

August 26, 1999

Jill Wiley
321 Boylston Street
Brockton, MA 02301

Dear Ms. Wiley:

I received your thoughtful request that Mrs. Clinton contribute to your book *Restoring Faith in Politics*. Although this is a subject of great interest to her, unfortunately she must decline your kind invitation. Her schedule this year does not permit her to take on additional obligations of this sort, even for such a worthy project as this.

Best of luck with your book.

Sincerely,

Shirley Sagawa
Deputy Assistant to the President
Deputy Chief of Staff to the First Lady

LIST OF THOSE INVITED TO
CONTRIBUTE TO
"RESTORING FAITH IN POLITICS"

+ + + +

VICE-PRESIDENT
AL GORE

FIRST LADY
HILLARY RODHAM CLINTON

AMBASSADOR
REVD. CHARLES SMITH AND
DR. DEBORAH PROTHROW SMITH

U. S. SENATOR
GEORGE MCGOVERN

U. S. SENATOR
BILL BRADLEY

JOAN ADAMS MONDALE

CONGRESSWOMAN
BARBARA LEE

IOWA SECRETARY OF STATE
CHESTER J. CULVER

REVD. MINERVA CARCAÑO

REVD. DR. JAMES A. NASH

THEOLOGIAN
ROBERT MCAFEE BROWN

AUTHOR
ANNE LAMOTT

UNION ORGANIZER
KIM BOBO

COMMENTATOR
BILL PRESS

& OTHERS WHO
MAY BE ADDED

THE WHITE HOUSE
WASHINGTON

August 26, 1999

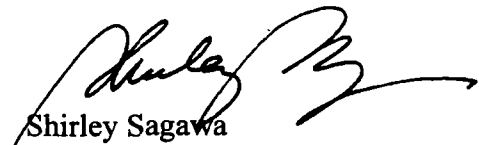
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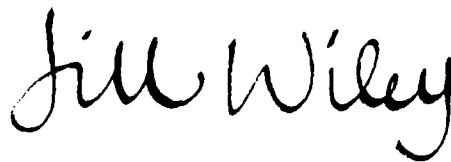
DATE: JULY 14, 1999
TO: SHIRLEY SAGAWA, DEPUTY CHIEF OF STAFF
FROM: JILL WILEY
RE: INVITATION TO THE FIRST LADY TO CONTRIBUTE
TO A BOOK ABOUT FAITH & POLITICS

SEVERAL WEEKS AGO I CONTACTED THE FIRST LADY'S OFFICE ABOUT INVITING HER TO CONTRIBUTE WRITTEN MATERIAL FOR A BOOK. I WAS DIRECTED TO SUBMIT SUCH A REQUEST TO YOU. ENCLOSED I HAVE SUBMITTED A LETTER OF REQUEST TO THE FIRST LADY ALONG WITH A PROSPECTUS ABOUT THE PROJECT I AM CO-EDITING.

I GREATLY APPRECIATE ANY ASSISTANCE YOU MIGHT BE ABLE TO PROVIDE REGARDING THIS REQUEST. AS I INDICATE IN THE LETTER, I WOULD BE VERY HAPPY TO BE IN CONTACT WITH YOURSELF OR SOMEONE ON THE STAFF WHO WOULD BE IN A POSITION TO PROCESS THIS INVITATION OR WOULD BE PLEASED TO PROVIDE ANY FURTHER INFORMATION YOU MIGHT REQUIRE.

THANK YOU AND WITH KINDEST REGARDS.

YOURS,

A handwritten signature in cursive script that reads "Jill Wiley". The signature is written in black ink and is positioned below the typed name.

JILL WILEY
321 BOYLSTON STREET
BROCKTON, MA. 02301
PH. 508-427-0081
FAX 508-583-7156
E-MAIL:
JILL WILEY@MAILCITY.COM

RESTORING FAITH IN POLITICS

321 Boylston Street
Brockton, MA 02301
phone 508-427-0081
fax 508-583-7156
e-mail: jillwiley@mailcity.com

July 14, 1999

Hillary Rodham Clinton
First Lady
The White House
Washington, D. C. 20500

Dear Mrs. Clinton:

I would like to invite you to contribute to a book of essays entitled *Restoring Faith in Politics* which I am co-editing with Revd. Dr. Warren W. Lee, professor at San Francisco Theological Seminary. Enclosed is a prospectus with details about the project.

Our hope is to forge vital new links between faith and politics. By opening the political conversation to reflection on issues of faith and ethics, we seek to encourage more clergy and churchpeople to participate actively in the political process. This book forms one aspect of a vision that includes activities and projects that will enable local churches, religious organizations and their members to reflect on how their faith and politics intersect. A major religious publisher is among those considering the project and as the enclosed prospectus outlines, our goal is to translate the message of the book into greater political activism within faith communities for many elections to come.

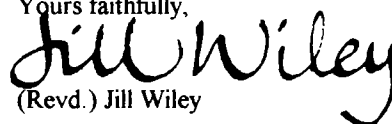
Your lifelong experience of faith in the Methodist tradition and leadership in the local church as well as your many public statements which reflect a deep personal faith suggest you might share the sense that Dr. Lee and I have about the great potential for a progressive faith-in-politics movement in America.

We hope you will accept our invitation to contribute to our book and will feel that the realization of our vision will provide an important new faith context for Campaign 2000 and beyond. With your busy schedule, we recognize that it is not easy having the time to write more articles and essays. We would be happy to include material you have written previously and would properly highlight its source. We thought perhaps subject matter relating to global issues would reflect your interests in this regard or perhaps reflections on how faith can motivate one's political action. Above all, our aim is to help shift the political debate of coming campaigns beyond the process itself and toward meaningful reflection on what it means to be one nation among many nations "under God."

I feel compelled to add a personal note here. Two years ago when I was attending the Methodist Oxford Institute I cornered Phil Wogaman and told him that if you ever came to him to explore a call to ministry, he should tell you that there was an American in the British Methodist Church who would affirm you in it wholeheartedly. I have returned to the US now and still sense in you a strong vocation and know you would have a wonderful time studying theology and would make a wonderful United Methodist minister!

It would be a great pleasure for me to work with a member of your staff in developing a response to this request for material for our book. With every blessing and good wish to you, your family and staff.

Yours faithfully,


(Revd.) Jill Wiley



RESTORING FAITH IN POLITICS

The hope of things to come.

**A project to bring new visions, new voices
& the oldest values to the 2000 Campaign**

RESTORING FAITH IN POLITICS

Introduction

by Jill Wiley

Somewhere a line has to be drawn to say: that was then and this is now.

Something has to be created to separate the politics of expediency and exclusion---the politics of the recent past---from a new national politics of participation and agenda-setting. A political system obsessed with "process" and raising the money to fund it has only turned voters off. A public-access politics that embodies inclusiveness, meaning and value has the potential of turning democracy back on in America.

"RECLAIMING THE GROUND"

Perhaps this collection of essays can help draw that line. Its inspiration, a similar small book, is largely regarded as having drawn a line in the dirt of British politics in 1993. The Labour Party leader at the time, the late John Smith, was well-known for his deeply-held religious convictions as an elder in the Church of Scotland. Smith presided over the launch of a book published by the Christian Socialist Movement for which he had written the title essay "Reclaiming the Ground." In the spring of 1993 it had only been a year since the Labour Party had gone down to a stunning and largely unexpected fifth straight defeat at the hands of Margaret Thatcher's Tories. **Reclaiming the Ground** was seen as the opportunity to re-state the founding moral and ethical bases in religious terms of Labour Party politics and of modern Britain itself. In doing so, the book and a public lecture of the same title by Smith may well have set the Labour Party on the course it needed to regain---by a huge landslide in 1997---the reins of British government. Sadly, John Smith was not to witness this victory. He died at the age of 56 two months after **Reclaiming the Ground** was published. But succeeding Smith as leader of the Labour Party was the writer of the book's foreword, a prominent Christian Socialist himself and now the first Labour Prime Minister in a generation, Tony Blair.

FAITH AND BLAIR

Today, Tony Blair, several Christian Socialists in the British Cabinet as well as dozens of CSM members of Parliament make no disguise of their commitment to liberal religious values. Equally, CSM has in its national membership of nearly 4,000 political activists a large portion of clergy including Church of England bishops and prominent leaders among Catholics, Methodists, Baptists and other evangelicals. A Methodist minister, David Haslam, was elected national chair in 1999, shortly after CSM's founder and long-time president, also a Methodist minister Donald Soper died at the age of 95.

A CALL FOR ACTION WITH VALUES

The call for political action to be grounded in religious values lies at the heart of this American collection of writings by politicians who are religious and religious people who are political.

In the "then" of American politics should lie the ruins of a long-held (nearly universal) misreading of the separation of church and state as meaning the separation of government and God. As President John F. Kennedy stated in the opening words of his Inaugural address "...the 'rights of man' come not from the generosity of the state but from the hand of God."

The "now" of politics should simply affirm what the writers of the Constitution intended in the first provision of the Bill of Rights: that the state establish no religion that excluded or imperiled others. It is on this point that both a so-called Religious Right and Left could surely agree. In the "now" of a new American politics, while church and state remain separate, faith and politics must forge new links for the good of us all.

Thus, the following writers offer to us not only how they see their faith informing their politics but how their politics activates their faith. In doing so, their words may serve as much to restore faith in faith as taken together they re-new our faith in politics and its capacity to change things---and us---for good.

We interrupt this process...

Campaign 2000 offers the opportunity to renew links between faith and Presidential politics in America. But it will require stopping in our tracks and genuinely seeking new ways to do politics.

As more and more money has poured into political campaigns, the process has come to mean less and less to ordinary citizens. Signs of the "meaning deficit" are low voter turn-out, virtually no public debate on party platforms and an ever-growing political class of consultants, pollsters, pundits and operatives.

Because faith communities are among the few institutions in our society that can match the political system in national breadth, history and influence they have a crucial role to play in calling that system into accountability to its citizens. Equally, faith communities can contribute an important leadership role within the political system in order to renew and restore public confidence in it.

WHAT FAITH OFFERS POLITICS:

- **a new language**

Religious language provides the means for humans to communicate about their highest aspirations and deepest needs in the context of values, symbols and intangibles like spirit, hope and forgiveness. Much of political discourse is grounded in economics, law, and the political process itself, which rarely gives voice to the most profound issues of our society.

- **a longer view**

The political class lives from campaign to campaign, where loyalties are absolute but generally short-term and everything turns on the dime of an Election Day. Religious faith operates in the timeline of centuries and in the already-but-not-yet of belief and hope. Restoring the faith of the American people in this country's political system may not happen in Campaign 2000 or Campaign 2004 or even the one after that. But the process has got to start from somewhere and people of faith know that the time to believe in something is now.

- **a wider conversation**

As it is, most political conversation is carried on by the political class talking among themselves with the rest of us listening in. But politics and democracy is about us all and each citizen and each class of citizens has a part to play and something to say in the political conversation. Faith communities may be more representative of the social groups in American society than elected bodies. Therefore, conversations about political issues conducted within faith communities tap into the broad spectrum of American society. Alongside lawyers and economists, the voices of artists, children, retired people, homemakers, teachers, poor people and wealthy must be heard in the process of setting the American agenda and creating any new national identity.

WHAT POLITICS OFFERS FAITH:

- **energy for change**

Few things match the excitement and expediency of politics which could only serve to stir people of faith into action and a deeper appreciation for the possibilities of the new.

- **engagement with God's now**

While faith communities are born out of tradition, they are called to be part of God's activity today. Politics is all about the now and political activity offers people of faith the opportunity to translate their faith into action in very real ways on behalf of their neighbors.

- **common ground**

The divisions between faith communities may be as great as those between faith communities and the rest of society. Nevertheless, work on behalf of renewing politics in America may well provide the means for faith communities to discover a common ground where they can work together on behalf of our own society and God's world.

The hope of things to come...

The vision of "Restoring Faith in Politics" includes a range of associated activities that could engage both church and political organizations.

- ☒ An accompanying Advent Study for use by Sunday Schools and other church groups to use in Dec'99 to prepare for Campaign 2000
- ☒ Distribution to religious and general media as prelude to the nominating process in 2000.
- ☒ Seminar presentations at theological seminaries and presidential libraries
- ☒ Church-sponsored issue forums leading up and running parallel to national political conventions with resolutions forwarded to each political party.

CO-EDITORS

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Jill

WILEY turned 13 in 1960, the age she was confirmed by her local Methodist Church in Cedar Rapids, Iowa and recruited by the Linn County Democratic Party to go door-to-door canvassing for the first time. Ever since, her life has been a near-even mix of religion and politics. She graduated from the University of Iowa in 1969 and during the next fifteen years worked for Iowa Democrats. Starting in the Congressional offices of John Culver and Neal Smith she then served as press secretary for the Iowa Democratic Party and several campaigns for Governor. In 1984 she was deputy director of the Iowa/Mondale Caucus Campaign and went on to serve as on-site press secretary for the Democratic National Convention Committee in San Francisco. Following that fall election she answered a long-standing call to ministry and after training at Perkins School of Theology at Southern Methodist University, has been pastor to congregations in the Texas Panhandle, England and now, Massachusetts. She is an ordained minister in the British Methodist Church and was national vice-chair of the Christian Socialist Movement during the 1997 election that restored the Labour Party to power.

DEDICATION

HAROLD HUGHES 1922-1996
GOVERNOR OF IOWA 1962-68
U. S. SENATOR 1968-74

"Restoring Faith in Politics" is dedicated to the memory of Harold E. Hughes whose public service more than any this century incarnated the tenets of radical Christian faith in the halls of American politics.

For many Iowans, he was a holistic father figure: displaying his gifts and confessing his faults with equal alacrity.

For many Americans, he is remembered as brother-in-arms, whether battling enemies in war, addictions in rehab, or narrow minds on behalf of liberal causes. For people of faith, Harold Hughes provided passage into political life. Maybe it was because he was so open about his own experience of God. Maybe it was because his speeches were like sermons and his baritone the Voice of God. In any event, to work for Harold Hughes' causes felt like a divine vocation.

To remember Harold Hughes in this way is an invocation. May his memory serve to inspire people of both politics and faith with the courage of his convictions.

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Warren W.

LEE was born in Los Angeles in 1942. He was baptized as an infant and grew up in the Korean Presbyterian Church near the campus of the University of Southern California. In 1949 his family moved to South Central L.A. where he attended public schools which were predominantly black. He graduated from UCLA in 1963 and from Princeton Theological Seminary in 1966. From 1966 to 1973 he served as the Associate Pastor of the Westminster Presbyterian Church in Los Angeles. Founded in 1904, it is the largest African-American Presbyterian Church in the Western United States. He has also served Presbyterian Churches in San Francisco's Chinatown and a Japanese-American congregation in El Cerrito, north of Berkeley. From 1973 to 1977 and from 1981 to the present he has served on the faculty of San Francisco Theological Seminary where he is professor of Asian-American ministry and an administrator in the Advanced Pastoral Studies program. He is author of *A Dream for South Central: the autobiography of an Afro-Americanized Korean Minister*, a personal and theological response to volatile events in Los Angeles in 1992.