

United Methodists shift pastors

Bishop Jack M. Tuell of the Oregon-Idaho Conference of the United Methodist Church announced 50 shifts in clergy at the final session of the Salem conference which closed Friday on the Willamette University campus.

Changes affecting congregations in the Portland Metropolitan area include the following:

The Rev. Emmett Shortreed, pastor of Ashton United Methodist Church for the past three years, will move to Pioneer United Methodist Church in Portland. He will be succeeded at Ashton by the Rev. Mark Rolfsma, who will move to the area from the Eastern

Pennsylvania Conference of the church.

The Rev. Frank Shields, minister of Chiloquin and Fort Klamath United Methodist Church for the past three years, has been assigned to the Sunnyside United Methodist Church in Portland. The Revs. Carol and Kevin Seckel will move to Chiloquin.

The Rev. Herbert E. Richards, pastor of Eugene First United Methodist Church for the past nine years, has been assigned to Tabor Heights United Methodist Church and will be succeeded in Eugene by T. Askew Crumbley.

The Rev. R. Thomas Tucker, pastor of the United Methodist Church in Monroe for the past three years, has been assigned to Montavilla United Methodist Church in Portland.

The Rev. Robert D. McNeil, who has been minister of Sunnyside United Methodist Church for the past six years, has been assigned to the First United Methodist Church of Portland as associate pastor.

The Rev. Gerald Tanquist, associate pastor of the First United Methodist Church of Medford for the past five years, will move to the Capitol Hill United Methodist Church in Portland. He will be succeeded in Medford by the Rev. Jeffery Low, former associate at the Tabor Heights church.

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...WHILE LEFTIST BACKGROUNDS OF SLAIN NUNS REVEALED

To liberals, such as Sen. TED KENNEDY, the killing of 4 U.S. nuns in El Salvador recently has proven to be a convenient propaganda tool (see Issue #254). Opponents of the El Salvador government claim--without proof--that it is responsible for the deaths. The liberals, of course, are using the killings as an emotional weapon designed to evoke sympathy for the "heroic" leftist rebels who are fighting a government so cruel that it slaughters innocent churchwomen.

But evidence shows these 4 were anything but innocent missionaries. For example:

- Three belonged to the Maryknoll Society, one of the most consistent advocates within the Roman Catholic church of socialism and radical "liberation theology."
- Two of the nuns were on their way back from Nicaragua, where their Maryknoll associate, MIGUEL D'ESCOTO, is foreign minister. D'ESCOTO, a Sandinista, was an editor of Maryknoll magazine for 10 years.
- Leftist sources in Washington have confirmed that one of the nuns was actively involved in the revolution which ousted former Nicaraguan President ANASTASIO SOMOZA.
- PEGGY HEALY, a Maryknoll nun affiliated with the leftist Washington Office on Latin America (WOLA--see Issue #240), said the slain nuns were "committed" to causes of the Marxist-led Salvadoran guerrillas.
- The families of 3 of the nuns signed a New York Times ad soliciting donations for the Committee in Solidarity with the People of El Salvador (CISPES), a propaganda front group well-stocked with Communists and radicals which boosts the cause of the revolutionaries in the U.S.

Our UN Ambassador, Dr. JEANE KIRKPATRICK, a Democrat and a Roman Catholic herself, states flatly that "The nuns were not just nuns, they were political activists and we should be very clear about that." To be sure, the killings were tragic. But even the CARTER admin.

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istration, with its supercharged concern for "human rights," concluded that the Salvadoran government was not guilty of the deaths (see Issue #253). But the ultra-liberals won't be satisfied. They will make a linkage between the Salvadoran government and the killings in spite of the truth. Who actually killed the nuns still remains to be seen. But to America's liberals, it doesn't matter. They have their verdict even before the trial has begun

JESUITS TURN MARXISTS IN LATIN AMERICA

Leaders of the Catholic Jesuit order in many countries are trying to make contact with the Guatemalan ex-Jesuit Father LUIS EDUARDO PELLECEC FAENA. Professing concern about his personal safety, they claim he may have been brainwashed by Guatemalan authorities to confess Catholic priests' involvement in revolutionary activities. Father PELLECEC has not been seen in public since last November.

The Jesuits have an obvious reason for making the brainwashing accusation. When PELLECEC emerged in public in Guatemala some months ago, he laid bare the deep involvement of the Jesuit order in radical activity. The "theology of liberation" seeks the Kingdom of God through Marxist revolution.

THE AMERICAN SENTINEL has obtained a copy of the statement Father PELLECEC made in El Salvador. Explaining his pull toward the theology of liberation, Father PELLECEC said he was inspired by the Jesuits in their colleges and universities. They believe that "Outside of the fight of the Latin American people, there is no salvation," said PELLECEC.

"Jesus had changed and He presented himself as a revolutionary anti-capitalist...", he said about the beliefs of his priestly colleagues. "What is important for the followers of the theology of liberation," explained PELLECEC, "is the revolution, the installation of a socialist world." However, not all priests in Latin America have left the teachings of the Church to follow the revolutionary path of the theology of liberation, he said.

Father PELLECEC told his audience that he believes this theology is much more explosive than any weapon or ammunition. To young Jesuit priests, he had given instructions in Marxism to "understand and interpret correctly the economic, social and political situation in Central America....My error was that I naively believed that the Marxist analysis was simply theoretical, but it was not so, because we arrived at practical examples and we transmitted our knowledge to the poor."

Speaking of the Jesuit activity in organizing the peasants of Guatemala, PELLECEC said, "The Jesuits did not realize that they had prepared an 'extraordinary banquet' for the subversive groups." He said the fieldwork of the Jesuits was approved by their superiors.

At the meeting in El Salvador, Father PELLECEC said he had "not been threatened, drugged or (was) a victim of brainwashing." Rev. CHRIS GJORDING of New York, who is pursuing the case, claims that as the effects of the alleged brainwashing wear off, PELLECEC might be killed by the Guatemalan army in whose protective custody he is now believed to be.

PELLECEC invited his fellow Jesuits to "repent from the mistaken path abandoning the traditional Christian line." Father PELLECEC observed that the Jesuits are preaching to the God of the poor, but living in the middle of abundance and comfort. He invited them to repent and to convert as he himself had done.

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Canadian Alien Targets 32 U.S. Corporations for Attacks by Churches

By Lester Kinsolving
TORONTO, March 24, 1979—Negative reaction and increased governmental restriction upon U.S. business enterprise in Canada has been mounting during the past decade. But a Canadian alien has since 1971 been using church stockholdings for a tax-exempt political action campaign against the top corporations in U.S. industry.

Timothy Howland Smith, 35, remains a Canadian citizen even though he has lived in the U.S. since 1966. One example of Smith's political action was reported by the Minneapolis Star on May 10, 1978: "Boos greeted Timothy H. Smith, director of the Interfaith Center on Corporate Responsibility as he shouted to Mr. Adams: 'The film is a living lie in living color... You know it and I know it.'"

Robert Adams is president of Minnesota Mining and Manufacturing Co. (3M). He had just shown the annual 3M stockholders' meeting what The Star reported as "a five-minute narrated video tape on company operations in South Africa. The tape showed modern buildings and equipment, clean working conditions and smiling employees." Smith was not only booed, but his stockholders resolution was overwhelmingly voted down—93 million to one million—as has almost invariably been the fate of his resolutions over the past seven years. But neither the booing, nor the decisive defeat had any apparent effect upon Smith. Neither did the horrendous effect of the goal of his resolution: he wanted 3M to withdraw all its operations from South Africa—even though this would put an estimated 570 non-whites out of work.

For Smith makes his living by using U.S. church stocks to harass U.S. industry, in one case (Gulf Oil) with such disorderly conduct that he had to be ejected from the meeting.

Precisely how much Smith is paid to do this is concealed from the

public by the National Council of Churches (NCC), of which Smith's "Interfaith Center for Corporate Responsibility" is now a part. (The organization was known as the "Center For Corporate Responsibility" until IRS revoked its tax exemption—at which time it moved under the NCC's tax-exempt umbrella).

But the corporate responsibility of the National Council of Churches (a multi-million dollar corporation) is called into account by Smith's 1977 annual report:

"Full-time staff of ICCR included thirteen persons, nine women (three of whom are minority women) and four men: Timothy H. Smith director..."

"Staff salaries" amount to \$99,361. Divided by 13 full time staffers, this amounts to an average salary of \$7,641 or \$123 per week—to live in New York.

Officials of both ICCR and of the NCC refused to disclose the breakdown of this "salaries" item—while also refusing to deny that director Smith is paid substantially more than his staff assistants.

By striking contrast to this concealment of church salaries, Smith has frequently demanded that private U.S. corporations (whose executives' salaries are published) disclose all manner of salary scales in their operations in certain selected nations such as Chile or South Africa.

For 1979, Smith has targeted 32 U.S. corporations where he will use the stockholdings of 12 U.S. Protestant denominations to force these corporations to give him free and substantial advertising:

—They are obliged under law to publish and distribute Smith's stockholder resolutions.

—They are obliged under law to provide Smith a further platform as he and his cohorts speak at length to their resolutions.

The effect was described by 3M Board Chairman, Raymond Herzog, who told The Minneapolis Star:

"They took an hour of our meeting for a political question. We're a commercial company. They were using us for something they could not do on their own. They were not really interested in this company per se. They were only interested in their own selfish desires."

475 Hosts Meeting for Cesar Chavez

On April 10, it was reported that Cesar Chavez was the guest of honor at a meeting in the 475 Riverside Drive, New York City headquarters of the major denominations, including our own United Presbyterian Church.

According to The New York Times, The United Farm Workers Union has been losing so much support that Chavez has been conducting a personal campaign in the East to solicit support from the liberal and church groups which had contributed so much support in the past.

Chavez and his UFW also have been meeting increased opposition from former supporters in the West who are disturbed over continuing reports of violence, destruction of property and strong-arm activities attributed to his union—although he denies such reports.

For over ten years some United Presbyterian Church officials have been among the strongest supporters of Chavez regardless of what he does or the means he uses.

When Chavez' picture was featured on the cover of Presbyterian Life (predecessor of A.D.), he was referred to as leading a "Holy Crusade" which every Christian should support.

NCC Corporate 'Hit List'

The following corporations have received stockholders resolutions regarding Chile and South Africa, which must be discussed and voted upon by annual stockholders meetings on the following dates:

March 12-Flovour Corporation; March 28-Burroughs; March 29-First National Bank of Boston; April 11-Caterpillar Tractor and J.P. Morgan; April 16-American Cyanimid; April 17-Chase Manhattan, Citicorp and Wells Fargo; April 20-First Chicago and Manufacturers Hanover Trust; April 23-Continental Illinois; April 24-Texaco, Borg Warner, Bank of

America and Phillips Petroleum; April 25-Chemical Bank, New York and Union Carbide Insurance Company of North America; May 1-Standard Oil of California and Merrill Lynch; May 2-Eastman Kodak, Phelps Dodge and Control Data; May 3-Mobil Oil; May 7-U.S. Steel; May 8-3M; May 9-ITT; May 10-Ford; May 17-Exxon. --

(Two other corporations are targeted: General Motors and Sperry Rand. Date of G.M.'s annual stockholders meeting has not yet been published, while Sperry Rand is meeting sometime in July.)

Church Corporations Allowing Smith To Use Their Stockholdings

The following church corporations allow Smith to use their stockholdings in his 1979 campaign:

United Church of Christ, United Methodist Church, Lutheran Church in America, United Presbyterian Church, Unitarian Universalist

Association, Presbyterian Church in the U.S., The Episcopal Church, Reformed Church in America, Disciples of Christ, American Baptist Church, Church of The Brethren, United Church of Canada. (c) 1979 McNaught Syndicate, Inc.)

'Book of Service' Planned

DALLAS, Texas, February 20 (POI)—The first draft of a "Book of Service" for a reunited Presbyterian Church has been approved in principle by the Joint Committee on Presbyterian Union. The document draws extensively from the present United Presbyterian "Directory for Worship," which was written jointly in the early 1960's, although not adopted by the Presbyterian Church U.S. (Southern).

The draft Book of Service includes chapters on scripture, corporate worship, baptism, the Lord's Supper, marriage, ministry to the sick, and bereavement—all subjects included in the denominations' current directories for worship—as well

as a new chapter on work, called "Service in the World." As now written, the sections deals with work as "the routine faithfulness Christians exhibit" and adds that there are times "when Christian service in the world may challenge prevailing customs and powers and therefore bring abuse and suffering."

Expectations are that further work on the Service book will be done during the coming year and that it will be presented to the churches for study as a part of the overall plan for union.

No action on the plan for union will be sought by the committee at this year's General Assemblies of the denominations, which are to meet May 22-30.

AS AN AID IN YOUR DELIBERATION REGARDING THE SENATE JOINT MEMORIAL #2:

The state of Oregon is coming very close to passing a resolution calling on the United States government to "stop all further economic and military aid to the government of El Salvador until assurance is received that the present policy of violent suppression of fundamental civil liberties and human rights has been terminated."

Oregon legislators need to represent the values of their constituents; to make a statement that Oregonians do not agree with support of a junta that an International Tribunal on Feb. 14, 1981, condemned as responsible for "... genocide, tortures, disappearances as well as violations of fundamental rights of the people of El Salvador."

There is a direct link between increasing U.S. military aid and increasing violence on the part of the Salvadoran government. In 1980 alone the U.S. sent 95.7 million dollars in aid to El Salvador; an increase of 400% over the total sent between 1950 and 1979. Despite the fact that over 90 Congressional representatives have co-sponsored HR 1509, a bill to halt all military aid, the Reagan administration proposes additional increases. Federal dollars which could fund state programs are being used for U.S. military involvement.

There is little, if any, evidence that economic aid is reaching the Salvadoran people. Rather, it is a token of approval for a government whose land reform program has been accompanied by brutal killings of the peasants it purports to serve. El Salvador should be viewed in terms of its own history and internal dynamics.

We do not propose that the state government need to spend a great deal of time advising the president and the U.S. Congress on matters of foreign policy. However, El Salvador is posed as a major test case of the administration's new policies: including more aggressive military response and the abandonment of human rights. We in local communities must take a stand. In matters of grave import it becomes crucial for local leaders, including state governments, to rise to the challenge. We urge support of the Senate Joint Memorial #2 on El Salvador soon to be brought to a vote.

Washington County Alliance of
Peacemakers
United Church of Christ
21st and Main Streets
Forest Grove, OR 97116
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Because of the increasing concern of lay people over the continuing attacks on American multinational corporations by agencies of the United Presbyterian Church as being biased, unfair, and misinformed, we strongly believe that readers of the Layman—ministers as well as the laity—are entitled to hear a corporation's side of the story from time to time.



D.J. Kirchhoff

that capitalism is inefficient, wasteful, unjust, inhumane, exploitative, monopolistic and profit-oriented at the expense of the worker.

These may sound like 19th Century Marxist clichés, and indeed they are. But clichés aside, this movement is totally committed to these distorted perspectives. It seeks, by whatever means, to bring about what is euphemistically called "social change," and it poses a very real threat to corporate survival.

Now, you and I believe in our system on the basis of personal experience. We see how it benefits people in the real world and gives countless millions the chance to make something of their lives, but we are at a loss in dealing with this anti-capitalist movement because it is outside of our normal experience, and because we believe it peripheral to our work, and because we have grossly underestimated its capabilities.

I am convinced that affirming our values in competition with the movement, and combating the movement's tactics to erode our national economy, is central to our survival.

As does any proponent of the free market, this Association, with over 2,000 members who are responsible for almost two million employees, represents a major target of the movement. Its objective is to destabilize your companies, one by one, by alienating you from your work force, your stockholders, and from the public-at-large, whose acceptance you need to stay in business.

I, therefore, want to speak about the challenge posed by this movement to one company—Castle & Cooke—and how this company perceived, evaluated and confronted its antagonists. I would like to share this experience with you.

"We have a visible profile in some very poor and socially tense Third World countries. The people in a desire to improve their lot, are sometimes inflamed by unrealistic expectations. We are visibly successful. So it is no accident that Castle & Cooke has been singled out by the anti-business advocates of 'social change.' We have been in business continuously for 127 years. Unlike all publicly owned U.S. based companies, we are accountable to our shareholders, to our employees and their unions, to regulatory agencies, to the U.S. Congress and to the people and governments of the 20 nations outside the United States where we have facilities.

We operate in the open, withholding only proprietary information that would benefit competitors. Our finances, ownership, management and product lines are all known.

Like all successful companies, we are adaptable. We shift resources into more productive channels with a view toward increasing profits, dividends and employment. Our overseas investments in production facilities require us to be responsive to the changing needs of the people in those countries and their governments. Our continued success demands we demonstrate a sincere working relationship with our foreign partners. We are, I am certain, more responsive than any government agency or so-called "public interests" group.

Quality control and product integrity are paramount to our corporate objectives, but they do not transcend in importance our employee relations, or the contribution we make to the welfare of the communities in which we participate. This has been an integral part of Castle & Cooke's success, and we are proud of it.

We have opened once-inaccessible

paings waged by international guerillas find aid and comfort in the 'secular church.

Although increased production costs favor vertical integration, we have adapted to local considerations in recent years by selling off company-owned farmlands, railroads, and other assets to local ownership, while training local citizens to manage them.

They argue their points by touting the alleged accomplishments of the Soviet Union, the People's Republic of China and Cuba. No amount of facts concerning mass murder, agricultural failure, stagnating living standards, rising discontent, political prisoners and the lack of human rights in these countries makes any impression on this type of closed mind.

They refuse to believe that the world's rapidly growing population can only be fed by modern agricultural methods of production combined with incentives of private ownership. Such realism is rejected by the secular church. They simply will not accept the most obvious fact: capitalism works and socialism does not. After 61 years of trying, the Soviet Union, with its vast, fertile land area, still cannot feed its own people; neither can China or Cuba. The secular church mentality believes the world should stop here—divide its current wealth—without any recognition that such an action would have no measurable effect on the world's insatiable except to create many more of them. They reject the need to create more wealth.

I spoke of the attacks on Castle & Cooke by these church groups as being orchestrated. In one Central American country, where we have made important contributions to

personal welfare and the national economy, a leftist newspaper tried to discredit our operations by alleging that we were paying local police to break strikes. The seeds of this slanderous "Yankee go home" attack were sown by a Marxist, tax-exempt New York and Oakland-based organization called the North American Congress on Latin America or NACLA, NACLA was organized in 1967. It is a principal source of so-called "research" against U.S.-based multinationals.

"The guises frequently used are "The New International Economic Order," "Alternative Economic and Social Solutions" and "Economic Democracy." These are buzz words and are palatable, at least on the surface. They are, nonetheless, the siren songs of the Marxist ideologues who have simple, uncomplicated goals: the destruction of the world's most efficient economic machine and the assumption of political power through subvert.

Castle & Cooke is a stabilizing force in our host countries, contributing to their political and economic well-being. We operate at a grassroots level for the benefit of the economic purposes to NACLA and its member organizations, because they view social improvement as an obstacle to revolutionary change. We, therefore, are a high-priority target of NACLA and those church groups that are either NACLA's allies or unknowingly provide an appearance of respectability.

Confronting any church organization is neither an easy nor a comfortable task. It is somewhat akin to kicking your dog or tripping your grandmother. However, churches beg for criticism when they forsake the ethics of civilized—and Christian—conduct.

When organized religious institutions attack corporate investment in South Africa—basically a move to strengthen Russian political intervention in the area—even though South African black workers want foreign businesses to

Some Facts About Samuel Northrup Castle was a P from Ohio. Amos Starr Cooke was a teacher from New York. In 1852 they Cooke, a small general store in Ilon

In 127 years it has become one of the processors and distributors of foods, and foods. With efficient agricultural methods and its subsidiaries provide employment in the United States, Canada, Puerto Rico, Ecuador, Honduras, Nicaragua, Surinam and Japan.

Far from "exploiting the masses" to follow the founders' missionary objectives, contributions to the economy and workers' welfare each year despite destructive and radical socialist antagonists.

I believe that the time for corporate timidity is over. Discounting our antagonists as a minor irritation is a dangerous disservice to the cause of freedom. Every survey indicates that those who seek to destroy our political and economic system are but a small minority of the American people. Nevertheless, they are a highly vocal minority, armed with pseudo facts and documentation, and a great talent for manipulating receptive groups and news media. They cannot be taken lightly.

Industry and labor (our free-trade unions are also under attack) must rally forces to counter this real threat to our economic and social system. We must ascertain if these groups are representative of the churches' constituency. I firmly believe they are not. We must determine whether the churches' funding, your contributions and mine, are being used for the exempt status of groups who are blatantly political in their organized attack to undermine the basic economic structure of our society.

Said to say, my observations of NACLA when I was stationed in San Francisco lead me to accept the truth of Mr. Kirchhoff's statement.

NACLA is headed by Dr. Frederick Goff, son of the Rev. Dr. and Mrs. James Goff. Presbyterian missionaries in Latin America, assigned to work with the National Council of Churches. The Goffs became controversial figures by their research and writing on "racial, political and economic transformation" (as it is worded in our Presbyterian Mission Yearbook, page 50). Their support of guerrilla terrorists such as Che Guevara and Camilo Torres at the Bogota Seminar in February, 1971, made them persona non grata to the Presbyterian Synod of Colombia, the Confederation of Evangelical Churches of Colombia, and to their supporting churches in the San Francisco Bay area.

In Berkeley, NACLA concentrated unashamedly on producing Marxist literature promoting "social transformation" in Latin America, and criticizing capitalism, the free enterprise system, and the United States.

'Distrust of denomination leadership was increased by the discovery that NACLA had been planned and financed from the beginning by our denomination in collaboration with the National Council of Churches.

(Rev. Baird was a Presbyterian missionary for 24 years in Korea and Colombia. He served an additional six years as Field Secretary for missions in Venezuela, Colombia, Mexico, Guatemala and Korea, promoting mission support in 24 states in midwest and western U.S. with offices in Chicago and later in San Francisco).

Samuel Northrup Castle was a Presbyterian missionary bookkeeper from Ohio. Amos Starr Cooke was a Presbyterian missionary school-teacher from New York. In 1852 they formed as a partnership Castle & Cooke, a small general store in Honolulu.

In 127 years it has become one of the world's largest growers, processors and distributors of foods, mainly fruits, vegetables and seafoods. With efficient agricultural methods and equipment, the company and its subsidiaries provide employment for more than 30,000 people in the United States, Canada, Puerto Rico, Brazil, Colombia, Costa Rica, Ecuador, Honduras, Nicaragua, Surinam, the Philippines, Thailand and Taiwan.

Far from "exploiting the masses", Castle & Cooke continues to follow the founders' missionary objectives, making substantial contributions to the economy and workers' welfare in each country, increasing each year despite destructive onslaughts of weather, pests and radical socialist antagonists.

Oregon's prie
nuclear weapons • The
in publishing • Northwest V

P I

Peacenik Priests

Eliminate All the Nukes

IN THE 1950s "better dead than red" characterized the attitudes of many Roman Catholic and Protestant leaders to global Communism. But not any longer. From Western Europe to Western Oregon, clergymen are not just wringing their hands over the cataclysmic consequences of nuclear war with the Soviet Union, they are doing something about it.

Among them is Catholic Archbishop Raymond Hunthausen of Seattle, who last summer stunned many Catholics in not only the Northwest but the world by saying it would not necessarily be wrong for Catholics to refuse to pay any portion of their federal income taxes used to finance construction of nuclear warheads.

In Texas (a frequent citadel of knee-jerk hawkishness), more than a dozen bishops suggested that Catholics and other Christians working in industries producing MX missiles and other nuclear weapons "resign and seek employment in peaceful pursuits."

And more than two dozen bishops in other parts of the country have signed a statement going beyond the National Conference of Catholic Bishops' opposition to the Reagan administration's nuclear-weapons buildup, calling for the United States to immediately, and unilaterally, disarm its nuclear weaponry. They believe the risks of tempting Soviet expansion by this peaceful action are far less frightening than accepting the certainty of a nuclear missile exchange that, they say, is the inevitable result of the arms race.

Many religious leaders in Portland seem to agree. Although no one has gone so far as Hunthausen, many are certainly going more than halfway to meet him. All twelve members of the Ecumenical Ministries of Oregon forum, representing many of the state's major denominations, unanimously approved a statement late last year calling for the Reagan administration to not merely reopen strategic arms limitations talks, but also to eliminate all nuclear weapons within 20 years.

The Rev. Rodney Rodney Page, executive director of the ecumenical forum, says the statement was largely the work of Archbishop Cornelius Power of Portland, the prelate for many of the state's 200,000 Catholics. Other signers included the Oregon heads of the Episcopal, United Presbyterian, United Methodist, United Church of Christ, Lutheran and Brethren churches.

Some clergymen, such as the Rev. Ted Frison, a Catholic priest at Campus Christian Ministries at Portland State University, go even further and embrace Hunthausen's stronger anti-nuclear position. Frison says the disarmament current running through the church today springs from the Vietnam War, when many bishops discovered that a disproportionate number of draft resisters and anti-war activists were Catholics. "That told them something," he says.

Ironically, the bishops' views on the subject put them to the left of many lay Catholics. Their church, after all, is also the church of Alexander Haig, Richard Allen, Jeremiah Denton and John Schmitz, a former American Independent Party presidential candidate now running for the U.S. Senate in California. Schmitz recently cornered the neo-fascist vote in that race by glibly saying a military coup would not be a bad idea if the president ever got "too liberal."

Frison knows of no incidents of conservative Catholics pressuring pro-disarmament bishops. But one Portland priest offered some insight into Power's view of the controversial Hunthausen, saying, "I think Power is embarrassed that Hunthausen is not only saying those things in his own backyard, but saying them in his own home town." Power grew up in Seattle,

served there as a young priest, and has extensive contacts in the city.

But not all Oregon religious figures are either in, or tilting towards, the nuclear disarmament camp. Some, like the Rev. Mike Gass, president of the Oregon chapter of Moral Majority, say nuclear weapons are important to maintaining a strong national defense. Gass, a Baptist minister from Medford, says the organization, led by the Rev. Jerry Falwell of Lynchburg, Va., also opposed the SALT II talks. Elder Wilfred E. Thatcher, Portland regional representative for the Mormon Church, nixes disarmament saying, "The only thing they [the Soviets] understand is strength. That's the only reason they haven't tried to take us over yet."

— MARK KIRCHMEIER