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Box 29, Folder 7, Interreligious Task Force on Soviet Jewry,
1976-1979.

M. Tarnbaum

COPY

THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations

165 EAST 56 TH STREET NEW YORK 22, N.Y.

PARIS OFFICE

30, rue La Boétie
Paris VIII^e

NOV 23 1976

November 18, 1976.

Memorandum

To: Sidney Liskofsky

From: Abraham Karlikow

Subject: Appearance before U.S. Helsinki Monitoring Sub-Commission.

I appeared yesterday before the Sub-Commission in Paris of the U.S. Congress Helsinki Monitoring Committee. The Sub-Commission in this case consisted of Mrs. Fenwick and representative Simon, plus three members of their staff including Alfred Friendly Jr. I had previously arranged with the U.S. embassy people setting up the appointments for the Sub-Commission that a representative of French Jewish leadership appear, Mr. Claude Kellman, accompanied by Mr. Jacques Shoshan of the Bibliotheque Juive Contemporaine which deals with Soviet affairs on a day to day basis here. We met with the Sub-Commission for a little over an hour, having previously come to agreement among ourselves as to the areas we each would discuss.

The other witness called with regard to Jewish questions was Mr. Ivor Svarc, the JDC-HIAS representative here, who dealt essentially with Jewish movement from Romania since there are a fair number of Romanian Jews who have come to Paris with whom HIAS has had experience and because it was known that other HIAS representatives in Rome, Brussels and Geneva had dealt with Soviet Jewish emigration. The atmosphere was a relaxed one and Congresswoman Fenwick and Representative Simon both seemed very well aware, informed and well motivated on questions of concern to us.

Enclosed you will find my preparatory notes outlining the various points of presentation to the Sub-Commission. In fact, as things developed, I was able to cover all these points with the exception of the very last one concerning Soviet attacks on Israel increasing tension in the Mediterranean area.

A major focal point of our discussion was the suggestion you made -- which, as you can see from the notes I incorporated prominently -- on establishment of implementing machinery under the Helsinki aegis.

/...

It was clear that this issue is being seriously debated by the Commission's members. I have the impression that there is considerable fear among them that this would result in a new international bureaucracy where the Soviets would be able to get complaints buried and stalled off through inertia and opposition. Both the Representatives and their staff pointed out that the Commission itself would be in a much freer position to call attention to complaints; I would guess that they are anxious to maintain a positive and active role, whereas Helsinki implementation machinery would cut into their raison d'être. A fairly lengthy exchange of views on this point tended towards a compromise: not implementation under Helsinki but, rather, institution of a system of Helsinki review at regular intervals; e.g., perhaps Belgrade-like meetings to examine implementation every two years or so.

Other areas in which the Sub-Commission members were interested were on the extent to which knowledge of Helsinki and the possibilities opened by it were known outside intellectual circles; and they queried me about Jewish life in Eastern European countries other than Romania and the Soviet Union.

For the rest, I came down heavily on the lack of religious and cultural facilities in the USSR and harassment in that regard. They knew this in a general sense but Mr. Shoshan and I gave considerable corroborating details.

Mr. Kalman dealt essentially with the harassment of those who want to emigrate and emphasized the importance of fullest U.S. participation in the Helsinki process as the best guarantee, in the minds of Europeans, that something could be accomplished through this pact. A central focus in my own discussion was that the U.S. government had long been too low-profile in the Helsinki picture and that it should take a firmer, positive, public stand as to what the Helsinki pact is all about, particularly with regard to human rights implementation, along the lines of the discussion that we had in the State Department offices in Washington many long months ago.

The practical follow-up?

The Commission members urged us to submit any reports, material, or suggestions for action we thought could be of help to it. I left with Representatives Fenwick and Simon copies of your Helsinki analysis, and of the recent AJC press release describing how the interfaith group of rabbis and clergymen had not been able to go to the Soviet Union.

But the AJC and the International League for Human Rights now ought to consider, I believe, whether they wish to submit a formal document to the Commission.

cc: M. Fine
B. Gold
H. Bookbinder
encl.: S. Liskofsky only

Archdiocese of Philadelphia

222 N. 17th Street
Philadelphia, Pa. 19103

Office of the Cardinal

November 16, 1976

Reverend B. S. Hruby
RCDA
475 Riverside Drive
New York, New York 10027

Reverend and dear Mr. Hruby:

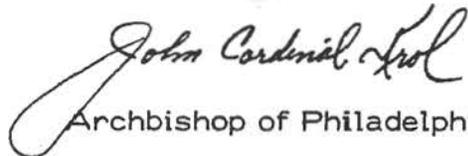
For your letter and enclosures of November 5th, I am sincerely grateful.

As one committed to the proclamation of the Good News, I am most interested in knowing the truth - the facts about Religion in Communist Dominated Areas. Governments that are dedicated to the principles of Karl Marx' atheistic-materialism are by that very fact committed to the goal of making society godless. As members of a free society, we know the Marxian ideology and we know the laws on the books, but we also know that the atheistic ideology does prevail. The RCDA helps to know the facts. For this we are grateful.

Enclosed is a donation to help you with your good work.

With cordial best wishes, I am

Sincerely in Christ,


Archbishop of Philadelphia

erb

Report by Sister Ann Gillen, Exec. Director of the National
Interreligious Task Force on Soviet Jewry, rm.221
1307 S. Wabash, Chicago, Ill.60605 312/922-1983

New York Interreligious Hearing Sets Stage for Belgrade Conference

A dramatic spotlight was thrown on the status of religious freedom and human rights in the Soviet Union and Eastern Europe when the National Interreligious Task Force on Soviet Jewry held its first public tribunal in New York City on March 16. This "historic first" brought together a prestigious panel of human rights experts to hear the evidence of religious scholars at the Carnegie Center for International Peace.

Rabbi Marc Tanenbaum (American Jewish Committee), Co-Chairman of the Task Force, opened the tribunal by an explanation of its purpose: to gather evidence which the Task Force leaders will present to the U.S. Helsinki Monitoring Commission on April 28 in Washington, D.C.

"Belief in every form is under attack by the Soviet State," testified Professor Thomas Bird, Soviet expert from Queens College at C.U.N.Y. He cited numerous instances of the "anti-religious interpretation of Soviet laws on religion," particularly in reference to Roman Catholic communities.

Soviet Jewry experts Ilya Levkov (National Conference on Soviet Jewry) and Dr. Howard Greenberger (N.Y.U. Law School) traced the long-standing and continuing repression of Soviet Jewry. Mr. Levkov cited the Soviet's failures regarding the reunification of families, facilitation of emigration procedures and respect for cultural identity. Professor Greenberger called on the Soviet to grant visas to the 100,000 applicants, to permit the opening of more synagogues and to allow Soviet Jews to have contact with other Jews.

(more)

Task Force Hearings (2)

"Truth stands outside in the corridor and weeps" stated Rev. Alexander Veinbergs, a Washington D.C. Latvian Lutheran pastor as he testified to the fear still experienced by believers in Latvia. Churches are open "half the time" for an older generation but the younger generation is subjected to a heavy barrage of atheistic propaganda.

In the Ukraine, believers have been arrested for reading the history of their people, according to Dr. Walter Dushnyck, Editor of the Ukrainian Quarterly. He traced the history of the Church in the Ukraine, charging that "Sovietization" rather than constitutional respect for ethnic and religious heritage has been a long-standing official policy of Soviet leaders. He called for the "resurrection" of the autocephalous Orthodox Church and the Roman Catholic Uniate Churches, both banned and subjected to harsh persecution in the 1940's.

An urgent appeal to religious public opinion and human rights groups to support the harassed signers of Charter 77 in Czechoslovakia was voiced by Rev. Blahoslav Hruby, Presbyterian human rights expert. He said this manifesto is a "Second Spring" human rights effort which calls on Czech leaders to respect the constitutional guarantees of that country.

Baptist "Initiativniks" originated the present dissident movement in the U.S.S.R. according to the testimony of Dr. William Fletcher, Baptist Soviet expert from the University of Kansas. These religious dissidents pioneered "samizdats" (self-published documents) during World War II, seeking religious freedom which would benefit persons of all faiths.

Dr. Fletcher's recommendations, affirmed by other witnesses, urged the Carter Administration, the U.S. Helsinki Commission, and interreligious groups to focus their efforts to obtain three essential rights for religious groups in the U.S.S.R.:

(more)

Task Force Hearings (3)

1. Freedom of movement, including the right to leave "an intolerable situation" and the right to travel.
2. An increase in the number of churches and synagogues, now completely inadequate to the needs of Soviet people, where 45% of the population remain Believers despite decades of Soviet atheistic propaganda.
3. Freedom for religious education, especially for youth under the age of 18. Presently parents are not even allowed to instruct their own children.

Panelists receiving testimony urged the Carter Administration to give strong support for religious groups in the U.S.S.R. Long-time civil rights activist Bayard Rustin (A. Phillip Randolph Institute) charged that Soviet leaders are "determined to wipe out all religious groups" under their control.

Former U.S. Ambassador to the U.N. Human Rights Commission Rita Hauser called on President Carter to send a delegation of private citizens who are committed human rights activists to the Belgrade Conference (which will meet in June and September to evaluate the compliance of the signatory nations to the Helsinki Accord). Such private citizens "will be able to speak out more freely than second-level bureaucrats," she maintained.

Other panelists included Dr. David R. Hunter (Council on Religion and International Affairs) and Sr. Ann Gillen (National Inter-religious Task Force on Soviet Jewry). One of the Observers at the Tribunal, Dr. Robert Huston, Chief Ecumenical Officer for the United Methodist Church, expressed gratitude to the American Jewish Committee, one of the founding groups of the Task Force, for "the expansion of concern to cover a number of religious groups in the Soviet," stating his conviction that interreligious cooperation is basic to the human rights struggle.

(Litt's House) March 16 - 10.12 / 1-4 Gadet
 Morris (Horn)
 David Austin
 AT Rausch - Heber
 AT Dorman -

February 3, 1977
 Rabbi Marc Tanenbaum
 Rabbi A. James Rudin
 Elcan Holmes Norton

I had lunch on February 1st with Tom Bird. We discussed the forthcoming Interreligious Task Force hearings in New York, Chicago, and Los Angeles. He suggested the following people:

1. Baptist/USSR *in Tapaka - w.c.h.*
 - a. W. C. Fletcher, University of Kansas *Laurel - 913-842-5088*
361-2700
864-4235
 - b. Professor Andrew Blaine, CUNY. Blaine is also the NGO for Amnesty International. *520-7000*

2. Uniate/Ukranian *613-231-4321*
 Professor Bohdam Bucurkiw, Carleton University, Ottawa, Canada - *613*

3. Roman Catholic/Lithuanian *405-325-2311 - 325-2061*
 Professor Stanley Vardys, University of Oklahoma - *Norman - 405*
home 405 - 329-1675

4. Russian Orthodox Church/Russia
 Professor Alex Klimoff *Schwemmer - Poughkeepsie - Vassar - 914-452-7000*

5. Soviet Jews
 - a. Professor Joshua Rothenberg, Brandeis
 - b. Moshe DecterEvangelical Baptist

Tom also felt that Professor Harold Berman of the Hartford Law School would be a good choice to talk about the new Soviet laws on religion that were issued in July 1976. Tom felt we should focus on both the fact and the spirit of Soviet violations of Basket 3 of the Helsinki Accord. He felt that testimony that the Soviet Union violated both its own domestic law and the international Helsinki agreement would be critical.

He is working to find appropriate Muslim, Jehovah's Witnesses and Lutheran experts who could testify at such hearings. He understands that Sister Ann knows some Pentecostals in Los Angeles who might be available.

I shall begin to contact the Christian professors to see whether they are available for either our March 16th hearing in New York or the March 31st hearing in Chicago. We also need to think about possibly involving family members who have been separated because of Soviet violation. We also need to decide whether we want to take testimony on the current statistics of religious liberty in Poland, Czechslovakia and other East European countries. It was a very helpful luncheon and I think we are under way on the hearings.

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"The Current State of Religious Liberty & Human Rights in the Soviet Union"

Hearings sponsored by the National Interreligious Task Force on Soviet Jewry

March 16, 1977 10AM-4PM Carnegie Center for International Peace
345 East 46th St.

PANEL

Sister Ann Gillen, Executive Director, National Interreligious Task Force on Soviet Jewry

Hon. Rita Hauser, former United States Ambassador to the United Nations Human Rights Commission

Hon. Thomas P. Melady, President, Sacred Heart College, Bridgeport, Conn, & former United States Ambassador to Uganda

Bayard Rustin, Executive Director, A. Phillip Randolph Institute

Rabbi Marc H. Tanenbaum, National Director of Interreligious Affairs, the American Jewish Committee

WITNESSES

Professor Thomas E. Bird, Professor of Slavic Languages, Queens College, CUNY (~~Baptist~~ Roman Catholic)

Professor William Fletcher, Director Soviet Studies, University of Kansas (Baptist)

Professor Howard Greenberger, New York University Law School (Jewish)

Rev. Blahoslav S. Hruby, Secretary, Research Center for Religion & Human Rights in Closed Societies (Presbyterian)

Mrs. Z. Penson, Soviet Jewish activist & mother of Boris Penson, a Prisoner of Conscience

Rev. Alexander Veinbergs, ~~Masson~~ Washington, D.C. (Latvian Lutheran)

[end]

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For the Sunday News

Bert Shanes

MOSES, PRESIDENT CARTER AND HUMAN RIGHTS

by Marc H. Tanenbaum

The first "summit" conference on human rights involved as its main participants Moses and Pharaoh. The high point^{of} of Moses' inauguration speech was in his words, "Thus says the Lord, the God of Israel, let My people go." Pharaoh answered, "nyet" - "I do not know the Lord, and moreover I will not let Israel go."

The outcome of that summit meeting has not come to an end. Pharaoh is not ready to capitulate. The exodus began, but is far from having been completed. In fact, it was easier for the children of Israel to cross the Red Sea than for a black to cross certain university campuses -- or for a Jew or a Christian to move as a free person across the borders of the Soviet Union or other East European countries.

These words were spoken in 1963 by my late blessed teacher, Rabbi Abraham Joshua Heschel, at the historic National Conference on Religion and Race, which became a turning point in the civil rights struggle. Echoes of that Prophetic vision and spirit reverberated throughout the moving address of President Jimmy Carter on March 17 before the United Nations.

"The search for peace and justice," President Carter declared, "means also respect for human dignity...No member of the United Nations can claim mistreatment of its citizens is solely its own business.

Equally, no member can avoid its responsibilities to review and to speak when torture or unwarranted deprivation occurs in any part of the world."

Those could well have been the same sentiments that Moses felt when he began his career as the foremost champion of human rights of his times. "And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdens; and he saw an Egyptian smiting a Hebrew, one of his brethren," we read in Exodus chapter 2, verse 11. Moses, who had grown up in the luxury and isolation of the palace of Pharaoh, saw for the first time a poor Hebrew slave being flogged by the lash of an Egyptian taskmaster. It was more than he could bear. "And he smote the Egyptian" because he obviously felt that taking a stand against cruel oppression and persecution ^{was} ~~were~~ very much his business.

While Moses was the adopted child of Pharaoh's daughter, he was in fact raised by his own mother who ~~undoubtedly~~ educated him in the sacred traditions of the Hebrew people. At the center of those traditions was the belief in one God, Creator of the universe, in whose Divine image every human being was formed. That tradition strengthened Moses' conviction that each human life was sacred, of infinite worth, and that no person could be used as a means for somebody/ else's ends - not for building pyramids, nor for terrorism, nor for ^{dominating (maintaining)} ~~Idi Amin's~~ police state. ^{repressive}

Coming to those humane convictions must have involved a terrific conflict of conscience for Moses. For Moses ~~were~~ grew up in a Palace environment in which the Pharaoh was venerated as a

of

god-king. Pharaoh was the source all law, never its servant. With a flick of his ~~royal~~ finger, Pharaoh could destory human lives wholesale, "Every son that is born you shall cast into the river."

Tragically, there are Pharaohs today in almost every part of the world, disdainful of ~~the~~ the value of human lives, callously violating human rights. Amnesty International reports that there are at least 60 nations in the world that regularly employ torture ~~and barbarity to suppress opposition and to stay in power.~~ Freedom House discloses that there are only some 19 countries in the world that are free by democratic standards. In Latin America, Asia, Africa, Eastern ~~and~~ Europe, ~~and~~ there is a virtual epidemic of massacres, tribal conflict, religious wars, economic indjustice, ^{denial of religious liberty} political oppression. Nor are the nations of Western Europe and our own country totally innocent of denial of basic human rights to minorities ^{women} and ethnic groups.

"When Moses was grown up," the Bible tells us, "he went out unto his brethren, and looked on their burdens." ^{Scholars} Commentators tell us that "grown up" meant "when Moses became great," he went out to his people. Many leaders who become great go away from their people and their plight. Moses' greatness resided in the fact that he went out ^{from} of the security of the Egyptian palace into the brickfields where his people ^{toiled} and suffered in cruel bondage. He identified with their plight, stood up against Pharaoh, and finally led them from bondage into freedom - to Mount Sinai where former slaves ^{achieved the dignity of} became a "kingdom of priests and a holy people."

The Exodus is far from over for millions of people

suffering from slavery, ^{and} oppression. They should take heart, as should we, when President Carter standing before the nations of the earth, declares,

"The ^{basic} ~~fundamental~~ thrust of human affairs points toward a more universal demand for fundamental human rights. The United States has a historical birthright to be associated with this process... We will be steadfast in our dedication to the dignity and well-being of people throughout the world."

Moses would have been pleased with Jimmy Carter.





THE AMERICAN JEWISH COMMITTEE

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March 10, 1977

Hon. Rita E. Hauser
Stroock, Stroock & Lavan
61 Broadway
New York, New York 10006

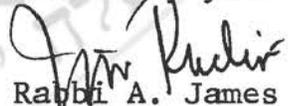
Dear Rita:

I hope this letter finds you and your dear ones in good health. I am delighted that you will be with us on March 16th. The hearings on religious liberty in the Soviet Union will be held at the Carnegie Center for International Peace (345 East 46th Street) beginning at 10:00 AM, and we plan to adjourn at 4:00 PM.

I am enclosing a copy of the press release that has been sent to the media and I think it gives an excellent description of the purpose of the hearings. Our plan is to have each of the witnesses testify. Following their short formal presentation, you and your colleagues on the panel are free to ask questions of the witnesses. All of the proceedings will be transcribed. As the press alert indicates, on April 28th the Interreligious Task Force on Soviet Jewry will be testifying before the Helsinki Commission of the U. S. House of Representatives.

It promises to be an important and exciting day and I look forward to greeting you next Wednesday. If you have any questions, please feel free to call me. With warm regards, I am,

Cordially yours,


Rabbi A. James Rudin
Assistant Director
Interreligious Affairs
and
Executive Chairman
National Interreligious Task
Force on Soviet Jewry

AJR:FM
Encl.

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National Interreligious Task Force on Soviet Jewry

1307 SOUTH WABASH, CHICAGO, ILLINOIS 60605

SISTER ANN GILLEN
EXECUTIVE DIRECTOR

312 - 922-1983

March 16, 1977

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(* Deceased)

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SR. ROSE THERING
SR. ANN PATRICK WARE
REV. WILLIAM WEILER
ELMER WINTER

These witnesses will appear in the following order at today's hearing that is being conducted by the National Interreligious Task Force on Soviet Jewry. This is a public tribunal to gain the latest facts on the current state of religious liberty and human rights in the Soviet Union.

1. Professor Thomas E. Bird, Professor of Slavic Languages, Queens College, CUNY (Roman Catholic)
2. Mrs. Esther Lazarus, Soviet Jewish activist from Israel and wife of a refusenik.
3. Professor William Fletcher, Director of Soviet Studies, University of Kansas (Baptist)
4. Dr. Walter Dushnyck, Editor, Ukrainian Quarterly *Catholic*
5. Professor Howard Greenberger, New York University Law School (Jewish)
6. Rev. Alexander Veinbergs, Washington, D.C. (Latvian Lutheran)
7. Rev. Blahoslav S. Hruby, Secretary, Research Center for Religion & Human Rights in Closed Societies (Presbyterian)

Thank you for your interest.

Rabbi A. James Rudin
Executive Chairman
National Interreligious Task
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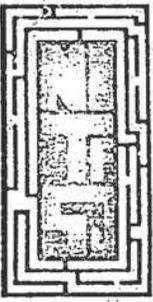
1. Professor Thomas E. Bird, Professor of Slavic Languages, Queens College, CUNY (Roman Catholic)
2. *Name?* ~~Mrs. Esther Lazarus~~, Soviet Jewish activist from Israel and wife of a refusenik.
3. Professor William Fletcher, Director of Soviet Studies, University of Kansas (Baptist)
4. Dr. Walter Dushnyck, Editor, Ukrainian Quarterly.
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Thank you for your interest.

Rabbi A. James Rudin
Executive Chairman
National Interreligious Task
Force on Soviet Jewry

*MR. ILYA LEVKOV -
Research Director of
the Nat. Conference
of Soviet Jewry - formerly of VILNA*

77-700-30



National Interreligious Task Force on Soviet Jewry

1307 SOUTH WABASH, CHICAGO, ILLINOIS 60605

April 28, 1977

Testimony of Sister Margaret Traxler
Before the Commission on Security and Cooperation In Europe

Dirksen Senate Office Building, Room 6202

Honorable Committee Members:

Early this year, Pope Paul called for a total and faithful application of the Helsinki Accords by all signing nations. "These Accords," said the Pontiff, "attracted the hopes of many people." He continued, "We hope that these expectations are not disappointed and that the Helsinki Agreements are applied totally and faithfully by all who signed them."

The Interreligious Task Force on Soviet Jewry, founded in 1972, endeavors to carry out the hope for freedom of every person. Close to fifty distinguished leaders in the arts, sciences and the diplomatic world honor our Task Force by being honorary sponsors. Our Task Force has held two national consultations and last month, it sponsored public hearings in New York City on the Helsinki Accords. The proceedings of these hearings we bring with us for you today and our national heads of this Task Force are here this morning to answer any questions you may care to ask.

These are Sister Ann Gillen, Executive Director, Professor Andre La Cocque, Rabbi Marc Tannenbaum and I, Sister Margaret Traxler.

At Brussels, at the beginning of this decade, the decision was made to influence the internal policies of the USSR by exerting pressure upon international opinion. The subsequent emigrations showed some success in this effort.

P. 2. Margaret Traxler cont.

In 1976, a second Brussels Conference was held in which Christians joined with Jews to consider options for defending the religious liberties of those denied this right. At Brussels II, a "Call to Christian Conscience" was written and signed then, and in subsequent months by hundreds of Christian leaders. In these meetings, Christians learned from Jews a new historic principle: human rights are a global matter. Human and religious freedoms can never be defined by nationality but only by the shared humanity of the human family. All human persons have these freedoms and denial to one is denial to all.

The Helsinki Accords give hope to people everywhere and this US Congressional Committee is carrying out a sacred and noble mandate imprinted in the hearts of believing people everywhere.

In new approaches to human rights being taken by President Jimmy Carter and his administration there is likewise new hope for everyone on this planet. Even Vatican radio, a teaching instrument of Pope Paul, called President Carter's defense of liberty, "pure dynamite." In an editorial on Vatican radio, the speaker said that the new phase of the East-West debate is now centered upon principles. Vatican radio noted that "during the Cold War the world felt that the West could have only overcome... the Communist bloc on the level of military might, but it had nothing to fight back with on the ideological level."

According to the Vatican spokesman, "It took the dissent in Eastern European countries to reveal that, at the heart of the West's concept of democracy, there is a secret that is infinitely younger, and basically more revolutionary than the whole superstructure of the Marxist dialectic, that is, a certain concept of the human person, of the individuals' dignity and rights." Then the Vatican called "Pure dynamite" the new approach taken by President Carter in his defense of human rights of all. This new vision of the human person, said the editorial is "pure dynamite in the face of any regime

P. 3 Margaret Traxler cont.

which tries to violate it, or for any ideology which does not give this concept of personhood concrete historical application."

So from Brussels I and II, the human family is getting a common vision. Then the Helsinki Accords combined the total view of humanity into the one-ness and never again can any of us be silent. Never can we be silent when any one is denied human freedoms.

I wish to conclude by briefly reporting that in January of this year, I was privileged to participate in a conference on women sponsored by the World Council of Churches. 92 women from 46 nations met in Switzerland. These participants were from every continent and they passed unanimously, a human rights document and a human rights strategy based on the freedoms of the Helsinki Accords. One of the impressions I received was the universal agreement of these women on the shared vision of human freedoms. One of our resolutions was to conduct public hearings on the Human rights "basket" of Helsinki if in their countries such an action could be safely held.

Thus, Helsinki represents a new chapter in which we have finally learned that there is no internal issue for any country regarding human rights. This is an international principle for which all living persons must take responsibility.

The Interreligious Task Force stands on this principle.

We stand with this august US Congressional Committee on this principle in order that the promises of the Helsinki Accords may be fulfilled.

Sister Margaret Ellen Traxler

4/28/77

312-643/0986



Department of Historical
and Doctrinal Studies

11 March 1977

Sister Ann Gillen
National Interreligious Task Force
on Soviet Jewry
1307 S. Wabash Avenue
Chicago, IL 60605

Dear Ann,

I write this letter with some regret and hesitation. But I am increasingly convinced that it is time for the Task Force to abandon the Jackson Amendment as a tool for helping Soviet Jewry. I say this for two reasons. First of all, I do not think it has been effective nor has the prospect for effectiveness in the immediate future. But what concerns me even more profoundly is the increasing uneasiness that Senator Jackson is using this amendment to bolster his hardline stand on arms control and arms reduction. After his performance during the Warnke confirmation hearings I genuinely feel we are doing a great disservice to social justice generally by allowing him to opportunity to manipulate the Soviet Jewry cause. I also think that in the future we are going to have to be extremely careful in not allowing in anyway the Soviet Jewry and general dissident issue to play into the hands of the armament hawks. I also believe we are also going to have to demand more from some of the dissidents regarding their views of the concrete changes they would like in Soviet society.

I would not have written this letter if I did not feel strongly about this matter. The reduction and curtailment of arms is crucial to the survival of all our societies and the freedom of Soviet Jews will prove meaningless if in the effort to save them we contribute to the escalation of the arms race. I think this matter needs serious discussion by those of us who in anyway have contributed to the Soviet Jewry effort.

I thank you in advance for your kind consideration of



Department of Historical
and Doctrinal Studies

11 March 1977

remarks. They are in no way intended to criticize your own personal, dedicated work in behalf of justice. I want to continue to support this. I have no regrets about having supported the Jackson Amendment in the past. But the time has come for a serious re-examination of the directions of the effort.

Sincerely yours,


(Rev.) John T. Pawlikowski, OSM, Ph.D.
Associate Professor of Social Ethics

cc. Marc Tanenbaum, Andre LaCocque, Margaret Traxler, Eugene DuBow.



National Interreligious Task Force on Soviet Jewry

1307 SOUTH WABASH, CHICAGO, ILLINOIS 60605

SISTER ANN GILLEN
EXECUTIVE DIRECTOR

312-922-1983

March 16, 1977

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SR. ANN PATRICK WARE
REV. WILLIAM WEILER
ELMER WINTER

These witnesses will appear in the following order at today's hearing that is being conducted by the National Interreligious Task Force on Soviet Jewry. This is a public tribunal to gain the latest facts on the current state of religious liberty and human rights in the Soviet Union.

1. Professor Thomas E. Bird, Professor of Slavic Languages, Queens College, CUNY (Roman Catholic)
2. Mrs. Esther Lazarus, Soviet Jewish activist from Israel and wife of a refusenik.
3. Professor William Fletcher, Director of Soviet Studies, University of Kansas (Baptist)
4. Dr. Walter Dushnyck, Editor, Ukrainian Quarterly.
5. Professor Howard Greenberger, New York University Law School (Jewish)
6. Rev. Alexander Veinbergs, Washington, D.C. (Latvian Lutheran)
7. Rev. Blahoslav S. Hruby, Secretary, Research Center for Religion & Human Rights in Closed Societies (Presbyterian)

Thank you for your interest.

Rabbi A. James Rudin
Executive Chairman
National Interreligious Task
Force on Soviet Jewry

77-700-30

NATIONAL INTERRELIGIOUS TASK FORCE ON SOVIET JEWRY

1307 S. Wabash
Chicago, Ill. 60605

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Executive Chairman
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ALERT TO EDITORS, BROADCASTERS

- WHAT: A public tribunal to get the latest facts on the current state of religious liberty and human rights in the Soviet Union.
- WHEN: Wednesday, March 16, 1977, from 10 A.M. to 4 P. M.
- WHERE: Carnegie Center for International Peace
345 East 46th Street, New York City
- WHO: Sponsored by the National Interreligious Task Force on Soviet Jewry, the hearings will have as its panel:
- . Sister Ann Gillen, Executive Director, National Interreligious Task Force on Soviet Jewry
 - . Hon. Rita Hauser, former United States Ambassador to the United Nations Human Rights Commission
 - . Dr. David R. Hunter, Director of Education, Council on Religious and International Affairs
 - . Hon. Thomas P. Melady, President, Sacred Heart College, Bridgeport, Conn., & former United States Ambassador to Uganda
 - . Bayard Rustin, Executive Director, A. Phillip Randolph Institute
 - . Rabbi Marc H. Tanenbaum, National Director of Interreligious Affairs, the American Jewish Committee
- Among its witnesses:
- . Professor Thomas E. Bird, Professor of Slavic Languages, Queens College, CUNY, (Roman Catholic)
 - . Professor William Fletcher, Director of Soviet Studies, University of Kansas (Baptist)
 - . Professor Howard Greenberger, New York University Law School (Jewish)
 - . Rev. Blahoslav S. Hruby, Secretary, Research Center for Religion & Human Rights in Closed Societies (Presbyterian)
 - . Mrs. Esther Lazarus, Soviet Jewish activist from Israel and wife of a refusenik.
 - . Rev. Alexander Veinbergs, Washington, D. C. (Latvian Lutheran)
 - . Dr. Walter Dushnyck, Editor, Ukrainian Quarterly

SIGNIFICANCE: The Helsinki Commission of the U. S. Senate and the U. S. House of Representatives has assigned to the National Interreligious Task Force on Soviet Jewry the responsibility of organizing the testimony on April 28 before the Commission in Washington, D. C., on the issue of "The Helsinki Agreement and Religious Liberty." In preparation for the April 28 meeting, the Task Force has organized this "public tribunal," which will enable a group of human rights experts and international jurists to take testimony regarding violations of human rights - the "basket three" of the Helsinki agreement - by the Soviet Union and Eastern European governments. While focusing on the massive violation of the religious liberties of the 3 million Soviet Jews, the tribunal will enable spokesmen for Catholic, Baptist, Eastern Orthodox, and nationality groups in Eastern Europe to testify publicly for the first time together in such a setting on the oppressions and denials of rights that their peoples have been suffering. The testimony that will be gathered at this public tribunal will be assembled and presented to members of Congress at the Helsinki hearings on April 28, as documentary evidence for their use at the forthcoming Belgrade meeting with the Soviets and 35 other countries who signed the Helsinki agreement. Modeled on the Nazi war crime tribunals experience, this is believed to be the first time that such a tribunal has been arranged to dramatize the denial of human rights and religious liberty for Christians and Jews in Eastern Europe.

"Будьте відважні:

All-Ukrainian Evangelical Baptist Fellowship

ВСЕУКРАЇНСЬКЕ ЄВАНГЕЛЬСЬКО-БАПТИСТСЬКЕ БРАТСТВО

Post Office Box 153 - Elmhurst, Illinois 60126, USA - (312) 832-0709

Я світ переміт!"

July 15, 1978

T E L E G R A M

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PRESIDENT LEONID I. BREZHNEV
KREMLIN
MOSKOW, USSR

MR. PRESIDENT:

TRIALS AND CONVICTIONS OF SHCHARANSKY AND GINZBURG ARE
DIRECT VIOLATIONS OF SOVIET HUMAN RIGHTS COMMITMENTS
GIVEN AT HELSINKI AND CONTRARY TO DECENCY, REASON AND
CONSCIENCE. WE CONDEMN THESE RUTHLESS ACTS OF YOUR
GOVERNMENT AND APPEAL TO YOU TO SUSPEND UNJUST
SENTENCES OF SHCHARANSKY AND GINZBURG. WE ALSO CALL
FOR RELEASE OF VICTOR PETKUS FROM HIS SENTENCE.

IN BEHALF OF THE
ALL-UKRAINIAN EVANGELICAL BAPTIST FELLOWSHIP

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"But courage! The victory is Mine: I have conquered the world" (John 16:33)

1852 - 125th Anniversary of Baptist Church in Ukraine - 1977

income
USSR - held
to basket 3 accountable for non-compl

Miles

- Not single noble produced (a few students outside)
- no content - 65 Synag/5 Halls
- Orzechow - all are unspaid, but Jews were
- unequal time there -
- 115 nationalities
- no books, theater, culture
- Seawans repressed.
- anti-Zionist code word - (no one wants to be anti-Z)
- break into gets - teaching Hebrew - means of identity
- 1965 - Hearings important
- will eventually help. we have to do that
which is right.
- pulpit - keep away from lang. - talk to each other
- touch nothing - tri with freedom - Yiddish

Beis 5/16 60's 9/82 - try not to forget

Prof. Jewish relig is on lower level of expression

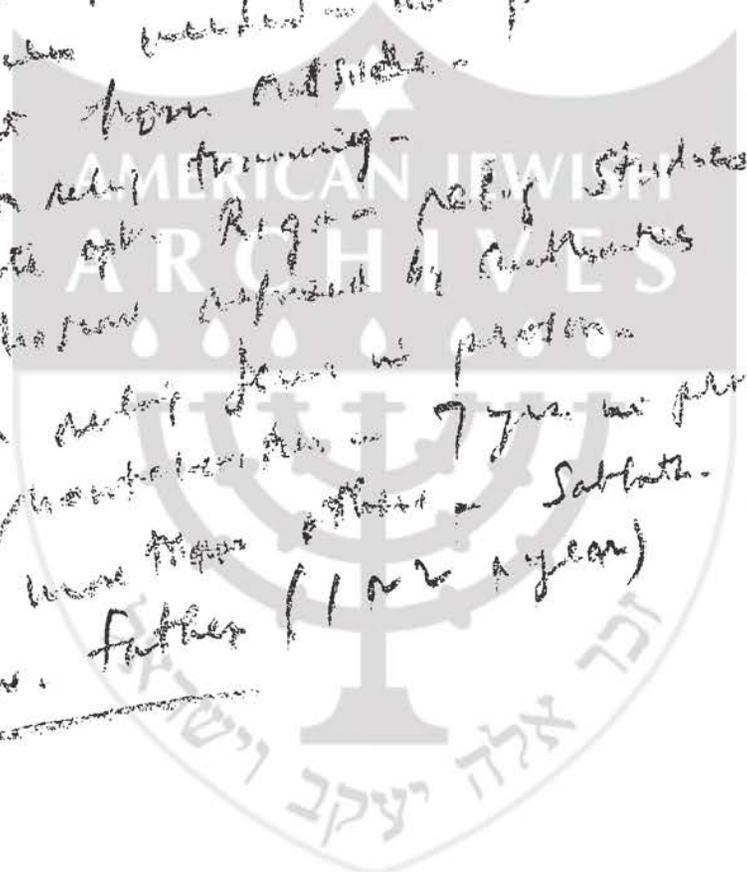
- mix Zoroastrian & Judaism - same Zoroastrian
anti-Soviet, i.e. Judaism anti-Soviet

- 113N - need phylogenetic, Tombs, Bible, Ford, ^{yes}
more difficult to keep secret of religion - that =
not important - known to colleagues - field from
position in front - scientific, scientific

- relig articles published in USSR, USSR,
with secret from outside.

- no unit for relig training -
1977 - private org. Riga - relig studies - refused
before, Moscow - refused by authorities

- since the relig Jews in prison -
Joseph Mandelstam - 7 yrs. in prison -
suffers from high fever - Sabbath - ask
meet w. father (1 or 2 years)



Elyan Suth -

religious liberty advocate of all blacks
politicians.

Scharansky - (Smell of perfume)

- 45% USSR behind - used for
churches & synag - not undermine regime

- Shell game - public support, private
suffocation

- Carter

- Ruzka Alexandrite - Bible -

- axiological revolution

dispute of human
person -
freedom of
conscience

1) right to emigrate

2) 2-27 m.

right to self-determination

3) 45% of behind

4) Shell game

5) axiological revolution

Spiritual renewal

6) will not go away

- 140 m. in U.S.

- nearly 1 billion

Florida, Texas, Alabama, Detroit,
Massachusetts,