangelicals reaffirms its belief in the teachings of Jesus Christ, including His emphasis upon the inherent worth and intrinsic value of every man, regardless of race, class, creed or color, and that we urge all our constituency to use every legitimate means to eliminate unfair discriminatory practices, and that, therefore, we deplore extremist tactics by any individual or organized groups. We believe that those in authority in political, social and particularly evangelical Christian groups have a moral responsibility to work effectively and openly for the creation of that cultus of life which will provide equal rights and opportunities for every individual.

■ FREE EXERCISE OF RELIGION IN PUBLIC SCHOOLS — 1984

Millions of school-age young people, through the virtual exclusion from our public schools of all reference to God in prayer, are left to conclude that the State recognizes no power higher than its own. The resulting spiritual vacuum has been filled by a pervasive secularism, an environment which subtly makes man the measure of all things. Religious expression must be allowed in public education if the schools are truly to be constitutionally balanced in the matter of religion.

■ SCHOOL PRAYER CONSTITUTIONAL AMENDMENT — 1984

We urge Congress to pass a voluntary school prayer amendment to the Constitution which would do the following: preclude construing the Constitution to prohibit individual or group prayer in public schools; insure that no one would be required to participate in prayer; and prohibit government from prescribing the words of any prayer to be said in public schools.

■ TUITION TAX CREDITS — 1983

The National Association of Evangelicals affirms its support of quality public education, encourages Christians to teach in the public schools, and urges Christian parents to work toward improving such schools. However, we recognize that many parents, exercising their God-given right and responsibility to educate their children, by conviction choose to send them to schools which teach biblically-based moral values and a Christian world view. This choice is essential if "the free exercise of religion" with respect to education is not to be an empty constitutional right.

Parental choice of public or private education should be available to all. To help alleviate the double financial burden placed upon parents who send their children to religious schools, we appeal for the enactment of tuition tax credits or similar tax relief as a matter of economic justice. The legislation we advocate would enhance values important to our society, educational pluralism, academic freedom, and excellence in all education through freedom of access. Any such legislation should contain an unequivocal prohibition of racial discrimination. The National Association of Evangelicals urges Congress to enact such remedial legislation.

■ VATICAN ENVOY — 1965

WHEREAS there is constant pressure on the President of the United States to name an envoy to the Vatican, and

WHEREAS such action would violate the "establishment clause" of the First Amendment of our Constitution, and

WHEREAS our regular diplomatic corps in Italy is quite adequate to represent the United States and protect the United States' interest in Rome,

BE IT THEREFORE RESOLVED that the National Association of Evangelicals urges the President of the United States to resist all proposals to send an official envoy in any capacity to the Vatican and preserve our Constitutional provision of separation of church and state.

■ CHURCH AND MEDIA: PARTNERS IN WORLD EVANGELIZATION — 1981

The church is God's instrument for service in the world. He gave to the church the supreme mandate of

evangelization. The heart of that mission rests in active servants of Christ representing Him in energetic evangelization.

To evangelize is to proclaim the Good News, the saving word of God's reconciling love available to whosoever will believe. The transformation of society from bondage of unjust political and social structures to that of equal justice and freedom is a fruit of evangelism. The primary aim of evangelism is the salvation from sin.

The church is God's divinely ordained instrument for evangelization. He has no other redeeming agency on earth. For this reason evangelization is the first priority of the church's ministry in the world. God's plan is not random evangelization, but it is to be a concerted effort to establish viable communities of believers throughout the planet earth. The church in turn must use all the available means to let the earth hear God's voice.

Significant in the propagation of the Good News has been the use of mass media. If the media message does not anchor to the church, it fails to fulfill God's purpose. Jesus declared, "I will build my church." He did not declare that He would build a program or a personality. His strategy is to develop groups of believers taught, trained, and mobilized for the task of discipling the nations.

Biblically speaking, the question is not whether the work of evangelization is performed by denominations or by nondenominational structures or parachurch groups. Rather all evangelization, regardless of the agency involved, should have the objective of planting churches and the edifying of God's people.

Communication programs that have no links to visible, local churches are incomplete. Their role is greatly enhanced when dynamically related to the strategy of the church. The building of the church is of prime importance.

Media communications are extremely important tools for evangelization, as they work in harmony and have a relationship with the local church. Together church and media are partners in world evangelization.

The National Association of Evangelicals pledges itself to the task of performing in the spirit of the Great Commission the propagation of the gospel by means of the media which God has provided for us this hour.

NAE RESOLUTIONS

List of subjects
covered by NAE resolutions,
1956-1985.

25th Anniversary Covenant
 24th Anniversary Manifesto
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 Advertising of Tobacco & Alcoholic Beverages on Radio
 & Television
 Aid for the Persecuted Church
 Aid to Sectarian Education
 Alcohol Advertising
 Alcohol on Airlines
 Amendment to Public Law 480
 American Bible Society
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 Call to Action
 Call to Repentance
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 Child Benefit—Federal Aid to Education
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 Christian Humanitarian Concern
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 General Welfare & Political Expediency
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 Labor & Conscience
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STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative Word of God.
2. We believe that there is one God, eternally existent in three persons: Father, Son and Holy Spirit.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost and sinful man, regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

*NAE's Statement of Faith
has remained unchanged since
it was first passed in 1942.*

Copies of NAE resolution on any subject not included in this booklet are available upon written request.

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