

MS-603, Box 112, Folder 8 Transcription

Dictation with excerpts of discussions on Israel and family life

Marc Tanenbaum:

-- good P. McBrien, Chairman, Department of Theology, University of Notre Dame, etc.

Dear Father McBrien,

Thank you for your warm and thoughtful letter of December 6. I too recall with warm memories our meeting in November 1980 at the time of the inauguration of the Abrams Library Collection at Notre Dame.

I was delighted to learn that Newton Minow and Lester Crown -- incidentally, both of whom are members of the American- Jewish Committee -- [01:00] have endowed a program in your theology department to foster Jewish-Catholic dialogue and understanding. I can think of no more influential institution in which such an important activity could be established.

Last week, I had the pleasure of having lunch with Ed and Ann Abrams [02:00] of Atlanta. They have talked to me about their interest in strengthening such activity at Notre Dame. They're

planning to try to arrange a meeting between Father Ted, themselves, and myself, to explore alternative possibilities for what they have in mind. I'm sure that they will want to discuss this important matter with you as well.

With regard to future [03:00] possibilities in program, I would suggest that you may want to consider convening a national consultation on the theme of the sanctity of human life -- Catholic and Jewish perspectives. This moral and theological issue, I believe, is critically important in today's world especially in light of the devaluation of the human personality as created in the sacred image of God. The rise in crime, violence, terrorism, massacres [04:00] virtually throughout the entire world reflects, oh, how profound is the decline of reverence for life and the devastating human consequences that flow from that dehumanization. I enclose a copy of a paper that I delivered on this theme at a joint meeting with the Lutheran World Federation.

If you are interested in organizing such a consultation, I will be happy to have the American Jewish Committee co-sponsor it with you and carry joint responsibilities for its planning, financing, etc. [05:00]

I would very much appreciate having your response to this idea.

With warmest personal good wishes for a healthy and above all peaceful holy season, I am cordially yours,

Sign my name. A carbon copy to father Ted Hesburgh and carbon copy to Ed Abrams, blind carbon copy to [Donald Feldstein?], [Bill Troston?], [Bob Jacobs?], [Summer Hershmore-Yermen?].

This is a letter to the Reverend -- and this is a letter to the Reverend James R. Lyons, the Director of the Ecumenical Institute for Jewish-Christian Studies.

Dear Jim,

Thanks very much for your warm and thoughtful letter of December 14th. [06:00]

I too look forward with much pleasure to taking part in the lecture series on the Good Friday theme.

The outline of the program is fine. I simply wish or suggest the addition of the name of the American Jewish Committee. Yeah? Add the name of the American Jewish Committee to that of the

National Institute for Catholic-Jewish education. I have indicated that on the program.

I was delighted to learn that the Archdiocese of Detroit has contributed a grant [07:00] to publish these lectures.

I have written a major paper on this theme which I need to review for publication purposes. I will certainly send this to you before February 1st.

As I indicated to Sister [Anne-Marie?] during our last telephone conversation, it would be a useful thing to plan a press conference on March 8th at which principal people who are responsible for the Samuel and Isabella Freedman grant to the conference will be present. [08:00] I will be in touch with you shortly as soon as we have some positive response from the bank leadership that made available the trust grant.

With warmest personal good wishes for a healthy and above all a peaceful holy season I am cordially yours,

Sign my name. A carbon copy to Sister [Anna Marie Erst?], [Sherwood Fenweiss?], a blind carbon copy to [Maxwell Katson?] as well as to [Donald Feldstein?].

This is a letter to Mr. [Maxwell Katson?].

Dear Mr. Katson,

I enjoyed very much our last telephone conversation.

Enclosed please find a copy of my letter [09:00] and my letter to Reverend James Lyons of the Ecumenical Institute for Jewish-Christian Relations. The enclosed correspondence as well as an outline of the program indicate that the Samuel and Isabella Freedman Charitable Trust will be prominently acknowledged on the printed program.

I do await word from you as to whether you and your associates will be free to take part in a press conference that we could plan on March 8th to announce the grant as well as to introduce Sister [Anna Marie Erst?] to the media.

With warmest good wishes for a happy and healthy Hanukkah, I am cordially yours,

[10:00] Sign my name. Enclose the copies of the Lyons correspondence on the program.

This is a letter to Mr. Laurence S. Phillips, President, Van Heusen Corporation, etc.

Dear Larry,

I enjoyed our convers-- our telephone conversation the other day.

Since our talking, I have contacted the International Rescue Committee and have asked them to arrange for you to be received by the appropriate government and refugee officials in Thailand. Al Kastner of the IRC staff told me that he would contact you in order to make the necessary [11:00] arrangements.

In addition, I have spoken with Ambassador Victor Harel of the Israel Embassy. As soon as I have your exact travel schedule, the Israel Embassy in Washington will cable their embassies in Bangkok and Rangoon and will arrange for you to be received by the Israel ambassadors at both those countries. You will find it interesting, I think, to obtain their under-- to learn their views on the situation in both those countries in terms-- in both those countries.

Thank you for [12:00] suggesting my meeting with the people interested in the tribute to Denmark. I am meeting with Dr. Falik and with Ms. Anne Roiphe on December 22nd to discuss their project.

Please give me a ring when you return from London.

With warmest good wishes from Georgette for a healthy and above all a peaceful New Year. Cordially as ever,

Sign my name. Blind carbon copy to [Donald Feldstein?] and [Bob Jacobs?] and [Mort Yerman?]. Also a blind carbon copy to Georgette. [13:00]

(break in audio)

F1: I understand the kind of policy today that came out after (inaudible) and what it was before.

F2: It's a three-[crown?] classic. There was -- first, there was his initial resolution to move by the (inaudible). Anti-Israel, pro-PLO document, quoted as a very interesting human rights violations, quoted on the United States and [Colombia?].

F1: We scratched that.

F2: Then, what they do, was they appointed the (inaudible).  
Now, Japan'll -- one thing we do is we have (inaudible). In  
the case of Israel's efforts with Syria, Lebanon, and Egypt  
-- [14:00] and Jordan, that one will be big. But the  
original document was read, but not by [Hanna?], but by the  
Middle East Taskforce at the [NIC?]. That's all -- I -- And  
then -- And then some of the time we took the panel when we  
were supposed to (inaudible), then they changed that.

F1: That's on me, I didn't even know.

F2: But there's no doubt that the final recognition wasn't much  
better when it went into the denial on the [sentence?] --  
than the original.

TANENBAUM: Let me summarize it this way: the rhetoric,  
three-quarters of the document is initial [complete?] from  
the earlier versions. The rhetoric is better, the language  
is good, we owe somebody better. The problem for us is that  
the bottom-line political position tried to do, tried to  
reconcile unconventional provisions. Tried to give the Jews  
everything they thought the Jews wanted, they tried to give  
the PLO everything the PLO wanted, and they can't do that.  
It's a very conventional position, and that's how they  
wanted to speak that [tab?]. [15:00] And it just didn't  
happen that way. The PLO wasn't much happier with that  
position than we were, either.

F1: Well, I know, but -- and we should have pointed out that the day of the next event was we usually passed the resolution condemning the anti-Semitism and the up-- upsurge of anti-Semitism in the [United NATO?]. I know, but I'm saying --

TANENBAUM: (overlapping conversations; inaudible). Jim Rudin gave a report this afternoon before the governors on the [degrading?] human rights. Very, very big thing, and I think you guys will get, at this point -- we're going to stick all you five on the agenda, and let's skip right over to number six. And [Jim?], could you give us a brief little report for this? As succinct as an interesting as --

M2: If I can move you all away from 475 Riverside Drive in Baltimore, (inaudible).

TANENBAUM: Please, please. (laughter)

M2: In 1977, (inaudible) sent a six-person to delegation to Belgrade in [Lyonstown?], [16:00]. (inaudible) Two things have to be said right away. It's not a treaty, the Senate never approved it, it was a final act in which 34 countries held back. Our Protestant friends [overcoming it?] saved that; 34 countries [in society?] signed it. The Interreligious Taskforce on Soviet Germany sent another delegation during Thanksgiving, two weeks ago, to Madrid, with -- to plan a conference between -- and get on the

Vatican. And we would like religious delegates (inaudible). On the 7th, we went five of us into Belgrade and back, to do that. Three Protestants, many Presbyterians, Lutherans, Church in America, American Baptists were there, three Catholics, and myself. [17:00] Black and white and men and women, clergy and lay, including the dean of the University of Washington Law School, from Seattle. Because everything has gotten so bad in the Soviet Union since 1977, just tick off the names on one's pad -- [Russian names] -- seven Pentecostals in the US Embassy in Moscow, the (inaudible). And in the neutral countries like Malta and Lichtenstein and others had gotten their act together in this and were much more important, right, about human rights in their own societies. How do you think [Karen Flaneck?] can do what everyone's [wish?] for -- it may be, (inaudible). Jimmy Carter's greatest legacy, historically, will be human rights. Yes, he buckled under in many areas, yes, he capitulated, but the very fact that he was the only one to talk about the human rights, a diplomat, [18:00] our talking about it and talking about it seriously may be President Carter's greatest legacy. (inaudible) if it was up to them, many of the delegates are embarrassed if they don't want to talk about this. The UN delegation sent seven to (inaudible), who shocked everyone by naming seven names

of the prisoners who are actually in the Soviet Union. The United States was the only country that named names in '77. By 1980, the United States had named 27 names, including [Russian names], and many others, and the US was joined by Sweden, the UK, and Holland to trace that forward. These countries that Europe did not want named, specific names, (inaudible). The head of the US delegation was really Max Kampelman, some of you know, and Max [19:00] with exceptions met with an extraordinary image around this view (inaudible). He provided us with many, many wonderful things (inaudible). Our own [Gerry Shuspack?], the US Ambassador to the UN, also gave a very important paper in any name at -- at... We presented a named memoir, a memoir is (inaudible) for a position paper. (laughter) But I like the way "memoir," can I use it? It's a [fallacy?] how they didn't package -- the Interreligious Taskforce outlined six major points to the press, (inaudible) named the taskforce. Reunification of families, that's a euphemism for Jewish emigration, an end to official anti-Semitism in the Soviet Union -- which, as you know, is very real now. The right to meet Christians and Jews, that is, for outside to come to the Soviet Union. And I'll save the final (inaudible). One of the members of our delegation, [Pat John Steinbrook?], [20:00] who some of you know from Washington, very big

activist for the Soviet [church?], has been hassled by the KGB (inaudible) Christians and Jews in Kiev, and also Leningrad, and that's -- (inaudible). The fourth point was try to educate the children that Muslims, Christians, and Jewish, in their own traditions. It's against the law right now in the Soviet Union to fund religious educations under the age of 18. Houses of worship was our fifth point, keep them maintained, not in disrepair, [Sofia?]'s synagogue, and one Catholic church, for instance, in all of Leningrad. And finally, the right to employment, which is guaranteed under many international covenants signed by the Soviet Union. It's very important because in the Soviet Union, if you don't have a job, can't participate in the (inaudible) be arrested for a parasite and you can go to jail.

(inaudible) We got through to all 35 into the delegation. They all [21:00] received our memoir. And I said this to the board of governors and I want to speak just quickly to this group, in especially appreciated, the Europeans, I've found, those in Belgrade and again in Madrid, simply do not know what to make of our goals and our report. Don't know what to make of an interreligious intervention delegation. We take it all for granted, but for them, it is something startling -- even for the British. They say, "You mean, you all room in the same hotel?" "Yes, we do," I said,

(inaudible). (laughter) "You mean that you're all here for the same purpose?" "Yes." "Well, did you all know each other before you came to Spain?" "Yes." And again, it's -- Marc had made the point again, in the *sui generis* in the United States, (inaudible) cooperation, don't take it for granted. It blows their minds. And they -- And even the Danes and the Swedes didn't know quite how to handle it. They used to -- The Jewish groups, they're used to Protestant groups, they're used to Catholic groups, they're used to labor groups, [22:00] but they're not used to interracial and interreligious. We had official meetings with the Danes, the Swedes, they're -- and certainly with Raoul Wallenberg, who would be 68 if he's alive today. His half-sister was there, in -- in Madrid. In the UK, and with the West Germans, West Germany, it was the longest-lasting two hours. We had unofficial meetings with the Hungarians that we met in Belgrade, the Yugoslavians and Czechs, because one of our sisters in our group speaks Czech. She's from Chicago, but she -- her family's Czechoslovakian. And with the representative from the Soviet Union, who Sister [Ann?] and I have met. We did get through, I think, because it was clear that the American Jewish Committee is central in the area of human rights and religious liberty, and (inaudible) religious liberty. And not only for Jews, but

Christians as well. It was a bizarre meeting. If you can picture a room this side, over in the corner is [Avital Sharansky?], the white [NFL-er?] Sharansky, [23:00] in this corner, 14, 15 Soviet delegates going to the meeting, and over here, the half-sister of Raoul Wallenberg. All in the same room, and they all know exactly who each other is, and they all want to -- are sort of waltzing around one another. Perhaps a dramatic moment for us was to hear about the congressional delegation that met with the Soviets, congressional delegation including (inaudible), [Ben Gilman?], [Henry Waxman?] from California, [Apache?] from Niagara Falls, another Republican, (inaudible), US commerce, and leaving the 33 others behind, the Soviets and the US came together for a coffee on Wednesday morning before Thanksgiving. It lasted one hour and went over three and a half hours, and people like [Gilpin?] and [Brian?] and Senator [Pale?] and [24:00] (inaudible) told us as soon as it was hardball. (inaudible) Because -- and here you can see it very briefly -- the Soviets said, "You people in the West are hung up over individual rights. And it's all you care about, individual rights." And they said, "Our country is based on human rights, group rights. When you're born, you have a right to a job, you have a right to education in the Soviet Union, you have a right to total healthcare, you

have a right to total pension, and you have a right to housing. And therefore, none of these rights can be denied to you because by being part of the state, you are contributing to human rights." Well, people like [Bob Ryan?] and [Dr. Kassel?] and [Clayborne Feld?], and [Milton Fenwick?], and [Van Buren?] tipped them off that you really had a crossover into a very serious issue, group rights versus individual rights. Finally, I took a group to the synagogue in Madrid and for many of them, it was the high point of their visit there. The fact that a synagogue which was [25:00] (inaudible) for 1419 to 1968, the security there was very, very rough, and they didn't really know what it was like. And then, under the Vatican, we had a very successful meeting with justice of the peace, the Catholic-Jewish secretary, and the secretary of the state. (inaudible) Christians in our group were adamant that the Vatican take a much more fatherly stance, they said to him, "Send us your names privately and we will intervene but we will not intervene publicly and we will not intervene by name." The Christians really... Whatever one they say about the Madrid Conference, it's going to go on until March, by the way, it's an important instrumentality in the task force's remained importance in the (inaudible) and their getting in there. There were a few leveraged backings we

had on the Soviet Union. The big fear expressed was that the new administration was going to take a break on the 19th, next week, and come back on the 27th of January. The new American administration [26:00] is not even a historic relation (inaudible). Republicans who were there denied that, but the feeling that if the new administration backs up on human rights, many of our allies with the United States probably will leave and then they won't have to be on the frontlines of human rights anymore. But I think the taskforce will be important to set meetings. Hopefully (inaudible), and perhaps a high point being, again, viewing the synagogue when [Charles Smith Blackman?], who's in (inaudible) that the perseverance of Jews and the persistence and the survival of Jews in a country like Spain represents really a salute to the human spirit. And then he tried to find a Protestant church, and that wasn't very easy. So, hey, Madrid has a long way to go, [27:00] and the religious -- of getting there, that's another story for another night.

TANENBAUM: Thank you very, very much, and I think you -- please stay out because some people want to ask questions, but I think, let's adjourn the formal part of the meeting at this point. And I thank you all very, very much for coming. See you again, soon.

(break in audio)

TANENBAUM: With the warmest good wishes, I am cordially yours,  
Sign my name. Enclose the German press release.

A letter addressed to Dr. [Kuch?], Jay [Kuch?] Shoneveld,  
General Secretary of the International Council of Christians and  
Jews.

(break in audio)

M1: Yes, hello? If we separate those people who are committed  
to the (inaudible) in Gaza, for example, let's say, the  
rabbis like -- might have a career. And those people who  
have shown a commitment, you mentioned, if I remember  
correctly, that this type of family seeks to be together  
more in their own home atmosphere. Therefore, everything  
else could be said about [28:00] desiring the commitment  
for people to be involved in their family; isn't there a  
growing crisis? We need people who are not committed Jewish  
to rather be at home with their family. How are we going to  
attract these people? How are we going to bring them out?  
[Discover?] had one idea, but remember, the synagogue still

has to function, still has to be committed, still has to be committee meetings sometimes so the synagogue does run. All these problems are faced, and what we say is true: I think there's a possible bread crisis growing with the dying-out of an old system that did function, at least in some ways.

F1: I think that to some extent, you're confusing a synagogue, which I see as a community of people, with a building. If you see a synagogue as a group of people who have come together in community and its membership needs something, then it doesn't matter where they are or whether they're meeting in small groups, or where they're meeting, [29:00] or what time of the day. You're saying there are certain tasks that have to get done. I agree. But we do have to rethink which ones really have to get done, and if it gets done too often and if there's a lot of repetition, and how much of it is to give cover to another group of people by creating another super-structure? But when we get past all of that and we say, "Yes, a group gets together, they drink," so these are the core things that must be taken care of in the course of the year by the synagogue in order to maintain itself, then you say, "All right, who are the people in this synagogue? What are their talents? What are their needs? When are they available?" And you try and match the things that have to get done with the people who

are available to do those things. I can't get too much more specific than that except to say that we have to get beyond the mindset of the way it's set up now. I see it as an evolving community of people rather than a building that has to be filled. Let me see if I can think of one concrete example. You said that there have to be [30:00] business meetings? Give me an example of one. Yeah. Yeah. And lead the two-job families, too. That makes it, like, more than - - you know? And it has to be right at that time, right at that age group, you know? Right. Right, right. But you could put husbands and wives on the same committee, so at least -- I mean, I find that sometimes I get to see [31:00] [Michael?] for 45 -- same dinner. Now, that may be an outlandish example, but it might be -- I -- and that always doesn't help vis-à-vis the children, but if you have a rule that every person in the synagogue can only be on one committee, first of all, that will diversify and democratize. What you have now is the same people have five nights a week, all right? So, you know, democratize the system. If you diversify it and if you -- if they want it, put husbands and wives on the same committee, once in a while. A lot -- Then that might be a help. I -- I'm not exactly sure how I can relate to the example of the religious school, particularly. The education committee,

depending on the people on it, can certainly meet at lunch or on Sundays or -- and maybe not meet as often as it does. I don't know. Let's take another question. [32:00] All right. (inaudible) OK.

M1: Yes, I see our distinguished chairman, how much more time do we have, [Rabbi Rev?]? Oh, fine, we're good. We have a -- have a [seven or five?], here, we're all set. All right, let's take about another 15 minutes, then. Later, (inaudible), what's today? Is there going to be lunch today? I can't live without lunch. OK, we'll take about four or five more questions.

F2: [Darcy Steinberg?], Malverne, Long Island. I'd like to comment on two of the answers that you had to the man. The first one about the foster grandparents. I'd like to comment on two of the answers that you had to the dilemmas, the first one about the foster grandparents who were going to help out in the community. In the general New York/Long Island area, our foster grandparents are all in Florida. As soon as they [33:00] retire, they move out of the community -- and this is one of the tremendous problems that we are having in the New York area. We can't count on any retired people because they're all in Florida. The second thing, about the *chaburah*. In our congregation, we have eight or nine *chaburah*, but they are social, in terms of social and

study. They meet once a month in each other's homes, but they don't want their children involved in this. The only time the children are invited is when a particular *chaburah* has a Seder in the synagogue, or maybe for Hanukkah or Purim. But to use the *chaburah* to do what this man called the business of the community or the business of the synagogue, that doesn't remain in there.

F1: No, I wasn't suggesting that the *chaburoth* do the business at the synagogue. I was just saying that the business of the synagogue can sometimes be done in homes, and that that would humanize them. That's all I was saying. And as far as the foster grandparents, [34:00] I think you exaggerate a little bit. They aren't all in Florida. There are some in every community that are there, or at least, all right, I'll speak about Philadelphia. There are in Philadelphia, the Federation alone runs tremendous housing projects for the elderly, which are filled with people. And they -- many of them, if they could only be chauffeured to, you know, where they had to go, if you pay their car fare and whatever, they come in regularly and work in the Federation buildings and do various other kinds of things. I was also suggesting that synagogues help organize, the ones who are around, particularly widows, you know, unfortunately, Jewish men are very precious and we lose them early. They

die on the average of seven to eight years younger than Jewish women. And so, it's just -- as a -- just happens in the community that we have many more elderly women than men, and many of them are experts in childcare, and they are very giving [35:00] in facilitating people. That is what they were trained to do and they are really experts at it. And I think to bring them into the synagogues to be aides in the nursery school, to help with those families who want to have childcare in the home, to -- for the synagogues, it helps do a matching service. To bring people together would be a terrific thing. Well, I -- I'm not so sure that if the challenge were pushed about and if -- and if they were facilitated in doing it, so that what they had to do was the caring and the loving part and not worry about the getting there, and not have it forced them, at least to do it, I -- I think that there are some things that could be worked out. I don't think it's too utopian.

M2: [36:00] [Robbie Summers?], from Hyde Park, in Jersey. I think that Rela made a very interesting point, in that most synagogues really have to begin to think through new forms in terms of the way the synagogue business has to work. I know that there's one synagogue in South New Jersey that now has couples, sort of the vice presidents, together. I think that it's a way in which you can provide the couple

opportunity to spend time together and work with other couples, since most synagogues are couple-oriented, and there are very few singles in synagogues, other than widows and divorcées. Also -- That's another issue. And also, I think that at least in my synagogue, it's a very small congregation of 130 family units. Some meetings of the congregation do take place in people's homes, and there is the socializing element that does become very important. So, it's not sterile in the synagogues -- which the synagogue often does become -- but people can be somehow comfortable and familiar by spending an evening in somebody else's home. [37:00] And I think that building really is only a tool, and to get outside the building can often enhance the congregation. Thank you.

M1: How many people want to plead -- let's -- we've got two more hands, why don't you come forward in that order.

F3: I'm [Roberta Windsor?] from Tulsa, Oklahoma. I used to be Bobby, but when I established my own career, I became Ms. Roberta Windsor. (laughter) And I'm finding that the women's movement and feminism is in tremendous flux and tremendous change, and it's very -- sometimes excitement, and it's -- it's very -- and it's moving very quickly now. And I think that the -- that within a few years, it should stabilize a little bit, so that it shouldn't become as much

of an issue and as dominant as we're seeing right now. But while it is dominant, I think that it's important for the [38:00] -- for the rabbi and his wife to feel as comfortable as they can with feminism and with a dual-career family and with the rabbi's wife being able to use herself to her full potential and ability, whatever that may be, and to exert leadership in the community as much as they can. To sort of feel what the community is going through and to try to mobilize them into different areas that would meet their needs the greatest depending on what their particular need may be. And I also feel that a -- that a rabbi's wife who uses herself professionally and naturally to her best potential within the community only enhances the rabbi's position within that community. And I think as a community, you see the great deal of stature and satisfaction with seeing the rabbi's wife prominently use within a certain professional or business or -- within a certain context within the community that they can relate to and get satisfaction from. I personally [39:00] am involved in doing some pioneer geriatric work in Tulsa, Oklahoma, and I'm in the media quite a bit, you know, I was getting interviewed there by two media and that was -- on the same day, to tell me about Tulsa, and I had an interview in *The Tulsa Jewish Review* with the modern

(inaudible), you know, doing a career and (inaudible) both together, and it worked, you know... And I think that it increases the stature of the rabbi in the community to have a valid wife who can fulfill herself and I think it gives the community great strength, then, and -- because a lot of wives who are ambivalent about where they're going to go increase strength to begin maximizing their potential so that they're not so neurotically involved in the house and -- and in shopping and in going to luncheons and in buying things, and the related stress. And I think it -- it increases the whole functional level of a community, if it's used well.

F1: I just feel that I must make one statement, and that is that I am for options for women and men. And it seems to me that whatever the couple, [40:00] the -- whether it's the rabbi, the rabbinic couple, or whether it's anybody else, feels comfortable with and works out, we ought to try to support it if it's, you know, at all reasonable to support it. And that if, in the case of a rabbi and -- and spouse, the spouse feels that the great fulfillment in their life at that time is working in the congregation and helping in the job -- it is a two-person career -- at that time, then I say, power to the sisters in that. And I think that people ought to have two rights: number one, to do what

they feel comfortable in at that time in their life, and number two, to change, and not be called insignificant or hypocritical because they want to change at a certain point. And so, I think it's important that that point be made because too often, the women's movement is criticized for pushing [41:00] only one model, and I think there are very many valid models.

M3: [Joel Schwab?], Cincinnati, Ohio. Listening to Rela Monson, first of all, when I came here, I thought I'd learn something about (inaudible) rabbi. And I sat here and was coming Rabbi [Clinton?] in talking about family. Of course, it happens to many of us. I want to second [Elle Monson?]'s whole presentation, especially the idea of the rabbi having to make a -- a choice in what he's doing. He has to be persuading or he's going to be more of a father, more at home, less available to the congregation. That can be done in a number of ways. The way we worked it out is to take my -- is for me to count on a day off. There's one day my wife's going to have the whole day free -- she's in school right now, [42:00] so that's even more flexible -- and then, now there's one morning that I'll also pick up, and she will not schedule anything. That's a home day and that's a sermon day and a class preparation day, and nothing else at home. (laughter)

M4: Listen! I'm glad to hear that there are rabbis who get to spend the day not doing any *shul* work! It doesn't happen to me. So, on that one day, I'm at least home with the babysitter, and I do the things that I can do that I don't have to do in the office or the appointment. We have one in our congregation, a young couple's club, on a *chaburah*-type basis. It's much more of a social club than a learning club, but we're moving it towards the study. It is made up essentially of couples like us, at our age, at our period in professional development, children the same age, and we've learned a great deal from each other. [43:00] First of all, we have -- and what we've done is like, if young couple students coalesce to the point where we have really dealt with all four of the problems, the four dilemmas or five dilemmas that you talked about earlier. We have taken care of overload to the extent that not only are we at the point where we don't have to worry about just two people's schedule, as far as their children. We have four people, or six people, eight people whose schedules we can work around so that somebody's going to be home -- me, the wife, the psychologist, doc, and her psychiatrist father -- husband. That was a good psychological slip. (laughter) One of us is going to be home, and the babies end up at everybody's house, so that we don't have to worry about babysitting.

Some of the overload is taken. We each gather, again, some of the overload is taken. Second, the problem of the guilt that goes along with each baby role, [44:00] we have reinforced each other that this is not something un-normative. This is normative for all of us. We have created a social network out of these people; we meet at least once a month socially, and sometimes more often, especially on *shabbos*, so that we've got friends who we have a lot in common with and we're very satisfied that way. And most importantly, as far as those (inaudible) cycling that we talked about, we're able to reinforce, we're able to talk to each other. This can be done, I think, in many synagogues, if not most synagogues, with the help of somebody who really pushes it to get it done. Finally, the idea of couples on board: in our synagogue, we do have couples on the board of education, and we have a much better attendance now than we ever did before because we do have couples rather than individuals. There is some talk, in our very traditional synagogue, on doing this on more boards. I don't think it --

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