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CREED

HUMAN RIGHTS UPDATE

INTERCEDING FOR CHRISTIAN PRISONERS OF FAITH

Inside:

FOUR CZECH CHRISTIANS AWAIT TRIAL

RUSSIAN WRITER ARRESTED

NEW UNDERGROUND JOURNAL OF CHURCH
IN UKRAINE ARRIVES IN WEST

March 1985

CZECH CHRISTIANS AWAIT TRIAL

On October 12, 1984 three Czech Christians of the Brethren Church were arrested in the town of Vranov, near the Russian border of Czechoslovakia, for distributing Christian literature.

A carload of Russian language Bibles was discovered in the possession of Rudolf Sabanos and Jan Uhuahic at a roadblock where police were checking for "hoarders" the day new price increases went into effect.

The following morning the houses of both men were searched and additional Christian literature was found at the home of Jan Uhuahic. His father, Jan Uhuahic, Sr., was then also arrested and all the literature confiscated.

Eastern Slovakian Christians, like Rudolf Sabanos and the Jan Uhuahics, have been experiencing a revival of their faith for the past several years. They have had an increasing desire to share the Gospel not only with other Czechs but with the Russian people so near their border.

It is virtually impossible to obtain Christian literature in Czechoslovakia (even more so, of course, in the Soviet Union); the "official" church publications are tightly controlled by the government and underground Christian presses vigorously searched out and destroyed. Christian literature of any value comes from the West and is greatly

prized.

The interrogation which followed the arrest of these three men led to the arrest of 28 year old Czech Baptist Vladislav Rakay. Rakay originally gave the Bibles to the other men and a search of his house uncovered numerous other Bibles and Christian books.

Vladislav Rakay had been under surveillance by the secret police since his arrest when he was 19 for attempting to leave the country. For this crime he was imprisoned for six months. Because of his prison sentence he was barred from attending any university, yet over the next eight years he taught himself seven languages. He served as a translator for the local churches whenever a foreign visitor came to the area.

The secret police demanded that the men show them where they had crossed the border into the Soviet Union. In fact the men had not themselves crossed the border but were throwing the Bibles off a cliff where Russian farmers could retrieve them.

At this point the KGB became involved in the case, ostensibly because the "drop" for the Bibles was in an area of "military sensitivity." The men were then moved to a Czech prison in the city of Kosice and brutally interrogated by the KGB. Three of the four men were hospitalized as a result of the interrogation.

The four men have not yet been brought to trial, although the investigation has well exceeded the three months allowed by law.

CZECH CHRISTIANS (cont.)

Numerous Members of Congress have written to the Czech government requesting an explanation of the case of these four Christians. In a very unusual move, the Czech Embassy invited these Members to a meeting with Czech officials, during which the officials said that the Christians were accused only of smuggling, that the government didn't care what they were smuggling, that it was not, therefore, a religious or human rights case, but merely a criminal one.

In a subsequent conversation with a Congressional staff representative, Czech Embassy officials indicated that the men were charged with "customs violations." If true, this represents a considerable reduction of charges, and underscores the Czech government's sensitivity to publicity about this case in the West.

CREED urges Members of Congress to continue to voice their concern over the fate of these four men. The case represents a clear violation of the Helsinki Final Act which guarantees freedom of thought, conscience and religion, and to which Czechoslovakia is a signatory.

Please send letters to:

The Hon. Gustav Hudak
President
Haricacy
Prague, Czechoslovakia 11000

His Excellency Stanislaw Suja
Embassy of Czechoslovakia
3900 Linnean Avenue, N.W.
Washington, D. C. 20008

Please contact Barbara Denluck at the CREED office if you have any questions

RUSSIAN CHRISTIAN WRITER ARRESTED

Fifty-seven year old writer and Orthodox Christian, Felix Svetov, was arrested January 23, 1985 and charged with "anti-Soviet slander." Svetov's wife,

Zoya Krakhmalnikova, was sentenced in March 1983 to one year in prison camp and five years internal exile for editing a religious journal called "Nadezhda" ("Hope").

Both Svetov and his wife were members of the Soviet literary establishment before they became active believers in the 70s. Svetov lost his membership in the Writers' Union for defending Andrei Sakharov when he was exiled to Gorky in 1980. When the Soviet authorities refused to publish Svetov's work, he began to publish it in the West. Perhaps the most notable of his works to appear in the West was the autobiographical novel of his conversion, entitled Otverzi Mi Dveri ("Open the Doors for Me").

Keston College, a research center which monitors religious freedom around the world, believes that Svetov's arrest is part of a "fresh crack-down" on the Russian Orthodox Church.

On the same day Svetov was arrested, his wife's quarters in exile in Ust-Kan were searched. Numerous other searches took place on or near that day of other Orthodox believers who had signed samizdat (underground) petitions protesting the arrest of Svetov's wife, Zoya.

UNDERGROUND JOURNAL ON UKRAINIAN CHURCH REACHES WEST

A new Soviet samizdat (underground) journal on religious dissent entitled Chronicle of the Catholic Church of Ukraine recently reached the West. The journal focuses primarily on the outlawed Ukrainian (Uniate) Catholic Church in Ukraine.

The Ukrainian Catholic Church was involuntarily incorporated by the State into the Russian Orthodox Church in 1946, in an effort to silence nationalist sentiment in Ukraine. Virtually the entire hierarchy and clergy were arrested and killed by the Soviets. The five million member Ukrainian Catholic Church functions entirely today as an underground church.

Eight issues of the Journal have appeared thus far in the West, offering encouraging evidence that the persecution of the Church may have had an effect contrary to its intent.

CREED HUMAN RIGHTS UPDATE

INTERCEDING FOR CHRISTIAN PRISONERS OF FAITH

Inside:

THE CHURCH IN ETHIOPIA
THE "SIBERIAN SEVENTY"

JAN/FEB 1985

ERADICATION OF THE CHURCH IN ETHIOPIA

The famine in Ethiopia has rightly captured the attention of the world, but another tragedy is occurring there which is virtually unknown.

DR. ARADOM TEDLA, former minister of Law and Justice in Eritrea in Ethiopia, and now an associate of CREED, makes the following report on the fate of the Christian church in Ethiopia.

"In 1974 a military junta seized power in Ethiopia which ended by openly proclaiming the adoption of Marxist-Leninist ideology. In their ruthlessness to implement socialist theories, within one year after the revolution the regime had nationalized all lands, property, and industries, only bypassing businesses which were in a precarious financial position.

"Adhering to the philosophy of Marxist-Leninist scientific materialism which defines religion as 'the opiate of the people,' the regime set out to destroy the Christian Church.

"The regime's attack against the Church has not only taken the form of an intensive propaganda campaign waged by the mass media (which is totally controlled by the government) but has also involved the seizure of church properties.

"By legal Proclamation 46 of 1975, all Church lands, bonds and real property

were seized. By this measure the Ethiopian Orthodox Church (representing 48% of the Ethiopian population) was stripped of all its property and reduced to poverty.

"Other denominations faced similar abuses:

- The Seventh Day Adventist Church's most modern 150 bed hospital in Addis Ababa was seized in 1978.
- The Full Gospel Church had the first sanctuary to be seized and desecrated. The congregation was allowed to build a new sanctuary which was also confiscated three months after its construction, and is now being used as a warehouse.
- The entire compound of the Mennonite Institute at Nazaret town was confiscated and many Mennonite churches have been closed.
- The Evangelical Lutheran Church headquarters was seized in 1981. The Lutheran Church (the largest protestant denomination in Ethiopia) has had 528 of its 1500 churches closed thus far.
- All missionary properties such as schools, clinics, station compounds, and churches, with a few exceptions in the Capital City, are now in government hands, and are being used as dance halls or warehouses.

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- In June 1983 all schools, institutes, and colleges owned by Protestants and Catholics in Eritrea were seized.

"In addition to the seizure of church property, thousands of Christians of all denominations have been harassed and persecuted. It is now widely believed that the Patriarch of the Ethiopian Orthodox Church, Abuna Theophilus, was murdered in prison in 1979. Numerous other bishops have been arrested and held for seven or more years without indictment or trial. Effective May 5, 1983, deacons and priests are forcibly conscripted into the armed forces. Two hundred pastors of the Lutheran Church are now in prison.

"After eliminating church leaders through arrest and indefinite imprisonment, disappearance or execution, the government has trained its own party members, atheists, to pose as priests. It is the regime's intent not only to subvert the church from within, but to use it as a political tool in both domestic and foreign arenas."

* * * * *

DR. ARADOM TEDLA was the Director of Law and Justice in Eritrea in Ethiopia at the time of the military junta in 1974. He was the only pre-revolution high-level government official retained by the regime, but was forced to flee the country in 1980. He is available for briefings to Congressional representatives and staff interested in learning more about the situation in Ethiopia.

* * * * *

THE "SIBERIAN SEVENTY"

Seventy Pentecostals in the Siberian town of Chugueyevka are pressing the Soviet government for the right to emigrate to West Germany, in their search for religious freedom. The Pentecostal faith has been outlawed in the Soviet Union since 1945.

This Pentecostal congregation has come under increasing harassment from the authorities since 1981, initially in the form of fines and 10-15 day periods of detention.

In March 1983 the entire congregation turned in their internal passports, along with substantial fees for the renunciation of their Soviet citizenship, with a petition to emigrate. Receiving no response, the "Siberian Seventy" went on their first hunger strike for ten days.

Another month-long strike was announced in January 1984 but was postponed after the congregation was assured that their emigration applications would be approved. Instead, all the applications were denied and in succeeding months, seven members of the group were fired from their jobs.

On December 10, 1984, VIKTOR WALTER, the leader of the congregation was arrested at the end of a month-long hunger strike by the Seventy. During the strike eight families removed their children from school where they had been humiliated and in some cases, beaten. Another hunger strike was planned for February 1, 1985.

WOULD YOU LIKE TO RECEIVE CREED'S HUMAN RIGHTS UPDATE, A MONTHLY NEWSLETTER
INFORMING MEMBERS OF CONGRESS AND THEIR STAFF ON RELIGIOUS OPPRESSION?

If you are not regularly receiving this publication, but are interested in doing so, please fill in your name and address and return this form to CREED's address listed below. Thanks.

NAME _____

ADDRESS _____

CREED HUMAN RIGHTS UPDATE

INTERCEDING FOR CHRISTIAN PRISONERS OF FAITH

Inside:

RELEASE: FATHER GLEB YAKUNIN
GALINA VILCHINSKAYA

DECEMBER 1984

PRISONERS NEAR DEATH: VALERI BARINOV
ANATOLY KORYAGIN

CREED HUMAN RIGHTS UPDATE

This is the third edition of a monthly newsletter aimed at informing members of Congress, their staffs and committees, about religious persecution, specifically affecting Christians.

CREED, the Christian Rescue Effort for the Emancipation of Dissidents, is a community of concerned people engaged in the mission of freedom. CREED serves as a link between private citizens and governmental leaders in order to intercede in behalf of those who are imprisoned, refused emigration, or suffer other forms of persecution for their faith.

If you are not presently on our mailing list or know of others who would like to receive the UPDATE, please contact the CREED office at 549-0047.

RELEASE FOR FATHER GLEB YAKUNIN AND GALINA VILCHINSKAYA

The October 1984 UPDATE reported on two imprisoned Christians, FATHER GLEB YAKUNIN and GALINA VILCHINSKAYA, who were in danger of being re-sentenced at the end of their prison terms.

Christian prisoners, as well as other political prisoners, are having their sentences extended under a new amendment to the Soviet penal code enacted in October 1983, Amendment #188-3, which empowers prison camp officials to re-sentence

prisoners, without investigation or trial, for infractions of prison camp rules. (Such infractions may include discussing one's faith with another prisoner, or protesting the confiscation of one's Bible with a hunger strike.)

Both Father Gleb and Galina Vilchinskaya were released at the end of their sentences--although both into another form of imprisonment.

Father Gleb was released some time in October to serve the second part of his sentence, which is five years of internal exile. In the month prior to his release Father Gleb's family was unable to communicate with him, and his wife was turned away from the camp when she went to meet him.

Father Gleb was exiled to Yakutsk, in Eastern Siberia, (where the temperature reaches -70°F at this time of year), for five years.

Galina Vilchinskaya, 24 year old Russian Baptist was released in November at the end of her second prison term. Galina was first arrested when she was 19 for teaching Bible studies to the children of imprisoned Baptists. She was re-arrested only three months after serving her first two year term, and was sentenced to another two years in labor camp.

Galina returned home to one year of "house arrest." She is restricted to a small
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area around her house, and must observe a 9 p.m. curfew.

There is yet no new information on the fate of another CREED priority case, VLADIMIR PORESH, who was not released at the end of his sentence in August, but was held for re-sentencing.

BRIEFING WITH MICHAEL BOURDEAUX

The Rev. Michael Bourdeaux, founder and director of Keston College in England, a center for the study of religion under communism, spoke at a congressional briefing on December 4, 1984, in the Rayburn Building. Bourdeaux gave some background on the persecution of Christians in the Soviet Union, and focused on the cases of several Christians currently imprisoned there. Tapes of the briefing are available from CREED at 549-0047.

RUSSIAN CHRISTIAN ROCK MUSICIAN NEAR DEATH

The November UPDATE reported on the arrest of Russian Christian rock musician VALERI BARINOV. Barinov was the founder of a popular Christian rock group known as "The Trumpet Call."

Barinov was tried at the end of November, sentenced to two and a half years in labor camp--a lighter sentence than some observers in the West expected in view of the pre-trial publicity in Soviet papers. But less than one week after the trial, Barinov suffered a massive heart attack. He was not expected to live until his 40th birthday on December 6th.

Barinov was first arrested in October 1983 and imprisoned in Leningrad's Psychiatric Hospital No. 5. He was released two weeks later after extensive publicity in the West. He was re-arrested in March 1984 and again incarcerated in a psychiatric hospital where he was forcibly injected with aminazin, a very powerful drug with numerous side effects, used in the treatment of severe mental disorders.

Certainly these experiences, in addition to eight months of interrogation before his trial, must be seen as the major cause

of Barinov's heart attack.

CONDITION WORSENS OF RUSSIAN PSYCHIATRIST

Russian psychiatrist, Anatoly I. Koryagin, was arrested in 1981 and sentenced to seven years in prison and five years of internal exile, on charges of spreading "anti-Soviet propaganda."

The specific reason for his arrest, however, was his exposure of Soviet psychiatric abuse practiced on Russian prisoners of conscience, and for his intervention on their behalf.

Before his arrest, Koryagin was a member of the Psychiatric Working Committee, a Soviet Helsinki Monitoring Group, which collected evidence on Soviet psychiatric abuses. Dr. Koryagin became known outside the USSR through several of his articles on this subject which were published in the West.

In a letter from prison, dated April 15, 1983 Koryagin describes in detail the physical and psychological torments which he and other prisoners have had to endure. In this letter addressed to the United Nations Commission for Human Rights and the World Health Organization, Dr. Koryagin accused Soviet authorities of flagrantly violating the most basic and precious human right, that of the right to life. By tormenting their helpless victims with hunger, cold and sleeplessness, Koryagin wrote, Soviet jailers are trying to break their will and spirit and force them to recant their deeply held belief in truth and justice.

To protest this inhuman and humiliating treatment of Soviet prisoners of conscience, Dr. Koryagin went on a hunger strike in prison, as a result of which his health has been severely impaired, and he is now in critical condition.

Koryagin's friends and admirers in the West are pleading for publicity on his behalf, while there is still time to effect some improvement in his condition.

Please write to: Constantin Chernenko
President of the Presidium of the
Supreme Soviet
USSR Moscow
The Kremlin

* * * * *

QUOTES

o Our Christian Heritage:

"...considering with ourselves the holy will of God and our own necessity, that we should not live without wholesome laws and civil government among us, of which we are altogether destitute, do, in the name of Christ and in the sight of God, combine ourselves together to erect and set up among us such government as shall be, to our best discerning, agreeable to the will of God..."


(August 4, 1639 -- Inhabitants of Exeter, New Hampshire)

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"Whereas the glory or Almighty God and the good of mankind is the reason and the end of government...therefore government itself is a venerable ordinance of God..."


(April 25, 1689 -- The Great Law of Pennsylvania)

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yes  "That religion, or the duty which we owe our Creator, and the manner of discharging it, can be directed only by reason and convictions, not by force or violence; and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience; and that it is the mutual duty of all to practice Christian forbearance, love, and charity towards each other."

(June 12, 1776 -- Virginia Bill of Rights)

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yes  "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged."

(Article III -- Northwest Ordinance)

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"We have staked the whole future of American civilization, not upon the power of government, far from it. We have staked the future...upon the capacity of each and all of us to govern our-selves, to sustain our-selves, according to the Ten Commandments of God."

(James Madison, 1788 -- The Federalist Papers)

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"In the supposed state of nature, all men are equally bound by the laws of nature, or to speak more properly, the laws of the Creator: They are imprinted by the finger of God on the heart of man..."

(Samuel Adams, 1794 -- Addressing the state legislature upon the death of Governor John Hancock)

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✓ { "...let us not forget the religious character of our origin. Our fathers brought hither their high veneration for the Christian religion. They journeyed by its light, and labored in its hope. They sought to incorporate...and to diffuse its influence through all their institutions, civil, political, and literary."

(Daniel Webster, December 22, 1820 -- Plymouth, MA.)

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"Praise the Power that hath made and preserved us as a nation. Then conquer we must, when our cause it is just. And this be our motto...'In God is our Trust.'"

("The Star Spangled Banner" -- 1931)

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New Religious Preference Data

PROTESTANTS — 57%, CATHOLICS — 28%, JEWS — 2%

PRINCETON, N.J. — Approximately nine in 10 in the latest surveys state a specific religious preference, with 57% saying they are Protestants, 28% Catholics, and 2% Jews. The remainder state a preference for another church or religion (4%) or no religious preference (9%).

Since 1947 the proportion of Catholics in the population has grown dramatically (from 20% in 1947 to 28% or 29% in recent years), while Protestants declined from 69% in 1947 to 57% today. The proportion of Jews has fallen from 5% in 1947 to 2% in the 70's and 80's. The proportion who give no religious preference has been on a gradual overall uptrend since 1967.

RESULTS BASED ON 29,216 INTERVIEWS

Here are the results for 1984, based on in-person interviews with 29,216 adults, 18 and older, and the trend:

TREND IN RELIGIOUS PREFERENCE

— Yearly—

	Protest. %	Cath. %	Jewish %	Other %	None %
1984.	57	28	2	4	9
1983.	56	29	2	4	9
1982.	57	29	2	4	8
1981.	59	28	2	4	7
1980.	61	28	2	2	7
1979.	59	29	2	2	8
1977-78. .	60	29	2	1	8
1976.	61	27	2	4	6
1975.	62	27	2	4	6
1974.	60	27	2	5	6

-- By 5-year periods --

1972.	63	26	2	4	5
1967.	67	25	3	3	2
1962.	70	23	3	2	2
1957.	66	26	3	1	3
1952.	67	25	4	1	2
1947.	69	20	5	1	6

(Note: Results for some years do not add to 100% because of rounding.)

Following are the latest religious preference results by key population groups:

	Prot. %	Cath. %	Jewish %	Other %	None %
National . .	57	28	2	4	9
18-24 yrs. .	52	30	2	5	11
25-29 yrs. .	50	30	2	5	13
30-49 yrs. .	56	28	3	4	9
50-64 yrs. .	62	28	3	2	5
65 & older .	66	24	3	2	5
Men	55	27	3	3	12
Women . . .	59	28	2	4	7
East	40	44	6	3	7
Midwest. . .	63	26	1	2	8
South	74	16	1	2	7
West	48	26	2	10	14
Whites. . . .	55	29	3	4	9
Blacks. . . .	82	7	*	3	8
Hispanics. .	18	70	*	2	10
College grads.	53	26	6	3	12
College inc. .	55	28	3	4	10
H.S. grads . .	61	27	1	3	8
Not H.S. grads.	62	28	*	3	7

* Less than 1%.

Here is the question asked to determine religious affiliation or preference:

What is your religious preference — Protestant, Roman Catholic, Jewish, or an Orthodox church such as the Greek or Russian Orthodox Church?

It should be borne in mind that many of those who state a religious preference may not be formally affiliated with any religious body.

How Major Faiths In U.S. Vote On Issues Facing The Nation

Sharp differences in opinion are found among adherents of major faiths on key issues facing the nation, as seen in the results of the recent Gallup Poll National Public Opinion Referendum.

Here is the question:

This card lists various proposals being discussed in this country today. Would you tell me whether you generally favor or generally oppose each of these proposals?

Here are the results for the nation, for Protestants as a whole, and for persons claiming affiliation with the three largest churches — Catholics, Southern Baptists, and Methodists:

A ban on all abortions except in the case of rape, incest, or when the mother's life is endangered.

BAN ON ABORTIONS

	Favor %	Oppose %	No opinion %
NATIONAL	50	46	4
Protestants	51	44	5
Catholics	59	38	3
Southern Baptists	60	38	2
Methodists	44	53	3

Prayer in public schools.

PRAYER IN PUBLIC SCHOOLS

	Favor %	Oppose %	No opinion %
NATIONAL	69	28	3
Protestants	73	24	3
Catholics	72	26	3
Southern Baptists	84	15	1
Methodists	31	64	5

Tax increases to reduce the Federal budget deficit.

TAX INCREASES TO OFFSET DEFICIT

	Favor %	Oppose %	No opinion %
NATIONAL	34	62	4
Protestants	32	63	5
Catholics	37	60	3
Southern Baptists	33	65	2
Methodists	31	64	5

Relaxing pollution controls to reduce costs to industry.

RELAXING POLLUTION CONTROLS

	Favor %	Oppose %	No opinion %
NATIONAL	33	64	3
Protestants	35	61	4
Catholics	34	64	2
Southern Baptists	38	58	4
Methodists	29	67	4

Maintaining cost-of-living increases on Social Security benefits.

MAINTAIN SOCIAL SECURITY COLA'S

	Favor %	Oppose %	No opinion %
NATIONAL	88	10	2
Protestants	88	10	2
Catholics	88	10	2
Southern Baptists	85	13	2
Methodists	89	7	4

Reduced defense spending.

REDUCED DEFENSE SPENDING

	Favor %	Oppose %	No opinion %
NATIONAL	50	46	4
Protestants	47	48	5
Catholics	56	41	3
Southern Baptists	44	52	4
Methodists	48	48	4

Tuition tax credits for children attending private or parochial schools.

TUITION TAX CREDITS

	Favor %	Oppose %	No opinion %
NATIONAL	50	45	5
Protestants	46	49	5
Catholics	65	31	4
Southern Baptists	52	44	4
Methodists	48	48	4

(continued on page 3)

An agreement between the U.S. and the Soviet Union for an immediate verifiable freeze on the testing and production of nuclear weapons.

BILATERAL NUCLEAR FREEZE

	Favor %	Oppose %	No opinion %
NATIONAL	78	18	4
Protestants	76	21	3
Catholics	84	14	2
Southern Baptists	74	21	5
Methodists	76	20	4

Increase spending for social programs such as education and Medicare.

INCREASE SPENDING FOR SOCIAL PROGRAMS

	Favor %	Oppose %	No opinion %
NATIONAL	74	24	2
Protestants	72	25	3
Catholics	77	22	1
Southern Baptists	76	24	*
Methodists	67	30	3

Passage of the Equal Rights Amendment to the Constitution.

PASSAGE OF ERA

	Favor %	Oppose %	No opinion %
NATIONAL	63	31	6
Protestants	59	35	6
Catholics	69	27	4
Southern Baptists	59	39	2
Methodists	57	37	6

*Less than 1%.

The results are based on in-person interviews with 1,590 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period September 28-October 1.

For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 3 percentage points in either direction.

LEVEL OF VOLUNTARISM IN U.S. REMAINS HIGH

The level of voluntarism in American society remains high, with three persons in 10 (31%) saying they are engaged in volunteer activities such as helping the poor, sick or elderly.

Despite the high mobility of Americans, the rise in the number of women in the job market, and claims by some social observers that Americans are becoming increasingly alienated from one another, the level of involvement in social service activities among Americans is as high, if not higher, today than in 1981, when the figure was 29% and in 1977 when it was 27%.

Young adults, 18 to 24 years of age, are much less likely than their elders to be involved in volunteer activities.

Similar proportions of Catholics (28%) and Protestants (34%) are engaged in activities such as helping the poor, the sick or elderly. And equal proportions of Southern Baptists and Methodists are involved, as shown in the table below:

Do you, yourself, happen to be involved in any charity or social service activities, such as helping the poor, the sick, or elderly?

INVOLVEMENT IN VOLUNTEER ACTIVITIES

1984.....	31%
1981.....	29
1977.....	27

Here are the findings by key population groups:

NATIONAL.....	31%
18-24 years	17
25-29 years	33
30-49 years	32
50-64 years	36
65 and older.....	34
Protestants.....	34
Catholics	28
Southern Baptists	34
Methodists.....	33
Men	28
Women	34

The results are based on in-person interviews with 1,505 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period December 7-10.

British Clergy, Laity Far Apart In Beliefs On Resurrection

A majority of Church of England churchgoers* (53%), bishops (67%) and full-time clergy (68%) believe that it is a historical fact that Christ was born of a virgin, but almost a third (31%) of Church of England members believe the Virgin Birth to be a legend. Among Roman Catholic church attenders, 81% believe in the Virgin Birth but Non-Conformists are equally divided between believing it to be either a historical fact or a legend.

These are some of the findings to emerge from the first (British) Gallup Poll on certain doctrinal, moral and political issues in the Church of England today. The study was commissioned by the Church Society, a recognized group within the Church of England. A unique feature of the survey is that comparable questions were asked of laity clergy and bishops. Clearly the fact that the questions had to be understood by the man in the street imposed certain limitations on the theological sophistication which could be introduced into this instrument. The final responsibility for the questionnaire topics and wording lay with Gallup, which consulted a wide range of clergymen within the Church of England and other churches as well as religious correspondents of national newspapers, editors and others.

On the doctrinal areas examined in the survey, the findings show that, in general, the bishops and full-time clergy are fairly orthodox in their beliefs, but among practicing Church of England members there is a considerable diversion in beliefs, particularly in comparison to Roman Catholics.

For example, with regard to the Resurrection, whereas 84% of all bishops and 77% of clergy believe that Jesus was raised bodily from the dead three days after his crucifixion, only 52% of Church of England members believe in the bodily resurrection. A large group of them (31%) believe that Jesus was not raised bodily from the dead but made his personality and presence known to his disciples in a spiritual but not bodily way. Among a similar group of Roman Catholics, 72% believe in bodily resurrection.

With regard to the gospel miracles, the greatest proportion of Church of England members (45%) believe that the gospel miracles were the gospel writers' interpretations and only a minority (31%) believes that they were historical facts. Among a corresponding group of Roman Catholics, 52% believe that they were historical facts and this rises to 62% among full-time Church of England clergy and 70% among the bishops. Nevertheless, 21% of bishops and 32% of full-time clergy believe that the miracles were gospel writers' interpretations.

Ironically, Catholics (42%) believe more than Church of England members (26%) and Non-Conformists (30%)

that the Bible is of Divine Authority and that its teachings are absolutely reliable. The greatest proportion of bishops (63%), full-time clergy (47%) and Church of England attenders (57%) believe the Bible to be mostly of Divine Authority but some of it unreliable. In the national population almost a third (30%) believe the Bible to be mostly a collection of stories and fables. Given these views about the Bible it is interesting to note that the great majority of the national population (65%) still thinks the Church will survive even if the idea that the Bible is of Divine Authority is rejected.

A majority of regular Church of England members (55%) believe that a person who has been divorced and whose former partner is still alive should be allowed to be remarried in the church. Only 29% of regular members believe that a person should not be allowed to remarry. Even among Catholics only 50% believe that a divorcee should not be allowed to remarry in the church. Among bishops the majority (56%) are against remarriage but among the clergy only a minority (44%) are against remarriage. Clearly public opinion is very divided in the Church of England and to a lesser extent in the Roman Catholic Church about the question of divorce.

There is less division on attitudes toward homosexuality. Among the bishops (63%) and fulltime clergy (61%) there is agreement that "the Church can never approve of homosexual acts," whereas among the regular Church of England members 56% agree with the statement. Just over a quarter of full-time clergy (26%) and more than a third of regular Church of England members (35%) disagree that the Church can never approve of homosexual acts. Fifty-six percent of Roman Catholics think the Church can never approve of homosexual acts; conversely, 29% disagree with this.

The vast majority of the British public (69%) thinks the Church should not take sides in political issues and this rises to 74% among Church of England members. In contrast, a majority of bishops (67%) and full-time clergy (59%) thinks the Church should take sides in political issues. Obviously, there is a divergence between the laity and clergy on these issues. The survey reveals that only 22% of the public think the Church should become involved in the miners' strike, but a much greater proportion thinks the Church should speak out on unemployment (38%) and nuclear weapons (36%). Clearly there is a thin dividing line between the general public regarding the Church's rightful concern for major social and moral issues and what can be seen as undue meddling in political issues.

* All percentages quoted for Church of England and Roman Catholic members attended services at their respective churches in the month preceding the interview.

SURVEY OF BRITISH CLERGY AND LAITY

Was Jesus raised bodily from the dead, three days after his crucifixion, or did he only make his personality and presence known to his disciples in a spiritual, not bodily, way?

JESUS RAISED FROM THE DEAD?

	General population	Assistant & suffragen bishops	Full-time clergy	Church of England attenders	Roman Catholic attenders	Non-Conformist attenders
Jesus raised bodily from dead	34%	84%	77%	52%	72%	34%
Jesus not raised bodily from dead	33	2	10	31	18	38
Neither	5	5	8	1	2	5
No views	20	0	0	7	5	17
Not sure	9	9	5	8	3	6

ARE GOSPEL MIRACLES HISTORICAL FACTS?

Do you believe that gospel miracles are mostly historical facts, mostly gospel writers' interpretations or mostly legends?

	General population	Assistant & suffragen bishops	Full-time clergy	Church of England attenders	Roman Catholic attenders	Non-Conformist attenders
Historical facts	25%	70%	62%	31%	52%	28%
Gospel writers' interpretations	38	21	32	45	38	46
Legends	26	0	1	17	5	19
Don't know	10	9	6	7	5	7

VIRGIN BIRTH — FACT OR LEGEND?

Do you believe that the Virgin Birth is an historical fact or a legend?

	General population	Assistant & suffragen bishops	Full-time clergy	Church of England attenders	Roman Catholic attenders	Non-Conformist attenders
Historical fact	35%	67%	68%	53%	81%	38%
Legend	46	7	18	31	8	38
Not sure	19	26	13	16	11	23

SHOULD CHURCH TAKE SIDES ON POLITICAL ISSUES?

Do you think that the Church should or should not take sides on political issues?

	General population	Assistant & suffragen bishops	Full-time clergy	Church of England attenders	Roman Catholic attenders	Non-Conformist attenders
Should take sides	25%	67%	59%	23%	43%	25%
Should not	69	21	34	74	47	72
Don't know	6	12	7	3	10	3

NOTE: Some totals do not add to 100% due to rounding.

Many Catholics Favor Latin Mass

Four in 10 Catholics (40%) favor bringing back the older Latin (Tridentine) Mass as an alternative to the new Mass, while 35% are opposed and 25% do not express an opinion.

Sharp differences of opinion are found on the basis of age, with a higher proportion of persons, 50 and older (49%) than younger adults, 18 to 29 (31%), in support of such a move.

When all Catholics in the survey were asked whether they would attend the Latin Mass if it were made available, 53% replied affirmatively while 37% said they would not attend. Among only those who favor having the older Mass as an alternative, the figure willing to attend rises to 82%.

DETAILS OF SURVEY

The survey was based on telephone interviews with 400 Roman Catholics, 18 years of age and older, conducted between November 12 and December 1. The survey was commissioned by the Rev. Ronald Ringrose, Pastor of St. Athanasius Roman Catholic Church in Vienna, Va.

Here are the questions asked and the national results:

As you may be aware, Pope John Paul II has authorized the use of the older Latin (Tridentine) Mass, as celebrated just before the Second Vatican Council in the mid-1960's. The local bishop's permission is required and certain conditions must be met. Do you favor bringing back as an alternative to the newer Mass the older Latin (Tridentine) Mass, without restrictions such as these, and celebrating it as it had been prior to the Second Vatican?

BRING BACK LATIN MASS?

Favor	40%
Oppose	35
No opinion	<u>25</u>
	100%

WOULD YOU ATTEND?

If the older Latin (Tridentine) Mass were made readily available at convenient times and locations, and you were able to attend, would you do so, or not?

Yes	53%
No	37
No opinion	<u>10</u>
	100%

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one year subscription can be obtained for \$30.00; inquire: Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08542 (Telephone 609/924-9600). PLEASE NOTIFY US OF ADDRESS CHANGE.

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THE WHITE HOUSE
WASHINGTON

April 3, 1985

MEMORANDUM FOR BEN ELLIOTT

FROM: J. DOUGLAS HOLLADAY

This is excellent. Only one
minor change on page 2 is noted.

WHITE HOUSE STAFFING MEMORANDUM

DATE: 4/3/85 ACTION/CONCURRENCE/COMMENT DUE BY: 5:00 P.M. TODAY

SUBJECT: RADIO TALK: EASTER

	ACTION FYI			ACTION FYI	
VICE PRESIDENT	<input type="checkbox"/>	<input type="checkbox"/>	OGLESBY	<input checked="" type="checkbox"/>	<input type="checkbox"/>
REGAN	<input type="checkbox"/>	<input checked="" type="checkbox"/>	ROLLINS	<input checked="" type="checkbox"/>	<input type="checkbox"/>
DEAVER	<input type="checkbox"/>	<input checked="" type="checkbox"/>	SPEAKES	<input type="checkbox"/>	<input checked="" type="checkbox"/>
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HICKEY	<input type="checkbox"/>	<input type="checkbox"/>	RYAN	<input type="checkbox"/>	<input type="checkbox"/>
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KINGON	<input checked="" type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
McFARLANE	<input checked="" type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>

REMARKS:

Please provide any edits directly to Ben Elliott by 5:00 p.m. today, April 3rd, with an information copy to my office. Thank you.

RESPONSE:

David L. Chew
Staff Secretary
Ext. 2702

(Elliott)
April 3, 1985
Noon

Received SS

1985 APR -3 PM 12:28

PRESIDENTIAL RADIO TALK: EASTER
SATURDAY, APRIL 6, 1985

My fellow Americans, this weekend, Jews the world over begin celebrating the festival of Passover, which each Spring commemorates the miraculous delivery -- the Exodus -- of their people from slavery. The message of Passover speaks to Jew and non-Jew alike. It resounds with bitter cries of slaves suffering inhumanity. And it rings forth with joyful cheers of a people set free, courageously undertaking the long journey to freedom and independence.

Tomorrow is Easter, a deeply holy day when Christians celebrate the victory of faith in a triumph of hope over despair and life over death. Through one magnificent act of pure and perfect love, Jesus left the promise sought since the beginning of time -- that there will never be a dark night that does not end. As it is said in John 3:16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him shall not perish but have everlasting life."

America was born and grew from a faith that has bound us in a communion of spirit, ever since our ancestors crossed the Atlantic, not to find soil for their ploughs, but liberty for their souls. When Daniel Webster visited the site at Plymouth Rock in 1820, he said, "...let us not forget the religious character of our origin. Our fathers brought hither their high veneration for religion. They journeyed by its light and labored

by its hope. They sought to...diffuse its influence through all their institutions, civil, political, and literary."

When we speak of faith and its importance today, it is not to impose our beliefs on others, but to ensure freedom of worship for all, so that America may remain one Nation under God, and in our institutions and daily lives, we may be the vessels of His wisdom, truth, and love.

All we have been and hope to be, all our power for good to make this world better, begin in the miracles of freedom and faith that God has placed in the human mind and heart. But these great gifts are not ours to enjoy in splendid isolation; they are the birthright of all His children.

We can be heartened by the great outpouring of generosity across our land from citizens sharing the bread of life with others in great need at home and in faraway lands. Charitable giving has surpassed \$65 billion, an all-time high and a sum greater than the national budgets of two-thirds of the world's countries. There has also been a sharp upsurge in contributions and voluntary activities in the last 4 years.

The response of our people to the crisis in Ethiopia has been ~~miraculous~~ ^{overwhelming}. Almost \$75 million has been sent in donations for food by private individuals, with thousands of church groups donating time and resources. But millions of people remain desperately hungry, and they need our continued support.

I have spoken about our responsibility to help others' material needs. But can we commemorate Passover and Easter, can we celebrate this message of freedom and hope, and not remember,

as well, the great spiritual needs of God's children who have no freedom and little hope?

There are over 100 million Christians, Jews, and Muslims in the Soviet Empire. But they are forbidden to give religious instruction to their children, forbidden to study the Bible, or the Torah, or to worship Allah, or even to wear crosses on their necks. In Lenin's words, "Religion and communism are incompatible in theory and in practice. We must fight religion." And fight it they do with persecution ranging from intolerance, to ostracism, to imprisonment and torture in their infamous labor and prison camps and so-called psychiatric hospitals.

Dr. Ernest Gordon, President of an organization named CREED, Christian Rescue Effort for the Emancipation of Dissidents, noted that on a recent trip to Eastern Europe he spoke with a priest who had spent 10 years in prison. The priest asked him to deliver a message to the West: there is a war going on; it is not nuclear, but spiritual. The fall-out of the atheistic explosion is everywhere. But Dr. Gordon added, "Although the fall-out may be everywhere, God, too, is everywhere and not even tyrannies can keep Him out."

My friends, the cause of freedom is the cause of God. The United States will do everything humanly possible to work with the Soviets for a safer world. But to betray our deepest values is to betray ourselves; to ignore the prophet Isaiah's words, "bind up the broken-hearted...proclaim liberty to the captives of the world," is to make our own freedom a sham.

It is time for believers of all faiths to unite in a crusade to help our brothers and sisters who cry out for freedom -- from the Mujhadin under fire in Afghanistan, to brave heroes like Scharansky, Sakharov, and Father Yakunin inside the U.S.S.R., to embattled churches from Poland to Nicaragua. Let us join hands, lift up our voices, and ask for God's help, remembering always that where the spirit of the Lord is, there is liberty.

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REGAN	<input type="checkbox"/>	<input checked="" type="checkbox"/>	ROLLINS	<input checked="" type="checkbox"/>	<input type="checkbox"/>
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McFARLANE	<input checked="" type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>

REMARKS:

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RESPONSE:

No edits.
u Rios

David L. Chew
Staff Secretary
Ext. 2702

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REGAN	<input type="checkbox"/>	<input checked="" type="checkbox"/>	ROLLINS	<input checked="" type="checkbox"/>	<input type="checkbox"/>
DEAVER	<input type="checkbox"/>	<input checked="" type="checkbox"/>	SPEAKES	<input type="checkbox"/>	<input checked="" type="checkbox"/>
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McFARLANE	<input checked="" type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>

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RESPONSE:

No edits

ls R. Rojue

David L. Chew
Staff Secretary
Ext. 2702

(Elliott)

April 3, 1985

Noon

SS

PRESIDENTIAL RADIO TALK: EASTER
SATURDAY, APRIL 6, 1985

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I have spoken about our responsibility to help others' material needs. But can we commemorate Passover and Easter, can we celebrate this message of freedom and hope, and not remember,

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	ACTION FYI			ACTION FYI	
VICE PRESIDENT	<input type="checkbox"/>	<input type="checkbox"/>	OGLESBY <i>none</i>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
REGAN	<input type="checkbox"/>	<input checked="" type="checkbox"/>	ROLLINS <i>none</i>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
DEAVER	<input type="checkbox"/>	<input checked="" type="checkbox"/>	SPEAKES	<input type="checkbox"/>	<input checked="" type="checkbox"/>
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HICKEY	<input type="checkbox"/>	<input type="checkbox"/>	RYAN	<input type="checkbox"/>	<input type="checkbox"/>
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McFARLANE	<input checked="" type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>

REMARKS:

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RESPONSE:

justice - none

Received SS

(Elliott)
April 3, 1985
Noon

1985 APR -3 PM 12:29

PRESIDENTIAL RADIO TALK: EASTER
SATURDAY, APRIL 6, 1985

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Until next week, thanks for listening and God bless you.

President Reagan's favorite Bible verse:

PSALM 106

Verses Two through Five

*Who can utter the mighty acts of the Lord?
Who can show forth all His Praise?*

*Blessed are they that keep judgment, and
he that doeth righteousness at all times.*

*Remember me, O Lord, with the favour that
thou bearest unto Thy people; O visit me
with Thy salvation.*

*That I may see the good of Thy chosen,
that I may rejoice in the gladness of Thy
nation, that I may glory with Thine inheritance.*

Mrs. Reagan's favorite Bible verse:

JOHN 3:16

*For God so loved the world that He gave His
only begotten Son, that whosoever believeth
in Him should not perish, but have everlasting life.*

When the President took the Oath of Office on January 20, 1981,
the Bible was opened at this verse. This was his mother's
(Mrs. Nelle Reagan) favorite Bible verse.

II. CHRONICLES 7:14

*If my people, which are called by my Name,
shall humble themselves, and pray, and seek
my face, and turn from their wicked ways;
then will I hear from heaven, and will forgive
their sin, and will heal the land.*

B3115
97:
4H

HOLY BIBLE

Containing the Old and New Testaments

Authorized King James Version

Red Letter Edition

The Open Bible

Edition

with Read-a-long References, Read-a-long Translations,
Cyclopedic Index,
Christian Life Outlines and Study Notes



THOMAS NELSON, PUBLISHERS
Nashville • Camden • New York

come to thee: thy sons shall come
and thy daughters shall be nursed
side. 49:18 • 49:20-22

When thou shalt see, and flow together,
thine heart shall fear, and be enlarged;
the abundance of the sea shall be
emptied unto thee, the forces of the Gen-
tiles shall come unto thee. Rom. 11:25

The multitude of camels shall cover
the dromedaries of Mid'-i-an and
Shah; all they from She'-ba shall
come: they shall bring gold and incense;
they shall show forth the praises of the
young camels • Ps. 72:10 • 61:6 • Mat. 2:11

All the flocks of Ke'-dar shall be gath-
ered together unto thee, the rams of Ne-
oth shall minister unto thee: they
shall come up with acceptance on mine
altar, and I will glorify the house of my
glory. Gen. 25:13 • 19:19; 56:7 • Hag. 2:7, 9

Who are these that fly as a cloud, and as
the doves to their windows? 49:21

Surely the isles shall wait for me, and
the ships of Tar'-shish first, to bring thy
messengers from far, their silver and their gold
with them, unto the name of the LORD thy
God, and to the Holy One of Israel, be-
cause he hath glorified thee. Ps. 72:10 • 55:5

And the sons of strangers shall build
up thy walls, and their kings shall min-
ister unto thee: for in my wrath I smote
thee, but in my favor have I had mercy
on thee. Zech. 6:15 • Rev. 21:24 • 57:17 • 54:7, 8

Therefore thy gates shall be open
continually; they shall not be shut day
nor night; that men may bring unto thee
the forces of the Gentiles, and that their
kings may be brought. Rev. 21:25 • strength

For the nation and kingdom that
will not serve thee shall perish; yea, those
nations shall be utterly wasted. destroyed

The glory of Leb'-a-non shall come
unto thee, the fir tree, the pine tree, and
the box together, to beautify the place of
my sanctuary; and I will make the place
of my feet glorious. 35:2 • 1 Chr. 28:2; Ps. 132:7

The sons also of them that afflicted
thee shall come bending unto thee; and all
they that despised thee shall bow them-
selves down at the soles of thy feet; and
they shall call thee. The city of the LORD,
The Zion of the Holy One of Israel.

Whereas thou hast been forsaken and
hated, so that no man went through thee,
I will make thee an eternal excellency, a
joy of many generations. 1:7-9; 6:11-13

Thou shalt also suck the milk of the
Gentiles, and shalt suck the breast of
kings: and thou shalt know that I the
LORD am thy Savior and thy Redeemer,
the mighty One of Jacob. 49:23 • 43:3

For brass I will bring gold, and for
iron I will bring silver, and for wood brass,
and for stones iron: I will also make thy
officers peace, and thine exactors right-
eousness. bronze • taskmasters

Violence shall no more be heard in thy
land, wasting nor destruction within thy
borders; but thou shalt call thy walls Sal-
vation, and thy gates Praise. 54:14 • 26:1

The sun shall be no more thy light by
day; neither for brightness shall the moon
give light unto thee: but the LORD shall be
unto thee an everlasting light, and thy
God thy glory. Rev. 21:23 • 2:5; 9:2 • Zech. 2:5

Thy sun shall no more go down;
neither shall thy moon withdraw itself: for
the LORD shall be thine everlasting light,
and the days of thy mourning shall be
ended. 30:26; Amos 8:9 • 35:10; 65:19; Rev. 21:4

Thy people also shall be all righteous:
they shall inherit the land for ever, the
branch of my planting, the work of my
hands, that I may be glorified. Rev. 21:27

A little one shall become a thousand,
and a small one a strong nation: I the LORD
will hasten it in his time. Hos. 1:10

CHAPTER 61

c. 690 B.C.

Good tidings of salvation to Zion

THE spirit of the Lord God is upon me;
because the LORD hath anointed me to
preach good tidings unto the meek; he hath
sent me to bind up the brokenhearted, to
proclaim liberty to the captives, and the
opening of the prison to them that are
bound; Ps. 45:7 • empowered • Ps. 147:3 • Luke 4:18 *

To proclaim the acceptable year of the
LORD, and the day of vengeance of our
God; to comfort all that mourn; Lev. 25:9 *

To appoint unto them that mourn in
Zion, to give unto them beauty for ashes,
the oil of joy for mourning, the garment
of praise for the spirit of heaviness; that
they might be called trees of righteousness,
the planting of the LORD, that he might
be glorified. assign • Ps. 30:11 • 60:21 • John 15:8

And they shall build the old wastes,
they shall raise up the former desolations,
and they shall repair the waste cities, the
desolations of many generations. Ezek. 36:33

And strangers shall stand and feed
your flocks, and the sons of the alien shall
be your plowmen and your vinedressers.

But ye shall be named the Priests of
the LORD: men shall call you the Ministers
of our God: ye shall eat the riches of the
Gentiles, and in their glory shall ye boast
yourselves. wealth • count yourselves fortunate

For your shame ye shall have double;
and for confusion they shall rejoice in their

and of the Spirit, he cannot enter into the kingdom of God. Mark 16:16; Acts 2:38 • Tit. 3:5

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. human parents • 1 Cor. 15:50

7 Marvel not that I said unto thee, Ye must be born again. from above

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Eccl. 11:5 • from where

9 Nic-o-de-mus answered and said unto him, "How can these things be?" 6:52, 60

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? great teacher

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. v. 32; Mat. 11:27 • do not believe what we say

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? things of this world

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. Acts 2:34; 1 Cor. 15:47; Eph. 4:9 • gone

IV. The New Birth—Its Means

(A) 14 "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: Num. 21:9 • 8:28

15 That whosoever believeth in him should not perish, but have eternal life.

I. It is a Fact That God Loves You

(A) 16 "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Rom. 5:8; 1 John 4:9

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 5:24; 6:40, 47; 20:31

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. judgment • 1:4, 9-11

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. examined

(IV(A) "Moses lifted up the serpent in the wilderness" (Num. 21:5-9 OT). He lifted up the serpent for a sinful, disobedient people. When anyone was bitten by a serpent, he had a choice; he could humble himself and by a simple act of faith look and live (Isa. 45:22 OT); or he could refuse to look on the serpent of brass and die.

"Even so must the Son of man be lifted up." Just as the serpent in the wilderness was the only means for the healing of Israel, so the death of Jesus Christ is the only means for the new birth. And the only way to appropriate the regenerating power of God is by faith in the vicarious death, burial, and resurrection of Jesus Christ (Page 1084—1 Cor. 15:1-4).

The sinner must come to Christ by faith, believing:

- (1) That Christ died for our sins according to the Scriptures (Isa. 53:1-12 OT; also Zech. 13:6 OT).
- (2) And that He was buried. This is the proof of His death. He was in the sepulcher three days and nights.
- (3) And that He rose again the third day according to the Scriptures. This is the gospel that saves—but it is powerless to save until the sinner believes it (Page 1055—Rom. 1:16).

The means of the new birth is found in that:

- (1) "God so loved the world, that He gave His only begotten Son"—to be the only means of the new birth (above verse 16; also Page 1020—Acts 4:12).
- (2) Jesus Christ gladly came into the world to become the only means of the new birth (Page 1003—John 3:27; also Page 1008—John 17:1-5).
- (3) The Holy Spirit came into the world on the Day of Pentecost to convince men of their need of the new birth (Page 1007—John 16:7-11). A personal faith in the death, burial and resurrection of Jesus Christ is the only means of the new birth.

Now turn to Page 1175, 1 John 5:1, for point number V: THE NEW BIRTH—ITS THREEFOLD PROOF.

(A) It is an eternal fact that God loves you with an everlasting love that cannot be fathomed; it is so boundless that it can only be known by faith.

The little word "so" in the above verse is most expressive. It gives you some concept of the magnitude of God's love. God so loved you, that He gave His only begotten Son, to be made sin for you, that you might be made the righteousness of God in Him (Page 1091—11 Cor. 5:21).

Jesus Christ was made that which God hates: sin—that you might be made that which God loves: righteousness. Because God so loves you, you can exchange your sins for His righteousness. Could you ask for greater evidence of love? Calvary is proof that God loves, and longs to save you.

Before turning to the next fact, admit to yourself that: "God loves me."

Now turn to Page 1058, Rom. 3:23, for fact number II: IT IS A FACT THAT YOU ARE A SINNER.



EXECUTIVE OFFICE OF THE PRESIDENT

OFFICE OF MANAGEMENT AND BUDGET

WASHINGTON, D.C. 20503

April 3, 1985

MEMORANDUM FOR BEN ELLIOTT

FROM: JOHN COGAN *jc*

SUBJECT: PRESIDENT'S EASTER RADIO TALK

OMB recommends that the following changes be made to this proposed radio talk.

Page 2, first paragraph

Although of lesser moment, I urge changing this paragraph to read as follows:

"When we speak of faith and its importance today, it is not to impose our beliefs on others, but to ensure freedom of belief and worship for all, so that in our institutions and daily lives we may be the vessels of His wisdom, truth, and love in an America which remains one nation, under God, indivisible."

Page 3, last paragraph, 1st sentence

Particularly because it is said in the context of the assertion we will "do everything humanly possible to work with the Soviets for a safer world," the assertion that "the cause of freedom is the cause of God," will be characterized as unduly strident -- as suggesting an RR interest in a holy war. We suggest that this sentence be changed to read as follows:

"My friends, the cause of freedom under God is America's cause."

cc: Dave Chew

WHITE HOUSE STAFFING MEMORANDUM

DATE: 4/3/85 ACTION/CONCURRENCE/COMMENT DUE BY: 5:00 P.M. TODAY

SUBJECT: RADIO TALK: EASTER

	ACTION FYI			ACTION FYI	
VICE PRESIDENT	<input type="checkbox"/>	<input type="checkbox"/>	OGLESBY	<input checked="" type="checkbox"/>	<input type="checkbox"/>
REGAN	<input type="checkbox"/>	<input checked="" type="checkbox"/>	ROLLINS	<input checked="" type="checkbox"/>	<input type="checkbox"/>
DEAVER	<input type="checkbox"/>	<input checked="" type="checkbox"/>	SPEAKES	<input type="checkbox"/>	<input checked="" type="checkbox"/>
STOCKMAN	<input checked="" type="checkbox"/>	<input type="checkbox"/>	SVAHN	<input checked="" type="checkbox"/>	<input type="checkbox"/>
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CHEW	<input type="checkbox"/> P	<input checked="" type="checkbox"/> SS	VERSTANDIG	<input type="checkbox"/>	<input type="checkbox"/>
FIELDING	<input checked="" type="checkbox"/>	<input type="checkbox"/>	WHITTLESEY	<input checked="" type="checkbox"/>	<input type="checkbox"/>
FRIEDERSDORF	<input checked="" type="checkbox"/>	<input type="checkbox"/>	DANIELS	<input checked="" type="checkbox"/>	<input type="checkbox"/>
HICKEY	<input type="checkbox"/>	<input type="checkbox"/>	RYAN	<input type="checkbox"/>	<input type="checkbox"/>
HICKS	<input type="checkbox"/>	<input checked="" type="checkbox"/>	ELLIOTT	<input type="checkbox"/>	<input type="checkbox"/>
KINGON	<input checked="" type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
McFARLANE	<input checked="" type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>

REMARKS:

Please provide any edits directly to Ben Elliott by 5:00 p.m. today, April 3rd, with an information copy to my office. Thank you.

RESPONSE:

David L. Chew
Staff Secretary
Ext. 2702

Received SS

(Elliott)
April 3, 1985
Noon

APR -3 PM 12:29

PRESIDENTIAL RADIO TALK: EASTER
SATURDAY, APRIL 6, 1985

My fellow Americans, this weekend, Jews the world over begin celebrating the festival of Passover, which each Spring commemorates the miraculous delivery -- the Exodus -- of their people from slavery. The message of Passover speaks to Jew and non-Jew alike. It resounds with bitter cries of slaves suffering inhumanity. And it rings forth with joyful cheers of a people set free, courageously undertaking the long journey to freedom and independence.

Tomorrow is Easter, a deeply holy day when Christians celebrate the victory of faith in a triumph of hope over despair and life over death. Through one magnificent act of pure and perfect love, Jesus left the promise sought since the beginning of time -- that there will never be a dark night that does not end. As it is said in John 3:16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him shall not perish but have everlasting life."

America was born and grew from a faith that has bound us in a communion of spirit, ever since our ancestors crossed the Atlantic, not to find soil for their ploughs, but liberty for their souls. When Daniel Webster visited the site at Plymouth Rock in 1820, he said, "...let us not forget the religious character of our origin. Our fathers brought hither their high veneration for religion. They journeyed by its light and labored

by its hope. They sought to...diffuse its influence through all their institutions, civil, political, and literary."

When we speak of faith and its importance today, it is not to impose our beliefs on others, but to ensure freedom of worship for all, so that America may remain one Nation under God, and in our institutions and daily lives, we may be the vessels of His wisdom, truth, and love.

All we have been and hope to be, all our power for good to make this world better, begin in the miracles of freedom and faith that God has placed in the human mind and heart. But these great gifts are not ours to enjoy in splendid isolation; they are the birthright of all His children.

We can be heartened by the great outpouring of generosity across our land from citizens sharing the bread of life with others in great need at home and in faraway lands. Charitable giving has surpassed \$65 billion, an all-time high and a sum greater than the national budgets of two-thirds of the world's countries. There has also been a sharp upsurge in contributions and voluntary activities in the last 4 years.

The response of our people to the crisis in Ethiopia has been miraculous. Almost \$75 million has been sent in donations for food by private individuals, with thousands of church groups donating time and resources. But millions of people remain desperately hungry, and they need our continued support.

I have spoken about our responsibility to help others' material needs. But can we commemorate Passover and Easter, can we celebrate this message of freedom and hope, and not remember,

as well, the great spiritual needs of God's children who have no freedom and little hope?

There are over 100 million Christians, Jews, and Muslims in the Soviet Empire. But they are forbidden to give religious instruction to their children, forbidden to study the Bible, or the Torah, or to worship Allah, or even to wear crosses on their necks. In Lenin's words, "Religion and communism are incompatible in theory and in practice. We must fight religion." And fight it they do with persecution ranging from intolerance, to ostracism, to imprisonment and torture in their infamous labor and prison camps and so-called psychiatric hospitals.

Dr. Ernest Gordon, President of an organization named CREED, Christian Rescue Effort for the Emancipation of Dissidents, noted that on a recent trip to Eastern Europe he spoke with a priest who had spent 10 years in prison. The priest asked him to deliver a message to the West: there is a war going on; it is not nuclear, but spiritual. The fall-out of the atheistic explosion is everywhere. But Dr. Gordon added, "Although the fall-out may be everywhere, God, too, is everywhere and not even tyrannies can keep Him out."

My friends, the cause of freedom is the cause of God. The United States will do everything humanly possible to work with the Soviets for a safer world. But to betray our deepest values is to betray ourselves; to ignore the prophet Isaiah's words, "bind up the broken-hearted...proclaim liberty to the captives of the world," is to make our own freedom a sham.

It is time for believers of all faiths to unite in a crusade to help our brothers and sisters who cry out for freedom -- from the Mujhadin under fire in Afghanistan, to brave heroes like Scharansky, Sakharov, and Father Yakunin inside the U.S.S.R., to embattled churches from Poland to Nicaragua. Let us join hands, lift up our voices, and ask for God's help, remembering always that where the spirit of the Lord is, there is liberty.

Until next week, thanks for listening and God bless you.

EP

(Elliott)
April 4, 1985
4:00 p.m. RR

PRESIDENTIAL RADIO TALK: EASTER
SATURDAY, APRIL 6, 1985

My fellow Americans, this weekend, Jews the world over begin celebrating the festival of Passover, which each Spring commemorates the miraculous delivery -- the Exodus -- of their people from slavery. The message of Passover speaks to Jew and non-Jew alike. It resounds with bitter cries of slaves suffering inhumanity. And it rings forth with joyful cheers of a people set free, courageously undertaking the long journey to freedom and independence.

Tomorrow is Easter, a deeply holy day when Christians celebrate the victory of faith in a triumph of hope over despair and life over death. Through one magnificent act of pure and perfect love, Jesus gave the promise sought since the beginning of time -- that there will never be a dark night that does not end. As it is said in John 3:16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

America was born and grew from a faith that has bound us in a communion of spirit, ever since our ancestors crossed the Atlantic, not to find soil for their ploughs, but liberty for their souls. When Daniel Webster visited the site at Plymouth Rock in 1820, he said, "...let us not forget the religious character of our origin. Our fathers were brought hither by their high veneration for the Christian religion. They journeyed by its light, and labored in its hope. They sought to...diffuse

its influence through all their institutions, civil, political, or literary."

When we speak of faith and its importance today, it is not to impose our beliefs on others, but to ensure freedom of belief and worship for all -- so that America may remain one Nation under God, and in our institutions and daily lives, we may be the vessels of His wisdom, truth, and love.

All we have been and hope to be, all our power for good to make this world better, begins in the miracles of freedom and faith that God has placed in the human mind and heart. But these great gifts are not ours to enjoy in splendid isolation; they are the birthright of all His children.

We can be heartened by the great outpouring of generosity across our land from citizens sharing the bread of life with others in great need at home and in faraway lands. Charitable giving has surpassed \$65 billion, an all-time high and a sum greater than the national budgets of two-thirds of the world's countries. There has also been a sharp upsurge in contributions and voluntary activities in the last 4 years.

The response of our people to the crisis in Africa has been, well, just about miraculous. Over \$100 million has been sent in donations for food, medicine, and supplies by private individuals, with hundreds of church groups donating time and resources. But millions of people remain desperately hungry, and they need our continued support.

I have spoken about our responsibility to help others' material needs. But can we commemorate Passover and Easter, can

we celebrate this message of freedom and hope, and not remember, as well, the great spiritual needs of God's children who have no freedom and little hope?

We must not forget God's believers who are trying valiantly to preserve their faith under communist domination. In Lenin's words, "Religion and communism are incompatible in theory as well as in practice... We must fight religion." And fight it they do, with persecution ranging from intolerance, to ostracism, to imprisonment and torture in their infamous labor and prison camps and so-called psychiatric hospitals.

Dr. Ernest Gordon, President of an organization named CREED, Christian Rescue Effort for the Emancipation of Dissidents, noted that on a recent trip to Eastern Europe he spoke with a priest who had spent 10 years in prison. The priest asked him to deliver a message to the West: there is a war going on; it is not nuclear, but spiritual. The fall-out of the atheistic explosion is everywhere. But Dr. Gordon added, "Although the fall-out may be everywhere, we are reminded that God too is everywhere and not even tyrannies can keep Him out."

My friends, the cause of freedom is the cause of God. The United States will do everything humanly possible to work with the Soviets for a safer world. But to betray our deepest values is to betray ourselves; to ignore the prophet Isaiah's words, "...bind up the broken hearted...proclaim liberty to the captives," is to make our own freedom a sham.

It is time for believers of all faiths to unite in helping our brothers and sisters who cry out for freedom -- from the

[moo-ZHAH-heh-deen] under fire in Afghanistan, to brave heroes like Scharansky, Father [svar-IN-skahs], and Father [yah-KOO-nin] inside the U.S.S.R., to embattled churches from Poland to Nicaragua. Let us join hands, lift up our voices, and ask for God's help, remembering always that where the spirit of the Lord is, there is liberty.

Until next week, thanks for listening and God bless you.

EP

(Elliott)
April 3, 1985
Noon

PRESIDENTIAL RADIO TALK: EASTER
SATURDAY, APRIL 6, 1985

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ⁱⁿ
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Deletions
per Matlock

It is time for believers of all faiths to unite ~~in a crusade~~
ⁱⁿ to help ^{us} our brothers and sisters who cry out for freedom -- from
the ~~Mujahideen~~ ^{mujahideen} under fire in Afghanistan, to brave heroes like
Scharansky, ~~Sakharov~~ ^{Father Svarinskas}, and Father Yakunin inside the U.S.S.R., to
embattled churches [from Poland to Nicaragua.] Let us join hands,
lift up our voices, and ask for God's help, remembering always
that where the spirit of the Lord is, there is liberty.

Until next week, thanks for listening and God bless you.

* churches oppressed by totalitarian rulers.

WHITE HOUSE STAFFING MEMORANDUM

DATE: 4/3/85 ACTION/CONCURRENCE/COMMENT DUE BY: 5:00 P.M. TODAY

SUBJECT: RADIO TALK: EASTER

	ACTION FYI			ACTION FYI	
VICE PRESIDENT	<input type="checkbox"/>	<input type="checkbox"/>	OGLESBY	<input checked="" type="checkbox"/>	<input type="checkbox"/>
REGAN	<input type="checkbox"/>	<input checked="" type="checkbox"/>	ROLLINS	<input checked="" type="checkbox"/>	<input type="checkbox"/>
DEAVER	<input type="checkbox"/>	<input checked="" type="checkbox"/>	SPEAKES	<input type="checkbox"/>	<input checked="" type="checkbox"/>
STOCKMAN	<input checked="" type="checkbox"/>	<input type="checkbox"/>	SVAHN	<input checked="" type="checkbox"/>	<input type="checkbox"/>
BUCHANAN	<input checked="" type="checkbox"/>	<input type="checkbox"/>	TUTTLE	<input type="checkbox"/>	<input type="checkbox"/>
CHEW	<input type="checkbox"/>	<input checked="" type="checkbox"/>	VERSTANDIG	<input type="checkbox"/>	<input type="checkbox"/>
FIELDING	<input checked="" type="checkbox"/>	<input type="checkbox"/>	WHITTLESEY	<input checked="" type="checkbox"/>	<input type="checkbox"/>
FRIEDERSDORF	<input checked="" type="checkbox"/>	<input type="checkbox"/>	DANIELS	<input checked="" type="checkbox"/>	<input type="checkbox"/>
HICKEY	<input type="checkbox"/>	<input type="checkbox"/>	RYAN	<input type="checkbox"/>	<input type="checkbox"/>
HICKS	<input type="checkbox"/>	<input checked="" type="checkbox"/>	ELLIOTT	<input type="checkbox"/>	<input type="checkbox"/>
KINGON	<input checked="" type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
McFARLANE	<input checked="" type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>

REMARKS:

Please provide any edits directly to Ben Elliott by 5:00 p.m. today, April 3rd, with an information copy to my office. Thank you.

RESPONSE:

David L. Chew
Staff Secretary
Ext. 2702

by its hope. They sought to...diffuse its influence through all their institutions, civil, political, and literary."

When we speak of faith and its importance today, it is not to impose our beliefs on others, but to ensure freedom of worship for all, so that America may remain one Nation under God, and in our institutions and daily lives, we may be the vessels of His wisdom, truth, and love.

All we have been and hope to be, all our power for good to make this world better, begin in the miracles of freedom and faith that God has placed in the human mind and heart. But these great gifts are not ours to enjoy in splendid isolation; they are the birthright of all His children.

We can be heartened by the great outpouring of generosity across our land from citizens sharing the bread of life with others in great need at home and in faraway lands. Charitable giving has surpassed \$65 billion, an all-time high and a sum greater than the national budgets of two-thirds of the world's countries. There has also been a sharp upsurge in contributions and voluntary activities in the last 4 years.

The response of our people to the crisis in Ethiopia has been ^{overwhelming} ~~miraculous~~. Almost \$75 million has been sent in donations for food by private individuals, with thousands of church groups donating time and resources. But millions of people remain desperately hungry, and they need our continued support.

I have spoken about our responsibility to help others' material needs. But can we commemorate Passover and Easter, can we celebrate this message of freedom and hope, and not remember,