

VT-878 Transcription

Speaking on various subjects at annual meeting of Stamford-Darien Council of Churches and Synagogues. 23 May 1991.

- M: (inaudible) Churches' annual dinner -- Churches and Synagogues' annual dinner meeting is being held at the Greek Orthodox Church of the Archangels. (pause) Official hosts for the dinner is the Reverend George Poulos, who is pastor of the Church of the Archangels. (pause) [00:01:00] Little does he know. (pause) (background music) [00:02:00] (background music and conversations) (break in audio) (background conversations) -- get out of here in a minute and go to -- (background conversations) [00:03:00] (background conversations) (background conversations)
- M: -- yeah, [I'm going to do it this weekend, put it out there?] (inaudible)
- (background conversations) [00:04:00] (background conversations)
- F: [That's interesting?]. (background conversations) [00:05:00] (background conversations)
- F: (inaudible) [table?], and your table number is on your nametags. (background conversations) [00:06:00] (background conversations) (inaudible) table two, we're going to ask [the head table?] (inaudible) [to now go into the bread line?] and table one and two. Table one and two.

M: He still doesn't know what's happening. (background conversations) [00:07:00]

JOHN WAHLBERG: My name is [John Wahlberg?]. It's my privilege to begin the 53rd Annual Meeting of the Council of Churches and Synagogues. [Now, the appropriate way to begin, by coming together and?] singing (inaudible) [attendance?]. [We're going to?] (inaudible) [Jim Nutterbaum of the First Presbyterian?] Church (inaudible) why don't we stand and sing the -- (break in audio) (organ music; singing) [00:08:00] (singing) (break in audio) (inaudible) January report you have in your hands. (inaudible) (applause)

F: It is my pleasure to [just point out a few little things?], like our [semi-annual?] report [that goes in?] (inaudible) that you want to turn to the section on the council program, I'd like to point out just a few of the highlights -- and to (inaudible) [00:09:00] tonight that are here with us. (break in audio) (applause)

F: I'd like to present the slate of officers [in the last couple of days of the '94?] (inaudible) Board of Directors. [The slate is to be found?] inserted in your annual report. And can we please stand as I call your name, and remain standing until all names are called. [Greg Gerard Alder?], Secretary. Reverend [Robert Kinley?], Treasurer. [Don Ryder?], Vice President of Finance. (inaudible), Vice

President of Personnel (inaudible) Reverend [Ned Bromley Morgenthal, Barbara Tullis, Robert Hennessey, Pauline Kay, Anne Robinson, Nancy Spitzer?] [00:10:00] [Anita Keeler?], and the new members of the Friendship House Board of Directors, Reverend [Grady Brown?], Miss [Adelaide Bishten, Gifford Reed and Fred Simpson?]. (break in audio)

M: (inaudible) (laughter) [and I move to second?] the slate of officers and members [of the group?]. All those in favor, if you could just say aye?

___: Aye.

M: (inaudible)

F: [Addie?] is the leading [report is here?] after three years of involvement in the program committee. She was very involved in the board review last year of all the programs of the council, and this year served as Vice President of Programs. In that capacity, she was also responsible for the [large?] assessment that was done [on the?] future focus of the council. And we are really going to miss her, particularly at our 7:30 in the morning meetings. But we're [00:11:00] really pleased to announce that she will be serving on the nominating committee in the year ahead. And the Council of Churches and Synagogues would like to present her with this certificate. (applause) (break in audio)

M: -- [and so honored?]. To present the [Community?] Service Award, our Vice President of Finance, Mr. [Paul Simpson?].

PAUL SIMPSON: Could I ask [Bob?] (inaudible) (pause) Bob? (laughter) Bob here was nominated for the Council's Community Service Award because of your willing service in the ecumenical community, [00:12:00] service which is [buttressed?] by your faith. Your pastor describes you as one of the most willing and self-effacing congregational leaders he has known. Always working in the background, you are an inspiration to many others, especially the older, wiser (inaudible) [seniors?] that are affectionately known as the owls. The work [you put out in?] Council's newsletter [and do?] similar projects for other community organizations. While reluctant to be in front of the public, you unfailingly say yes of any service asked -- that you are asked to do, and your kindly manner motivates others to service and leadership. An active member of [Zion?] (inaudible) you have helped in many areas of [this life?]. Your wife, Marion, is similarly active in St. Andrew's Episcopal Church. The two of you participate in many ecumenical endeavors and bear witness to the power of ecumenical marriage. Your quite leadership extends throughout the religious community, where you spend hours at (inaudible), put in many [00:13:00] days at the soup

kitchen (inaudible) endorse housing efforts, help with shelter projects, give of your talents for the work of the Council board and endlessly speak words of encouragement to people about (inaudible) [for your quiet witness?], constancy of service, we are proud to present you with the Council of Churches and Synagogues Community Service Award. (applause)

BOB: (inaudible) (laughter) [If just really want to share?] (inaudible) great group of people [00:14:00] and I'm very proud to be part of (inaudible) [position, and I thank you all very much?]. (applause)

SIMPSON: With us tonight to present the (inaudible) Person of the Year Award is the Reverend [Walt Paling, Saint?] (inaudible (break in audio))

PALING: (inaudible) [family this?] award will not be a surprise. But we hope for one member it will be. And I would like to ask [Tom Stoddard?] if [would come to the floor?] --

M: Yeah.

PALING: -- and (inaudible) award. (applause) [00:15:00] Tom Stoddard, you're being honored tonight for the leadership you have given across our region, inspiring others to get involved in the cause of low income housing as a commissioner for the 350th celebration of the town of

Greenwich. You worked (inaudible) to assess the needs of our region and sponsored a program with other clergy to address possibilities for affordable housing. During the 325th anniversary of your congregation, which also occurred last year, you stressed that the congregation should not just raise money for itself, but to spend an equal amount for community projects. Two challenge grants were made in the area of housing. One challenge grant is for \$100,000 to Adopt a House program, [00:16:00] which will encourage [some?] rehabilitation of 44 units of housing through matching grants from other organizations. The second matching grant of \$50,000 was made [from Pilgrim College?]. An elderly housing complex in Stamford will be renovated. This past winter, you (inaudible) to a coalition of agencies and churches in Greenwich to build a much needed overflow shelter for men [of Pacific House?]. This effort resulted in over 200 volunteers working directly with homeless persons during the winter. Protestant and Catholic congregations as well as the YMCA, the YWCA and the Greenwich Academy responded to the call and are ready to respond again next winter. Your style of leadership is marked by giving recognition to others and inspiring them to look beyond local projects to address underlying issues. [00:17:00] Tonight (inaudible) we are honored to present

you with the Clergy Person of the Year Award for 1991.

(applause)

TOM STODDARD: (inaudible) (laughter) I think everything that [I got it for?] is shared with my congregation (inaudible) [family?], my colleagues in the clergy (inaudible) thank you very much. (applause) [00:18:00]

M: (inaudible) (break in in audio) (applause) [I?] (inaudible) [told people?] (inaudible) [saw about this year that we're?] giving the award to two laypersons, and I was the only layperson, and (inaudible) thinking that I shouldn't feel so bad. At first I thought they needed two [to supplant me?]. Then I realized that they were nominating two this year to make up for the mistake they made. (laughter; applause) [Sherry?] is being honored tonight for your work in the community and your congregation and across many congregations to make young people (inaudible) aware of how the AIDS epidemic can impact on their life. [Your proposing the Health Walk with?] the city of Stamford to draw together community leaders to address the AIDS crisis [was you?]. You have planted community based AIDS [retreats?] for young leaders and [00:19:00] for high-risk youth, always stressing the potential that God has in mind for us (inaudible) [don't want to get in trouble with inclusive?] language. (laughter) Your pastor says of you

that (inaudible) with her on a project. That project is going to get done. For several years, you ran the Miss Teen program for all of Fairfield County, [a game that's?] stressing self-esteem and leadership development for youth, at the same time working in community affairs [for Xerox?]. While working full-time, you also received your Master's degree from the University of Bridgeport, did your internship as a volunteer helping to develop the Adopt a House program, where you still volunteer on many Saturdays to oversee volunteer rehabilitation teams. You are a person whose faith is uppermost in your life and during your workday, leading a lunchtime Bible study group at Xerox. [00:20:00] You are a person of great ecumenical spirit and charisma. In special recognition of the work you have done over the past two years [of?] AIDS awareness and education through local congregations, we are proud to present you with the 1991 Layperson of the Year Award. (applause)

SHERRY: Thank you. I'm really at a loss for words, and [I'm sitting there taking?] (inaudible) [because really that's?] (inaudible) speak tonight. So I was trying to prepare something to say. And I was [going today -- after eight hours of work, after a complete meal?], my mind is tired. [My feet, tired. [00:21:00] Feet, tired?]. (laughter) [So I hope?] (inaudible) I say thank you. (laughter; applause)

M: The second layperson of the evening -- (break in audio)
(applause) (inaudible) (laughter) [Charlotte?], you are
being honored tonight for your compassion, your sensitivity
and your courage. You have been involved since the
beginning of concern about AIDS in our community, drawing
folks together, helping to coordinate efforts and working
tirelessly, hands on with AIDS patients and their families.
You were involved with the [McKinney?] House before it
opened and were its first [00:22:00] volunteer [for work
there?]. (break in audio) (inaudible) [religiously on the?]
(inaudible) AIDS emergency [money?]. Your organization --
over 30 clergy -- you organized over 30 clergy to
participate in AIDS (inaudible) services in Stamford and
Redding, increasing the sensitivity of all to the spiritual
needs of this population. [Your one-to-one work?] as an
AIDS [buddy?], your work with the AIDS taskforce of your
own congregation in Christ Church and your relationship
with the people of the McKinney residence have shown your
ability to work with a variety of people with extreme
sensitivity (break in audio) compassion, your sensitivity
and your courage, we present you with the Layperson of the
Year Award for 1991. [Here?]. (applause) [00:23:00]

(break in audio)

CHARLOTTE: Thank [you very?] much. (applause) (break in audio)

M: (inaudible) (applause)

MOD: (inaudible) (laughter) It is my [very distinct?] pleasure [and purpose?] with you (inaudible) I think this is the easy part, because (inaudible) [so funny?] (inaudible) distinguished individuals here. [00:24:00] But I don't want to talk about [visions for?] (inaudible) [and not just to review the (inaudible) individuals, and to introduce them (inaudible) introduce them (inaudible) I would just [have to?] (inaudible) but [I wrote?] (inaudible) because each of these individuals have impressive resumes and impressive experiences. And I (inaudible) [hope to find out?] (inaudible) [to share?] [00:25:00] with you in terms of their background. And (inaudible) (laughter) so I would like to pick highlights (inaudible) I'd like to read from the public relations [piece?] [that was done by the Office of Churches on these?] (inaudible) individuals. [Because their resumes?] -- has a wide array of information related to their experiences and (inaudible) what I'll do is read from the release, [and I think that that's safe?], and then we'll get right into the program. I'll start with Bishop [00:26:00] Egan, because this is done alphabetically. They will be called on in alphabetical order. There's no

preference. Only because of accidental name -- Bishop Egan has been the Bishop of Bridgeport since 1988. Prior to his move to Connecticut, he served in Chicago as Co-Chancellor of the Archdiocese and Secretary of the (inaudible) Commissions of [Ecumenical?] (inaudible) as well as [on several?] (inaudible) [boards?]. Rabbi Tanenbaum was on the staff of the American Jewish Committee for 30 years as Director of International Relations, and prior to that the National Department [in Religious?] Affairs. He was a founder of the International Jewish Committee [in religious?] consultation [00:27:00] and still active on the board of this organization, which represents the world Jewish community in relationships with the Vatican and the World Council of Churches. Rabbi Tanenbaum was the only rabbi at (inaudible). [Dr. Baraza?] is presently the Associate General Secretary of the [Community Relationships Unit?] of the National [Council of?] Churches in America, and (inaudible) World Council of Churches (inaudible) [Vancouver?] and (inaudible) and there are some (inaudible) [right?] (break in audio) -- [is of the -- all the current?] (inaudible) [to whom it?] -- that each is an accomplished writer in his or her own (inaudible) [00:28:00] they have made many appearances before many groups. And therefore, I feel all three [combined on the --

one room?] (laughter) [that we have established tonight and that I have been fortunate to moderate?] -- of restricting themselves to 10 minutes each. (laughter) [Do you agree?]

M: (inaudible) (laughter)

MOD: We'll start with Bishop Egan. He will speak for 10 minutes, then we'll turn to Rabbi Tanenbaum, and he will speak for 10 minutes. Then we will (inaudible) Baraza and she will speak for 10 minutes. [00:29:00] Each of them will also have the opportunity to ask their colleagues a single question. [I believe?] (inaudible) let them respond with a question, [should?] (inaudible) (laughter) We start with Bishop Egan. (applause)

EDWARD EGAN: Last week, I was invited to speak to the Greater Bridgeport Council of Churches and they gave me 30 minutes. (laughter) Tonight, 10 minutes. I understand that I've got an invitation coming from the Danbury Council of Churches, and I think I'm just going to send a telegram [over instead?]. (laughter) [00:30:00] Ten minutes to address this subject. I'd like to read it to you. Issues facing the religious community at the beginning of the next century from each speaker's perspective in 10 minutes. (laughter) [We've started?]. (laughter) I believe there are five issues that should be (inaudible) among the women and men who are committed to the (inaudible) [of religion?] here in

[our nation?]. Some of them are rather expected,
[theoretical?]. You might say [a bit up in the air?].
Nevertheless, I do think that is where we should focus, we
who are committed to the [things of?] God don't mind being
up in the air every so often. My first suggestion for all
of us as we move into the next [00:31:00] millennium is
this. We as religious people must begin to demand that
America look for a new basis for its morality. A new
foundation for ethical [renewal. You're going to?]
(inaudible) [we tried out?] everything that doesn't work.
Every criteria of morality that has proved (inaudible) we
abandon to the [terribles, a thing that is?] good or bad,
[it works?]. And we found out that that was [morally?]
(inaudible) [we then tried?] (inaudible) national
(inaudible) is still considered the criteria for right and
wrong. Self-fulfillment [was very hip and trendy?] in the
'70s. I think it has (inaudible) of [00:32:00] late. [Maybe
the good of a particular racial group?]. Having spent more
time [with this in my time?], the way in which we decide
[whether?] right is something [that I've been in the
wrong?] (inaudible) Hitler's Germany used that as its
criteria. [We may?] (inaudible) fulfillment regarding
certain theories. The criteria for good and bad [in Stalin'
Russia?] (inaudible) what's left is the one and only true

and valuable criteria of what is good and bad, and that, my dear friends, is the mind and will of the Almighty. When are you and I going to be strong enough and sure enough to say that this is the criteria, the [00:33:00] measure of ethics? We'd better do it quick. The nation's in need of [this presentation?]. Second, I believe that as we move into the next millennium, you and I must be very cautious to put an end to the idea that being areligious is somehow being neutral. The [thought is abroad?] that if we exclude divinity from our lives, our enterprise, our education, for example, we are not taking a position. I would insist that areligion is a religious perspective. We are the only nation that I know of which calls itself democratic and says, for instance, in the educational sphere, God must be excluded in order [00:34:00] to achieve religious neutrality. This needs to be examined, because it is a position which [leads to?] (inaudible) [to destroy us?]. Third, those of us who are committed to faith, to worshipping our God and living for Him must be very careful not to be caught in the American -- or I like to call sound bite mentality. It is very easy to address complicated problems with quick (inaudible). We who believe in the [mind of?] (inaudible) God as the criteria (inaudible) we who do not believe that merely excluding God solves the

problems [for our time?] -- must begin to demand [00:35:00] that serious moral and ethical questions be dealt with in a serious [element?] -- open and honest [path. I can give you an example of mine?]. I don't want to get into controversy tonight. When I had 30 minutes, I was. (laughter) Those of you who may have the good or bad fortune to read The Bridgeport Post in the last week might have noticed that with the 30 minute presentation, I dared to say that we are going to address the issue of abortion. We need time, we need to understand each other. Both positions must be giving a full airing. It is time to stop (inaudible) about this matter. Soon. [War?]. Some of you may know the [00:36:00] [people who are coming down] (inaudible) Bridgeport (inaudible) [the great Bishop of?] (inaudible) gave us a series of conditions whereby we can decide whether or not a particular [war is justified?]. I was amazed that in other magazines, newspapers and even television commentators -- who took [an apparent glee in?] dismissing that discussion, saying that's not the way we [get at it?]. I remember one night hearing on television a man who I know to be an [excellent?] gentleman saying [forget four conditions?] -- and remember, they have 80% of the (inaudible) 80% [of the oil?] (inaudible) four conditions [are masks?]. And it's time that you and I, as

religious people, come together [00:37:00] and start analyzing openly, [terribly?], look at the issues before us [in the light of religion -- before?] (inaudible) like myself (inaudible) the living tradition of the church [and even reason?] given to us by the Almighty [in light of our religion?]. Those are the methodologies of addressing the great problems of our time. We have allowed ourselves, I suspect, to be beguiled by the media. The media has to say everything in 60 seconds [because?] they're selling 60 seconds for a quarter of a million dollars. Perhaps that's why I only have 10 minutes. (laughter) The fourth consideration that I believe we should be [00:38:00] looking forward to addressing in the new millennium, and right now as well, is convincing ourselves first and then all who listen to us of the unspeakable and marvelous dignity of the human person. There is where America is going to save itself. If we ever convince ourselves that the killing of 100,000 or 200,000 human beings is something that cannot be accepted [tranquilly?] (inaudible) [our prayer without investigating Revelation?]. Genesis says that you and I were created [unto the?] image and likeness of God [and when He?] crosses our path, [we're safe?]. [00:39:00] Genesis says -- my translation, forgive this, Rabbi Tanenbaum -- that you and I were created as

(inaudible) the [psalm?] says that you and I are [as
blessed as the angels?] and the gospels say that each and
every human being on this Earth is [one form of?] God. Now
put that into perspective and ask how we can tolerate the
kind of poverty and hunger and homelessness and criminal
injustice that we see all over this unspeakably wealthy
(inaudible) come with me [to Camelot. Mark Twain?]
(inaudible) [words?] (inaudible) [sentiment?] -- Bridgeport
is Camelot. Well, if you think it is, you haven't been
there. [00:40:00] Come with me (inaudible) open dealing of
drugs to children (inaudible) [beings?] (inaudible) [and
die?] and then sleep on the streets, [these terminals of
the transient?] (inaudible) if any of this is going to work
-- I have one more minute -- the [trick?], the secret, the
strategy and the tactic can be summed up in one word. You
and I have to start something called prayer. And if we do
not pray together, if we do not pray -- not (inaudible) but
(inaudible) wells up from the heart, we (inaudible) [seek?]
[00:41:00] the only valid criteria for morality. We are not
going to (inaudible) [a world which is to be created?], we
are not going to walk away from the trendy, we are not
going to embrace [every?] human being that comes into our
lives [as blessed angels?]. Put all that together, and
that's the menu for the year 2000. And now I turn it over

to Rabbi Tanenbaum to correct every error I made.

(laughter; applause)

MARC TANENBAUM: [And it really is important?] (inaudible)
[00:42:00] which does not just rely on the alphabet -- [I'm going to take a minute?] -- I don't know if [it will count for my time?] or not, but I'll do it anyway. (laughter)
There is an [account of the story?] that when (inaudible) Pope John XXIII, before he became Pope, was the apostolic delegate [in?] France, that he and the Chief Rabbi (inaudible) very good friends. And they were attending a banquet [called by?] President Charles de Gaulle. And they were standing together having a very intimate conversation. The bell rang and everyone was called into the banquet hall for the president's banquet. So as the story (inaudible) turns to the Chief Rabbi [and comes to?] the door and he says, "After you, Chief Rabbi." The Chief Rabbi, [Kaufman?] -- Chief Rabbi Kaufman turns to him and he says, [00:43:00] "No, Monsignor, Your Excellency, after you." And he says, "No, after you." This goes on for about five minutes or so. And then Monsignor [Romdelli?] (inaudible) grabs the arm of the Chief Rabbi, shoves him through the door and he says, "No, the Old Testament before the New Testament!"
(laughter) [So tonight?] (inaudible) [the first guy?].
(laughter) I think that Bishop Egan [was right to say?]

(inaudible) to try to deal with the theme of (inaudible) vision of the new millennium in 10 minutes (inaudible) [my joke, which was not in the speech?]. And frankly, (inaudible) although I think he did brilliantly with the (inaudible) [00:44:00] (inaudible) sound bites, which (inaudible) communicating ideas with any depth and quality. Let me say this (inaudible) pre-suppositions of how I believe Jews and Christians of virtually all denominations, while acknowledging their differences, which are [vital and ongoing?], in essential theological ways, [which?] (inaudible) [may be?] approached in the spirit of mutuality and deep respect. At the same time (inaudible) [after 30?] years of work (inaudible) of every major (inaudible) Christian religious groups -- black churches, Hispanics [00:45:00] -- [we've heard about -- many of us?] (inaudible) (laughter) [I tell you?]. Not in this church. [But in the spirit?] (inaudible) [common ground?], which defines the relationship between Christians and Jews overwhelms those things which [we allow to alienate us?] (inaudible) our belief in God (inaudible) belief in God as Creator and [believer of the Word?]. [Our difference?] (inaudible) of man, essentially we believe, as Bishop Egan said -- at the foundation of our faith is the conviction that [other people?] (inaudible) that every human being [on

the inhabited?] Earth is created in the sacred image of God and that every human life is of [00:46:00] infinite preciousness in the eyes of the Creator. We have [a varied?] commonality of how we approach the issue of social responsibility, of the common welfare, of responsibility for the well-being of our common society, our common welfare. Read the chapter from the Book of Jubilees in the Bible, which is a revolution in social justice. [It says?] (inaudible) economic (inaudible) ecological (inaudible) spiritual [elevation?]. We share that in common. That's part of our common [heritage?]. It defines [our life?] together [with also our?] common belief [that history and our common traditions, our living tradition which moves on, and we give our?] biblical affirmations [have a?] responsibility for the [events of?] history. We are not [just?] passive spectators. [00:47:00] We do not sit by (inaudible) and therefore it's irrelevant what we do today. [This biblical vision of history?] obligates us to be concerned about the quality of life and the (inaudible) [human society?] (inaudible) [and following the human urge to serve -- indeed?] (inaudible) [of the coming of the King?]. There will come a time in which hopefully there will be an end to war and bloodshed and prejudice and hatred, and that the [righteousness?] of God will fill the

Earth [until we feel personal?] compassion and love and justice. [Not just used for?] Jews, or Catholics -- Catholics (inaudible) [with us?], but for all the children of God's [00:48:00] human family. Now having said [that, with those comments?] (inaudible) [what do you have for the?] world today, [that?] (inaudible) as the past which is part of our present -- [use the?] words [that?] Pope John Paul II recently [wrote in an encyclical?] (inaudible) [in that encyclical which are so good they could have been written by a Jew?]. (laughter) Really biblical Jewish (inaudible) in terms of all of these concerns about this worldly life [and the?] responsibility (inaudible) but we must look around us. If these affirmations that God [for giving Himself as?] (inaudible) universe [showed the?] infinite preciousness of human life -- [00:49:00] [history, society?] (inaudible) are more than the [personal praises?], we should be sitting here tonight with a profound sense of repentance of what is going on around us in this world. I came away from the meeting yesterday of the International [Rescue?] Committee (inaudible) one of the major international bodies (inaudible) providing medical (inaudible) one of our people [on the record?] just came back this week from (inaudible) [Iraqi?] (inaudible) and gave us a detailed report on what is happening to the

Kurdish people on that border, even brought [horrible photographs. We have to begin to?] understand the destruction that human beings, human creatures, God's creatures are suffering. [00:50:00] It is not bad enough that there are natural catastrophes [such as Bangladesh's tsunami?], such incredible destruction, [there -- probably millions of deaths?], and [where the tsunami?] (inaudible) it's estimated five million people will die from hunger and starvation (inaudible) Rabbi [Heschel?] (inaudible) we were talking about some problems of civil rights and human rights in the world -- turned to me and he said, "You know the greatest evil? The greatest evil is the evil indifference, and the indifferent [state?]." My friends, we can preach from the pulpit of every church, every cathedral, every synagogue for the next 100 years, [00:51:00] but if we do not find some way [to make a living connection, if we?] (inaudible) [about God's nature?] as Creator [and the Leader of the world?] who cares about the human family, [a blessed God over the?] suffering of the world (inaudible) [event?], if we don't find some way to translate that into daily living reality, I'm afraid that much of our preaching -- even, God forbid, our [prayers?] - - will begin to sound hollow and empty, especially to the next young generation. I know [that I hear you tonight?]

(inaudible) [but the?] people of this community -- not just talking about the (inaudible) [how you love?], but going down into the belly of the beast to identify with those in the inner cities who are living [00:52:00] as if they lived in (inaudible) [I went in the '60s to 14 dinners?] in the United States with some black leaders and (inaudible) leaders. [I felt I was in an alien nation?] (inaudible) starvation, sickness. (inaudible) cannot go on. This is (inaudible) we are (inaudible) clothing and shelter and medical care to more people around the world than any nation in history. [Over 16 million?] (inaudible) six million (inaudible) 35,000, 40,000 children die every day from hunger or starvation. And my experiences in Southeast Asia [from?] (inaudible) [reserves?] [00:53:00] and [church bell service and?] (inaudible) service, Catholics, Protestants, [Jews and Orthodox?] joined hands together, [addressed that?] (inaudible) the indifference [from?] evil and (inaudible) human beings from the pain and anguish in the world, they became God's agents in fact, not just in rhetoric. That is the challenge [at this time?]. The traditions [are there. The values are profound and I pray as a child of the universe?] that it's for us, God's messengers to the world, [if we're true to that?], to join hand together (inaudible) [as we do?] literally in every

city and state in the United States [00:54:00] as increasingly [Thank God we are doing?] in every country [in Western Europe and?] (inaudible) [I've never known of a time?] when being a committed Christian or Jew [can play a greater?] (inaudible) role in saving the world and above all saving our souls than the millennium that's before us. Thank you and God bless you. (applause)

DR. BARAZA: [In the Garden of Eden?] (inaudible) [anthropologists tend to think?] (inaudible) gone to the [00:55:00] churches of Nairobi, she walked around with a walking stick. She surveyed the vast diversity she saw there, the cultures (inaudible) and so forth, and all the sociological possibility. Today, as I (inaudible) [for a new year?] (inaudible) and just feel the cooperation and unity between the people here of various religious traditions, I think if Margaret Mead were here, she would also call this a sociological impossibility. But I thank you for that, for having [enabled witnesses?] and [I encourage?] -- not to stop but to keep going on. I'd like to focus today a little bit [00:56:00] differently than our other speakers, in that I want to -- I'm going to ask us to look at our upcoming millennium from the context of the World National Council of Churches and of our general church or ecumenical (inaudible) churches or interfaith

councils. And I'm going to talk about some harsh realities that I think do not negate all of the good work that you're doing, but which (inaudible) you've got one other dimension that needs to be always at the forefront. [Michael Tenneman?], who's writing the report for the [Danbury?] Assembly said recently that a lot of the problems that we face in the ecumenical [scene?] today [00:57:00] [is the attention we pay?] multiple agendas and the movement towards the [visible unity?] of the churches, [because?] our biggest problem is an increasing tendency to think in terms of [particular events?] rather than common goals and affirmations. "Not unity," he says, "but of [protection?] that's still separating (inaudible) is the overriding motif." [I mean?], that doesn't happen here (inaudible) but we certainly found a lot of it in Danbury. If you read the [yearly?] reports of those meetings, you would only think (inaudible) [he said they perhaps resembled more often?] the discussion of platforms at a political convention [with issues and geopolitical?] concern, racial, ethnic and [cultural?] concerns, feminist, aboriginal justice, etc., etc. (inaudible) all these concerns are very necessary and [00:58:00] very justified. However, as Tenneman points out, [the regional?] focus of the World Council of Churches was the churches, not the World Council of Churches, [was

unity?] and not just cooperation. Unity is the reason that the churches and also all religious groups are finding the necessity to come together. Because the institutions where we do cooperate and come together and not the end result, not the goal we are working for. But it is the goal of our ultimate unity in God, the unity of humankind. The unity of the churches themselves in God, that is the real, ultimate goal. [00:59:00] Now the problem with unity, I think, is both a church problem as well as a personal problem, because it's a spiritual problem. I firmly believe that true unity, the oneness of God in which we want to find ourselves, is the reality that we must face. True unity requires from us a complete and total identification with [the other?], with those who are different from us. I don't believe we've really gotten very far [on our ecumenical journey?] to unity, because we have to ask ourselves can we truly say that we know one another? Do we really know one another as persons and do we really know one another as churches? Do we really know the people that we [work?] side by side with, [even on all those good projects?]?

[01:00:00] Are we really paying attention, truly listening and honestly trying to understand who are neighbor is, who they really are, what they really feel, what they truly believe and why they worship and pray as they do?

(inaudible) How much can you say you really know about me as [an Orthodox?] Christian? Do you really know my history and the history of my people in Lebanon, in Jerusalem, in Cairo, in Kiev, in Bucharest, in New York, (inaudible)? Do you know about the hundreds and more than 1000 years of oppression that the [Orthodox?] people have faced? Do you know about our golden age, that took place during your Dark Ages? [01:01:00] Do you know about our missionary efforts to [plant?] indigenous churches, [not?] (inaudible) churches, in countries where missionaries have gone? Do you know our [cycle?] of sacramental [lightings?] by (inaudible)? We can ask these same questions about others. What do we really know about Roman Catholics if we're not Roman Catholics ourselves? What do we really know about Jews, about Moslems, about those who come from [historic?] black churches? Can we honestly say that we know each other? Can we honestly say that we understand each other? That's where I think our ecumenical journey towards this next millennium must begin. My last point is that the real journey towards unity [01:02:00] involves another kind of effort and a great deal of risk. In order to achieve real understanding, we must be able to truly open our eyes so that we have the eyes to see, and truly open our ears so that we have the ears to hear. We must be able to empty

ourselves, get out of ourselves and beyond ourselves in order to really listen to what our neighbor is saying, to see and to accept [that one person to whom are you giving help?] and assistance, to accept the brother and sister for what they are and not for what we want them to be and for what we perceive them to be. [There are many people?] (inaudible) [for example?] (inaudible) [are?] and as soon as they start telling us [01:03:00] who we are, I don't recognize that person. And I'm sure many of you have been in the same situation. I [won't?] pretend, [I don't think?] -- especially the new job I have, where I'm working now with people from many, many different churches -- to say that I really understand yet anything about the historic black churches. [I had a lovely?] conversation with some of the bishops [to say?] where did you come from, what are the names of the different groups, where are you located? And I'm at the very elementary level of knowing those churches. And yet, there's something that tells me when we come together [to worship?] that as an Orthodox, [I've got something?] a lot in common with those people from the black churches. And that's what I want to explore. That's what I want to get to know. That's where I think we can define something deep down that [01:04:00] maybe we find is not so different but very much in common. Now, [to get out

of?] ourselves, we need to truly know not only who the other is, but who we are. We have to be sure of our own identity. We have to be not ashamed of our own people. And sometimes this is something that's hidden deep down inside of us. [Plenty of?] people who came -- were [parts of immigrant?] groups came to this country are ashamed to admit who they really were. You were afraid -- you were ashamed to admit that you were Orthodox or Italian or Russians or blacks or something else. (inaudible) to that assuredness of our own identity to be able to really go out and meet the other. And that [becomes?] very important as we begin to grow [01:05:00] ecumenically. In accepting ourselves, we accept not only what's good about us, but we have to accept and recognize what our own sins and what our own shortcomings are so that we can be honest when we begin to share with others. And that's where the risk comes in. That's the risk that the ecumenical journey involves. Because only if we're able to bear ourselves, our weaknesses as well as the strengths of our beliefs, can we accept in all humility the weaknesses and strengths of each other. We even have to take the risk of putting what we believe on the table as we say this is what we understand the truth to be, and accept the risk of knowing that maybe there's some truth somewhere else, too, that relates to the

truth that we say we believe. [01:06:00] That's the risk. That's frightening for many people, to be able to look at [someone from the?] Disciples of Christ and say, you know, [there's?] something [really there?] that I [respect about the people?]. Your openness, your real desire for unity, [I have to say?] that's good. And to recognize [that there's something good?] somewhere else involves or requires a certain confidence and security in ourselves. So this is where we need to begin, I think, as we approach the next millennium. We need to begin beyond, [continually?], all the good efforts that [your are doing?] and that others are doing to feed the hungry, to shelter the homeless, to speak up for righteousness and justice, to do all those things, [01:07:00] but to make the next effort of saying what is it that really motivates us to do this? What is it -- why is it that we, as human beings, can finally do this together? What is the real [confidence?] that we have in God that gives us the power, the opportunity, the creativity to find the new ways to put this world back together? It is my hope, my vision that such new and bold steps can be taken in these next years, [decades?], as we enter the year 2000.

(applause)

MOD: The next portion is the questioning portion. [01:08:00]

Bishop Eagan, you will have the opportunity to ask your two colleagues one question [each?].

EGAN: I would ask both the same question. (inaudible) [going back to the '60s?] (inaudible) the '60s, [but you and I do?]. (laughter) Back in the '60s, you and I remember (inaudible) Protestant, Jewish and Catholic people, [the drawing us?] together, making us [hope in the Lord?] to address many of the social issues of the time. I, at least, don't sense that same power, that same strength, that same -- the word of the day is [committedness?]. What [happened?] in the '60s that's not happening in the '90s?

TANENBAUM: [01:09:00] Well, I confess, I was [active?] in the '60s. In a word -- because one of the great moral challenges [that the nation has avoided?] (inaudible) [the nation?] was compelled to face and deal with. Secondly, [there was arrayed?] (inaudible) personality [of prophetic power?] who had an extraordinary inclusive power, who saw [the branches?] based on mutual respect and alliances [with every major?] Christian (inaudible) Jewish [01:10:00] [people?] and who resisted radical rhetoric and sought real justice for his people. I believe the challenges are no less great today than they were in the '60s, Bishop. It would take more time to talk about this than I've been --

we have occasion for. But anyone [who I spoke to and are sensitive to what is happening?] (inaudible) cannot go to the daily newspapers without genuine anguish day by day. [The natural?] (inaudible) Bangladesh earthquake [from this country and elsewhere was a huge?] catastrophe [can human beings connect?] day after day after day [01:11:00] is a [crime and?] sin against God and man. [In India?], thousands were killed (inaudible) in Africa -- every refugee problem in Africa is the result of (inaudible) [tribal warfare?]. And thank God we've begun to learn in this country the price one pays for (inaudible) [for what Scott?] (inaudible) called [group narcissism?], which one needs to spend time talking about. So in a word, I am [looking for -- challenges are there. It requires a?] (inaudible) [that kind of grandeur?] (inaudible) challenges before us -- I think the spirit of the American people and people in [Western Europe and elsewhere?], everywhere I go -- [the same in South America?] -- young people [01:12:00] [are prepared to?] (inaudible) [the world?], they're ready to be inspired by a leader to stand on their side to help them cope with the real agonies of the world as well as the real promise.

BARAZA: In the '60s, I was one of the [little?] generations -- that was the Silent Generation -- in between the turmoil of

those who came before (inaudible) and those who came after [we had created?] (inaudible) society. I think (inaudible) because I think what has happened is that it's that Silent Generation now who [was reserved?], [01:13:00 who was hesitant, conservative -- has grown up. And it's also caught up and begun to see and to understand the necessity of rolling up our sleeves [and doing some of the work?]. I remember 11 years ago, when the National Council of Churches was celebrating its thirtieth anniversary, and I had always been on committee after committee [in our old church to say when are we going to?] pull out of the National Council of Churches? Because it looked like all it was was a series, one after another, of political issues. And at the thirtieth anniversary, there was a film, a retrospective film of where the National Council of Churches has stood on various issues. [01:14:00] And it knocked the socks off of me. I looked at that film and I never thought that I would make a conversion, [you know?] (inaudible) you know, here I am (inaudible) but what I saw at that moment, in that film was that all the things that the National Council has stood for -- [and when the?] -- which gave them a kind of left wing label were things that today we take for granted. Things that today we say, well, yeah. That's the only right thing to do, whether it was Red

China, whether it was the racial, ethnic advocacy -- all those problems that [made up?] [01:15:00] [our life?] -- contemporaries had (inaudible) were exactly [what they said?] (inaudible) question that we say is right. Now I made that conversion 10 years ago, 11 years ago, because I saw that maybe I hadn't really listened and I hadn't really heard. Maybe I wasn't in the position up there in Minnesota to look at it the same way. But I think that in the '90s, some of us are catching up. (laughter) (applause)

TANENBAUM: [We need to start a new?] television program tonight. It's called Rabbi's [Position?]. (laughter) Actually, it is a question [01:16:00] for both of you. (inaudible) speakers. [On one of them?], apart from the [larger issue, the -- I'm seized by?] in terms of the question (inaudible) [and world hunger?] (inaudible) there is a domestic issue which Bishop Egan has raised (inaudible) and Sister Constance would have said about (inaudible) in America, in domestic society (inaudible) [01:17:00] (inaudible) the serious decline [of moral?], spiritual and ethical values in our own society. Corruption, on almost every level of society. Government, politics, Wall Street, S&Ls collapsing, [and how my own?] insurance company where I got a policy for my wife has just caved in. And I was told by my insurance agent [in the

most?] (inaudible) insurance company in America today -- there is a sense of moral deterioration, an abdication of responsibility for the well-being of the general society. [What can we do together?] to go beyond the [20 second bites?] [01:18:00] when you hear about an S&L collapsing, when you hear about something else collapsing, [some other kind of?] corruption (inaudible) [it's a?] 24 hour sensation. Frankly, I am amazed, somehow in American society, [that was not enough to gather?] some consensus, some (inaudible) to say we've had enough of this kind of exploitation [on the?] American people, [where we?] can spend billions of dollars for a single airplane that is already overcharged [11, 12?] times and can't find money for (inaudible) children [and?] (inaudible) and these moral incongruities, moral contradictions, how does one begin to cope with them? [01:19:00]

EGAN: [All I?] (inaudible) what I believe is our first obligation as [a religious institution?]. We who are dedicated to the [ways?] of God perhaps should be as united (inaudible) I sense that that's a bit down the road. But there has to be [in a moral area?] an agreement among ourselves, an agreement that we shall (inaudible) that the mind and will of God, the law of God, is the criteria of what is right and wrong. We don't talk in those terms

anymore. And this is a great [01:20:00] disservice to our nation. Religion is not weakening (inaudible) in this country, folks. I'm delighted to report to you the Catholic Church is growing. In 1987, the diocese for Bridgeport, to use an outstanding example (laughter) had 95,000 families on its list whom it sent its regular monthly publication, 1987, 95,000. 1990, [103,000?] (inaudible) that's the kind of growth -- our adult (inaudible) since last year were up [15.3% inside?] Bridgeport, [which is just?] Fairfield County. (inaudible) up [7.5%?] (inaudible) we have twice as many seminarians [as we had two years ago at service?]. So don't tell me that religion [is dying and it's on its way out?]. [01:21:00] (inaudible) we are growing in numbers (inaudible) as far as the [greater world, yes we should?] -- everybody should (inaudible) [strength?]. We are not [growing in?] a universal, [among ourselves?] -- Catholic, Protestant, Jew, Orthodox, everything -- that there is a law of God. The will of God is known to us and this is the measure of the actions of each and every one of us. We lost that sense, we never say it. Maybe, Dr. [Taras?], we can start tonight going toward unity by simply saying there is a God [in His Heaven?] and [He is?] (inaudible) what we are to do and if we don't, we will stand before His judgment seat to answer why. That's where I would start unity,

[01:22:00] and that's how I would address the decline of ethics and morality here (inaudible) (applause)

BARAZA: [I'm an educator from beginning to end?] and I always [have to think in those terms?]. I was (inaudible) with Rabbi Tanenbaum earlier of how my earliest attitudes were shaped. I had traced it back (inaudible) back to high school at one point. And then I realized that beyond that, my attitudes towards the Jewish community were very much affected by my father's close relationship with Mr. Albert [Castor in Spanish?] [01:23:00] -- [this is when we had?] dinner many times. I remember -- and [I must have been?] four or five or six, riding in the family car through my neighborhood, asking some question that a child who really didn't have much opportunity to see blacks -- asking a question about them. And I don't remember the answer. I just remember the effect of the answer, that I [would?] under no circumstances -- was I to think of black people in any way different and to treat them in any way different than I would my next door neighbor. That brings me to the answer to the question. It seems to me family is where this starts. (applause) The family's -- we need to find [01:24:00] ways in our local churches and synagogues and mosques to help build up our families, to help give them that new commitment. It's very interesting, today we see

all these signs in our neighborhoods that say Neighborhood Watch. [So?] we know that in some of our communities, these are very effective for the families -- neighbors are banding together to do something. I think the whole question of determining a new ethic or restoring, let's say, the right ethic starts in the family, starts with neighbors, starts within religious communities and between religious communities to say here we are (inaudible) here I stand, [you know?], and there's no other stand. [01:25:00] But here we stand, and we are going to oppose the ethic of economic (inaudible). Now I'll ask my question. We are -- [our points of?] beginning today -- [and then?] (inaudible) [starting places?]. What I would like to ask is how will you put them together and what is the role of theology in -- at the lay level [of?] (inaudible) [activity?]?

EGAN: I think the Old Testament should go first. (laughter) [You can see it's a tough?] (inaudible) I have, I'm afraid, [01:26:00] a confession -- less confidence in much of what is called theology today in economics. I do not see in any of our traditions today what I would call serious or refined theological development. And that being the case, I pin very few of my hopes to the theological scholar. I find myself more and more saying to myself what is the living tradition of those who are committed to (inaudible)? What

is it that they have agreed upon and are trying [to force?] upon us? I spent 17 and a half years of my life teaching. And I suspect it shows [from a kind of?] (inaudible) slow and careful, looking [at?] (inaudible) [unless it's happened to me?]. [01:27:00] So I'm (inaudible) but don't ask me to find solutions right now in theology, because I don't see in any of our traditions a profound and (inaudible) [point of view?] (inaudible) maybe I'm wrong in that I see it nowhere. And I include the Roman Catholic community. In fact, I [would?] (inaudible) for Roman [Catholics?]. And so I look to a praying people of God who are plugged in as (inaudible) [like to say to me?], who are attuned, who are alive with basic understandings or (inaudible) and if we are going to get together, [I will?] (inaudible) I suspect that can sound anti-intellectual and if it does, here's the intellectual [of the crowd?]. (laughter; applause) [01:28:00]

TANENBAUM: (inaudible) [I'm going to defend?] Catholic theology [and?] (inaudible) [theology?] than Bishop Egan. (laughter) There is, obviously, as I think he would be the first to acknowledge, (inaudible) [faith?]. And there has been arrogance, (inaudible) religious theological tradition in each of our communities. I know that in my own tradition, I would have to live five lifetimes in order to

be able to study [and master the?] -- even part of [the classics of?] Jewish religious thought [and criticisms?][01:29:00] and scholarship. The issue in part as I experience it is that there is a compartmentalization going on in each of our religious communities, and I think if it continues, it can lead to a very destructive (inaudible) [God forbid. Partly?] (inaudible) that I have had to deal with since the beginning of my career [in Jewish?] (inaudible) is that there is a world of academics and scholars and theologians in major seminaries at Harvard and Yale and Princeton and Chicago and Stanford who write and teach, [brilliant -- interpreting the possible?] [01:30:00] faith, the [inheritance?], the intellectual tradition in the face of the contemporary intellectual challenge. But most of them, except for a rare few, are virtually isolated from their own religious communities and certainly isolated from much of the laity. One of the ways that we have tried to deal with this in the Jewish community is through [experiences we've undergone?] several years ago. We organized in the Jewish community a body called the American Jewish [World?] Service. There are several other bodies [which are dealing with other aspects?] of this. The American Jewish World Service is a Jewish counterpart to [Catholic?] (inaudible) [as well as

the Church World Service?] (inaudible) other Christian [bodies?] working in international development providing aid to suffering people [01:31:00] overseas. We have made it a principle of organization that all of the members of the [board?], and now increasingly thousands of young people around the country who have become associates of American Jewish World Service, [who have come to believe that we all?] -- before we engage in a decision to provide economic development for [black homelands in?] South Africa (inaudible) [develop of?] Brazil or (inaudible) we just carried out a major program with the Kurds in Iraq, [providing with?] International [Rescue?] Service, medical (inaudible) clean water -- [we made it where the -- many of our?] young people (inaudible) scholars who (inaudible) [01:32:00] [lecture?] on what Judaism has to teach us about caring for other human beings, about (inaudible) of charity and justice. And the incredible thing is that many of these young children have not come to a study session since they were (inaudible) but the notion that somehow Jewish tradition has something insightful, motivating, inspirational to say to them about dealing with the real world that [they've had as?] Jews, aware of the knowledge and the inspiration of their tradition made a difference in the real world in terms of saving lives, [for a chance of?]

helping to build new societies in which human dignity is restored -- [they sit there in those?] seminars [and it's transforming, for us as well as for others?]. I think that can be done in every church and synagogue [01:33:00] around the nation -- not [to study?] what the texts say about redemption and (inaudible) [separately and then go on with?] social justice as if it were (inaudible) to recognize that there is a profound integration of [that view?]. One cannot in fact [live?] without the other. [To Jews?], social justice without roots in the depth of biblical [reality, and that means rabbinic theology?], means a (inaudible) [relation. You work at?] social justice issues if there is no profound moral motivation which is constantly reviewed (inaudible) because you develop compassion fatigue (inaudible) we call it something else. So that, for us, is a way [to come?] (inaudible) [01:34:00] and to give our young people a feeling -- as well as our [older?] (inaudible) -- that [you really don't?] (inaudible) if you really [made a connection with?] the depths, the roots of [your?] tradition, you can, as a Jew, not just as a liberal humanitarian -- but you can as a Jew help change the world for the better. And [responsible?] (inaudible) I've seen in decades. (applause)

MOD: [Well, in the interest of the hour?], I'm going to
[counsel?] opening the question to the audience, because
[Barbara told me to open it?]. [01:35:00] (inaudible) we
have. With that, on behalf of all of us here, thank you. I
think the three of you are [very delightful?] -- certainly
interesting and at times very challenging, the comments
that you made -- and certainly [that as you leave?] here
with a sense of mission and a feeling [that it all has to
start?] (inaudible) I think you all did a very superb job,
and I ask the audience to show their appreciation [for
it?]. (applause) [01:36:00]

M: (inaudible)

M: Thank you all for an outstanding program. Let's remain
standing now for the singing of America the Beautiful. I
want to ask, however, that those who received awards
tonight remain after our benediction so that some pictures
can be taken. After the singing of this next song,
[Reverend Gary Brown?] will (inaudible)

M: [Sorry?]. (inaudible) (laughter)

(organ introduction) [01:37:00] (singing of "America the
Beautiful") [01:38:00] (singing continues) [01:39:00]
(singing continues)

GARY BROWN: As pastor of a congregation that's [found in?]
the city, [this?] 350th anniversary we celebrate at this

time and during this year, I'm pleased to conclude this marvelous evening with these marvelous people and speakers and those [who have been?] recognized tonight. Over those many years, we Congregationalists have learned to be brief. (laughter) Benediction [is a word?] and Dag Hammarskjöld [01:40:00] [has the word?] in his marvelous diary of spiritual thoughts. There was this one [addressed?] to God. For all that has been, thanks. To all that shall be, yes. We give thanks for our past. We say yes to the challenges and possibilities of our future. I invite you now to [give hand -- hold hands?] around the tables to symbolize (inaudible) to symbolize the community that is here. Now may God bless us and keep us. May God's face [01:41:00] shine upon us and love us. May God's countenance light our lives with [peace?]. Amen.

___: Amen.

(background conversations)

M: [There's going to be?] a bunch of us there in Boston with the [works?]. (laughter) [Or, someday?], you know? I -- (break in audio)

F: What do you think -- [going up in the morning?] --

F: I already did. I already did (overlapping dialogue; inaudible)

(background conversations)

[01:42:00]

M: Marion! Marion! (break in audio)

(background conversations)

F: [Right in the middle of every one?] --

F: We'll take care of every -- we'll have to [clear in?] --

(background conversations) (break in audio)

F: (inaudible) your camera?

(background conversations)

F: Yes, I (inaudible)

(background conversations)

[01:43:00]

F: Thank you.

(background conversations)

[01:43:35]

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