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THE LUTHERAN SCHOOL OF THEOLOGY AT CHICAGO

Fax number: 312-753-0782

FAX FORM

TO: RABBI HENRY D. MICHELMAN

COMPANY: SYNAGOGUE COUNCIL OF AMERICA

FROM: WILLIAM LESHNER

COMPANY: LSTC

DATE: 3-17-92

FAX NUMBER: 212-686-8673

NUMBER OF PAGES (INCLUDING THIS SHEET) 7

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MESSAGE: _____

LUTHERAN SCHOOL OF THEOLOGY AT CHICAGO
1100 East 55th Street
Chicago, IL 60615

MEMO

Office of the President

(312) 753-0728

TO: Dr. Joan B. Campbell
General Secretary
National Council of Churches

Rabbi Henry D. Michelman
Executive Vice President
Synagogue Council of America

The Rev. Monsignor Robert Lynch
General Secretary
United States Catholic Conference

FROM: William E. Leshner

DATE: March 17, 1992

RE: Enclosure

AMERICAN JEWISH
ARCHIVES

Enclosed please find Martin E. Marty's first draft of a short statement that could be a starting point for the drafting committee for The Common Ground for The Common Good. I am passing it on to you as information at this point. You may, however, want to give it an initial reading and let me know if you think it is a basis upon which we can build.

You have the proposal to the Ford Foundation in your hands. I have been in touch with Michael Lipsky, and expect to hear from him within the next few days about next steps in engaging their financial support for our project.

Let's hope we are at that crucial point where planning, preparation and proposal will soon be turned into specific action steps.

Thanks, again, for your collegueship in this increasingly exciting endeavor.

WEL/w

Enclosure

MAR 17 1992

March 18, 1992

President William E. Leshner
Lutheran School of Theology at Chicago

Dear Bill:

Here's my try at a short statement.

I thought it well to adduce a classic statement, preferably by someone in government and not actively associated in the public eye (or in real life!) with any particular religious denomination.

The citation is from *Minersville School District v. Gobitis* 310 U. S. 586, 1940. The ruling (in a Jehovah's Witness case) was a wrong one, corrected by the court three years later. But the saying was a right one, and has become classic. If the committee finds the statement generally useful but the "text for the morning meditation" distracting, it could be redrafted without it.

I did not make it a "trifaitth" statement, because Unitarian Universalists and Buddhists and others are now part of the common venture. (I wish you could sign up the N.A.E. types for this, too!) Implicitly avoiding anyone would cast suspicion on your "commonness." So I did not use explicit God-language, but there is an evocative reference to the creator.

I hope that the "unmatched" line is not seen as triumphalist; I do think you have to be a bit assertive and aggressive to show why the public should heed the religious communities.

Disagreement over abortion or welfare state or whatever should be mentioned explicitly, not avoided, and paraded as a civil asset, as I do at the turn of the first page. I always argue that the polarities in religious groups and across their boundaries help assure that things and

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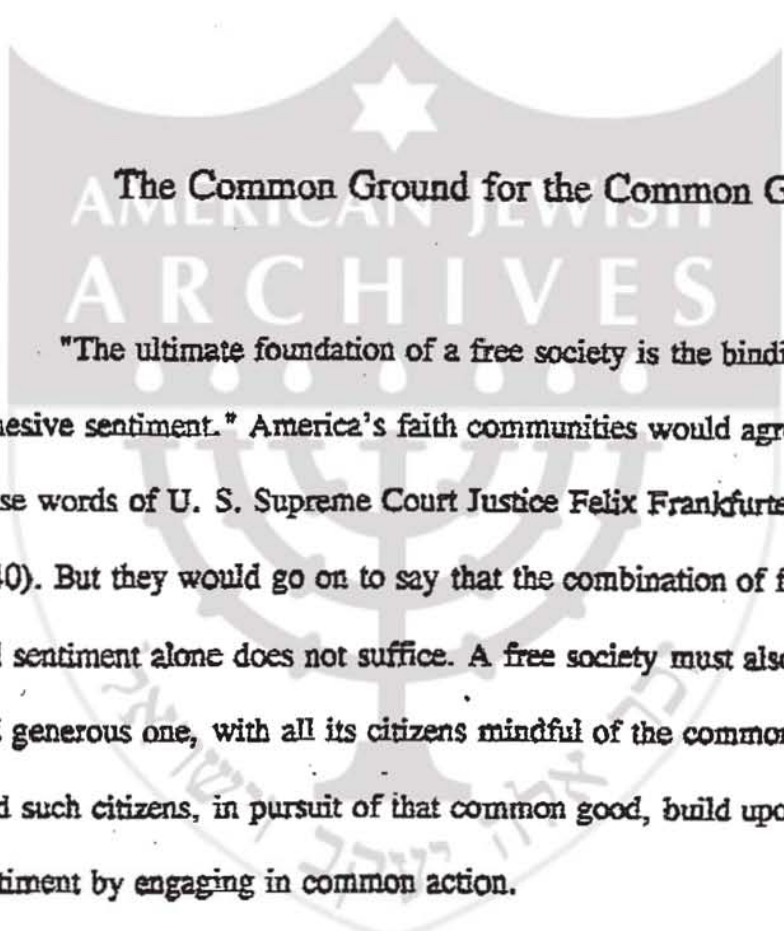
people get noticed which and who would otherwise be overlooked. Then I follow with five reasons [they could be jammed into one longish paragraph instead of separated into phrases] for paying attention to religious communities—as foundations and secular observers often fail to do.

You may throw this all out, or seize ideas from it, or edit it as you wish without consulting me. It was fun to give this a try.

Warm regards,


Martin E. Marty





The Common Ground for the Common Good

"The ultimate foundation of a free society is the binding tie of cohesive sentiment." America's faith communities would agree with those words of U. S. Supreme Court Justice Felix Frankfurter (in 1940). But they would go on to say that the combination of freedom and sentiment alone does not suffice. A free society must also be a just and generous one, with all its citizens mindful of the common good. And such citizens, in pursuit of that common good, build upon sentiment by engaging in common action.

The Justice further showed an awareness of groups such as these religious communities. He went on to say that cohesive sentiment "is fostered by all those agencies of the mind and spirit which may serve to gather up the traditions of a people." Citizens who come together at churches, synagogues, mosques, and temples, do such fostering and gathering—and then they disperse to engage in acts of generosity unmatched overall by those who support other kinds of worthy agencies. They humbly take their place alongside other citizens in

promoting works of justice.

That the members of these "agencies of the mind and spirit" do not agree with each other in the details of social policy is a well-advertised fact. Far from being embarrassed by such a reality, they point to it as an assurance that the needs of multitudes will be most attended to in these disagreements, and that debate over the means of attending to them is a guarantee that more of these needs will be addressed.

If there is disagreement on the details, there is little controversy, however, about the demand to pursue and the impulse to attend to the common good, in a society which is often heedless and preoccupied. The "common ground for the common good" in the case of religious groups cannot and should not rely on a consensus over religious doctrine.

The common ground derives instead from the fact that they all regard human life as sacred, and not to be trivialized or exploited.

While people of faith have their eye on the eternal, they are all mandated to be attentive also to present times and earthly concerns.

While they advance diverse programs for the created world, none of them are exempted by their creator from showing care for that world, from regarding themselves as stewards of its resources.

While they are devoted to ancient holy books, they draw upon these also as guides for living now, paying special attention to the way

such texts call for notice of the neighbor in need.

While in their political, social, and cultural life they may find occasion to grow weary, often to see their interests flag and their morale sag, in their religious life they find sustenance even when the odds are against their endeavors, when their spirits are tempted to grow faint.

The members of America's various interactive religious groups, as they pursue "the common ground for the common good," do not stand alone, apart from fellow citizens in other groups or from adherents to no religion. They do, however, seek fresh opportunities to put their faith to work and to have their communities regarded as positive forces for good in the human city, and they dedicate themselves afresh to finding expressions for their faith and spirit.

MINUTES
Interreligious Affairs Committee
Synagogue Council of America

1. The meeting was called to order at 3:15 P.M. on Wednesday, October 16, 1991, by Chairman Jack Bemporad. Those in attendance included Gary Bretton-Granatoor (UAHC), Jerome K. Davidson (CCAR), Fabian Schonfeld (RCA), Marc Tanenbaum (RA), Mark Winer (CCAR), Jack Bemporad (CCAR); Henry Michelman, Stanley Davids, Gunther Lawrence, Leon Feldman.

2. Rabbi Schonfeld presented a resolution from the RCA on this date. Though the exact wording had not as yet been finalized, the sense of the resolution (which will be presented for approval to the OU later this evening) is as follows: the RCA delegation to the SCA is authorized to insist that any relations with non-Jewish denominational groups must only be arranged through the SCA and not by way of private invitations. This resolution must be presented as an SCA policy to the NCCB during our meeting on October 23rd.

Furthermore, no member of the SCA staff or person holding formal office in the SCA, or someone heading an SCA committee, may meet with non-Jewish organizations for dialogue or consultation without prior consultation with the SCA. Our partners in dialogue must be so informed.

3. Rabbi Schonfeld explained that part of the RCA's problems recently derive from the fact that the Interreligious Affairs Committee has not been meeting on a regular basis. Too much has been happening outside of our meetings.

4. Discussion ensued. The following represents the key points made:

- Need this be resolved before our October 23rd meeting with the NCCB in Washington? If so, we could not possibly get such approvals in time from all of the constituent agencies of the SCA, so we must cancel that meeting.
- Everyone here agrees that the SCA must be the central address within the Jewish community for inter-faith dialogue on religious concerns.

- Would the RCA be willing to have this resolution presented before an SCA Executive Committee meeting in the near future, it being impossible for such a meeting to occur before October 23rd, and there being no other appropriate venue for a consideration of the RCA resolution?
- Rabbi Michelman pointed out that part of our difficulties arise from the fact that too often this committee conducts its internal business at IJCIC meetings. The Interreligious Affairs Committee must have its own regularly scheduled meetings.
- Wouldn't the postponing of the October 23rd meeting be a serious blow against the efforts of the organized Jewish community to undertake ongoing dialogue with the NCCB?
- Rabbi Davids pointed out that we don't have the final wording of the RCA's resolution, that the resolution requires Executive Committee discussion, and that the supporters of the resolution have not given the SCA a reasonable amount of time to consider it. Thus, the process on this particular matter is inappropriate.

5. Rabbi Schonfeld suggest that we separate off the second half of the RCA resolution -- but we must agree before we go to Washington on the first half. Rabbi Bemporad responded that the CCAR would require democratic consultation on the resolution, and could not possibly do this before October 23rd. Thus, if the resolution is pressed forward, he suggests that the October 23rd meeting be postponed.

6. A strong consensus emerged that it would be wrong to postpone the meeting on October 23rd, but that we would have no choice if an immediate response to the RCA resolution is demanded. Rabbi Davidson promised that the Officers and the Executive Committee would take up the resolution quickly.

7. As the discussion concluded, with Rabbi Schonfeld indicating that he would consult further with representatives of the RCA and the OU, Rabbi Davidson indicated that there would be an Executive Committee Meeting on November 13th, and that he would most certainly place the RCA resolution on the agenda. The resolution will be distributed in advance to Executive Committee members.

8. In light of the agenda agreed to by the SCA and the NCCB , Rabbi Bemporad then asked that the following assignments be undertaken for the October 23rd meeting, assuming that such a meeting might yet be held:

- Marc Tanenbaum - the retrospective on the visit of Cardinal Glemp
- Joel Zaiman will make a presentation about the work of the SCA/NCCB sub-committee on moral values in the public school.
- Mordecai Waxman will be asked to speak about Jewish concerns regarding pornography.
- Mark Winer will present an update on challenges to family life today.
- Fabian Schonfeld will address current issues regarding Israel.

9. Rabbi Winer reported on his participation (along with NCCB and NCC representatives) in a meeting of the Religious Involvement Committee of the Martin Luther King, Junior, Federal Holiday Commission.

- Rabbi Winer asked whether the SCA should ask all member congregations to join in some form of public remembrance? Also, should this matter be discussed with the bishops on October 23rd?
- No clear determination was reached, other than the fact that the SCA is an official party to the nation-wide observances, and thus can easily go on record as urging local observances.

10. Rabbi Bemporad asked that every person on our current Interreligious Affairs Committee be called to determine who will be going to Washington, if the meeting can still be held. Rabbi Schonfeld will report back to the SCA office tomorrow morning about his consultations with the RCA and the OU.

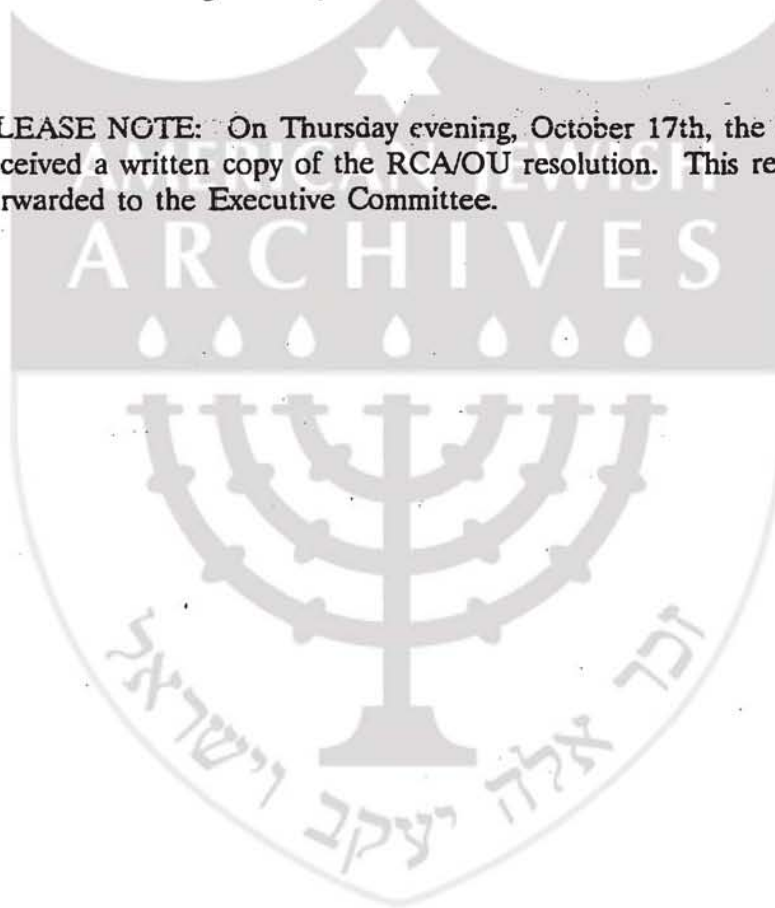
11. Rabbi Davidson requested a final version of the resolution tomorrow morning, and he promised to send it out to the Executive Committee members immediately.

12. Rabbi Davids asked who among those present at this meeting will be coming to Washington, assuming that the meeting will be held. The following answered in the affirmative: Winer, Bretton-Granatoor, Davidson, Bemporad, Tanenbaum, Lawrence, Michelman, Schonfeld and Davids.

13. Rabbi Davids indicated that the SCA office cannot make reminder phone calls for regularly scheduled meetings. Participants are asked to mark their calendars, to RSVP when requested, and to make certain that their agencies are adequately represented.

14. The meeting was adjourned at 6:15 P.M.

PLEASE NOTE: On Thursday evening, October 17th, the SCA office received a written copy of the RCA/OU resolution. This resolution is being forwarded to the Executive Committee.





SYNAGOGUE COUNCIL OF AMERICA

memorandum

to: Marc Tanenbaum
from: Rabbi Michelman

subject:

date: 3/27/92



FAX TRANSMISSION SHEET

PAGES SENT: 9 INCLUDING COVER SHEET.

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THE SYNAGOGUE COUNCIL FAX NUMBER IS: (212) 686-8673.

SYNAGOGUE COUNCIL OF AMERICA



memorandum

to: SCA Constituent Agencies

from: Rabbi Henry D. Michelman, Executive VP

subject: SCA/NCC/NCCB Joint Project Proposal to Ford Foundation

date: March 12, 1992

The Ford Foundation is interested in funding a National Conference convened by the SCA, NCC, NCCB to provide a religious framework for deliberations on the social and economic needs of our society.

The General Secretaries of the NCC and NCCB, myself and Rabbi Marc Tanenbaum met over a period of time to conceptualize the attached draft proposal for funding.

Please note the specific goals of the project, beginning on the bottom of page 9 and the four phases which follow.

At each step, the Synagogue Council will be able to determine that the sensitivities, concerns and policies of our 6 constituent bodies are reflected in the development of "a carefully crafted statement on the common religious imperative for policy formation." (p. 10)

As you can see from the details of the four phases -- there are no social policy issues at this point for the SCA to consider. The NCC and NCCB are equally concerned that they not find themselves discussing, let alone endorsing social policy proposals that are problematic within their own organizations or, among the three national religious sponsors. We have agreed to proceed carefully and in consultation with each other.

The budget portion of this proposal is not yet satisfactory to me and I will be clarifying my concerns for adequate funding with my colleagues.

In the meantime, I believe this proposal is credible and the project is necessary. Your thoughts and suggestions are welcome -- but I need them immediately. The proposal for funding the first phase -- developing a conference statement -- is going very soon to the Ford Foundation.

Thank you for your cooperation.

Rabbi Binyamin Walfish (RCA)
Rabbi Bertram Leff (UOJCA)
Rabbi Jerome Epstein (US)
Rabbi Joel Meyers (RA)
Rabbi Gary Bretton-Granatoor (UAHC)
Rabbi Joseph Glaser (CCAR)
Rabbi Jerome Davidson
Rabbi Haskel Lookstein
Rabbi David Lincoln
Rabbi Mark Winer



[Handwritten signature]

SCA/USCC STAFF LEVEL MEETING

ON RFRA

NCCB/USCC Headquarters Building

Washington, D. C.

February 11, 1992

PRESENT:

SYNAGOGUE COUNCIL OF AMERICA

Rabbi David Saperstein (UAHC)

Rabbi Mark Winer (OCAR)

Mr. Harris Gilbert (UAHC)

Rabbi David Lincoln (RA)

Mr. William Rapfogel (OU/RCA)

Mr. Aaron Raskas (OU)

Rabbi Stanely M. Davids (SCA)

NCCB/USCC

Rev. Dennis M. Schnurr, Associate General Secretary, NCCB/USCC

Mr. Mark Chopko, General Counsel, NCCB/USCC

Sr. Lourdes Sheehan, R.S.M., Director, Office of Education, USCC

Mr. Frank Monahan, Director, Office of Government Liaison

Dr. Eugene J. Fisher, Associate Director for Catholic-Jewish Relations,
NCCB Secretariat for Ecumenical and Interreligious Affairs

Mr. Richard Doerflinger, NCCB Secretariat for Pro-Life Activities

Mr. John Liekweg, Assistant General Counsel, USCC/NCCB

Mr. Mark Gallagher, Office of Government Liaison

SCA/USCC STAFF LEVEL MEETING

ON RFRA

NCCB/USCC Headquarters Building

Washington, D. C.

February 11, 1992

Mark Winer: Thank you for this meeting; we feel it is long overdue. Rabbi Saperstein made a presentation last spring at our regular meeting with the BCEIA but unfortunately, we in the SCA did not follow up on it. RFRA is supported by all six of SCA's constituent agencies. We appreciate that one of your concerns is the protection of the unborn. We, of course, have no consensus on this issue and are, therefore, neutral. Our relationship with the NCCB has been closest of all our interreligious relations and we have worked through differences in the past; e.g., on Israel in 1989. In requesting this meeting we wanted not just a reiteration but an understanding of our respective positions. Secondly, we wanted to look for some kind of accommodation and perhaps a "summit meeting" between our key decision makers.

Mark Chopko: - Presentation:

I also am pleased that we have the opportunity to talk. We have sometimes widely different views on the First Amendment; e.g., government support of public benefits programs, etc. In the Conference, policy is set by Committees of Bishops. This issue concerns several committees: Pro-Life, Education, Social Development, etc., necessitating a resolution by the Administrative Board of some sixty bishops. Thus, there is wide and deep agreement on what I will articulate.

1. We agree that Smith is an affront to all religious groups, leading to real civil liberties concerns. Worse, the dissenters did so not because of religious freedom but to be kind to Native Americans. Thus, the solution we seek to Smith would try to attack this increasing anti-religion in public life attitude, and to enhance protection of religion in American society.

2. The USCC heard about the Religious Freedoms Restoration Act (RFRA) only after it was finished. We asked substantive questions about it, while working to support it. It seems to us that RFRA would displace constitutional free exercise as a litigational tool; it is not a restoration act. It is not enough that people of good will agree on legislation. The proposed law must take into account what people of ill will may want to do with it. For instance, take the 1965 Education Act, Title I, Chapter I; we were told our concerns were assured. We've spent 27 years trying to argue that, largely in vain. Our issues with regard to RFRA are:

- a. Abortion
- b. Public Benefits
- c. Exemptions

a. Abortion: We are concerned that RFRA will substitute for other avenues that the courts are now closing. We feel the present balancing

process in the Supreme Court should not be impaired. We are concerned that RFRA will become a principal means to attack life-protective legislation. I feel that as a result of what the Supreme Court is now doing, legislative bodies rather than judges will, in the future, handle abortion issues. If RFRA is passed, the intent to establish abortion rights will be read into the Act.

b. Public Benefits: E. g., religiously affiliated homeless shelters, etc., are receiving tax money for charitable works. We think that RFRA, because supporting Coalition members have told us so, will be used against such general revenue uses.

c. Exemptions: E.g., the attempt to strip us of our tax exemption was lost because the New York court ruled that the plaintiffs had no standing. We might have won, but all our records, etc., would have become public for future law suits. Under RFRA, that case would still be going on today. We were able to say there was no cause for action under the Constitution.

David Saperstein: The standing analysis would be the same under RFRA. Why do you think that it would be different under RFRA?

Mark Chopko: The plaintiff's claim to damage was precisely the threat to their constitutional rights. RFRA says you only have to claim a general impairment and the case goes forward.

Mark Winer: We should defer this particular discussion until later. There is a possible point of consensus here.

Mark Chopko: The bishops want legislation like the RFRA but do not want to leave the possible vulnerabilities of the present wording. E.g., the Civil Rights Restoration Act went through a similar process of refinement, as we are suggesting for RFRA. I proposed that we could fix this so the Coalition folks would be no worse off. But the Coalition, I have come to realize, does not want simply to return to the status quo ante, but improve the environment a bit.

Richard Doerflinger: We supported the Civil Rights Restoration Act, but all of the drafts had a substantive legal effect, although their sponsors all said their bills "simply restored the status quo ante." One always makes new law. The question is what new law you want to make. Many of RFRA's sponsors are openly seeking new grounds for abortion rights.

Mark Winer: Mark Chopko is saying that mere restoration is insufficient.

Mark Chopko: I do not think this has ever been a restoration bill. But it is a change in the law and, if so, let's make it a good change.

Aaron Raskas: Are you saying that the Court post-RFRA would look beyond Wisconsin?

Mark Chopko: Doubtlessly. The Act means what the Congress says it means, given the state of the law at the time the statute is passed. Hence, "compelling interest" now does not encompass protection for unborn life.

Aaron Raskas: Would not the wording of the bill already take this into account? It cites Wisconsin vs. Yoder, etc.

Mark Chopko: Those were not abortion or tax cases and the Court would have to look further for its standard. To where are we putting the law back? Pre-Smith? Thirty years ago?

David Saperstein: The juridical confusion post-RFRA seems no worse, vis-a-vis abortion, than with RFRA. Remember that any constitutional standard is subject to how the court applies it. RFRA would be no different.

Compelling state interest would be the standard.

Mark Chopko: We are writing a statute, not the Constitution. There are standards that govern.

David Saperstein -- Presentation

While we disagree with some of the pro-life components of your views, we come to you with a great deal of respect for them. With regard to process, Frank Monahan was there when I was not.

Frank Monahan: The Coalition view, contrary to my own, is that there was an invitation at the outset. But this was in terms of a rehearing question into which Mark Chopko did not join because he felt (legally, rightly) that the group had no standing for such a motion.

David Saperstein: Then the group began to talk legislation, and there it is unclear as to whether you were invited. I wanted it clear that there was an initial invitation, albeit not well communicated later.

Mark Chopko: I was specifically asked to go and declined. It is not that important. The NCCB has a general dislike for press conferences. That is useful to know.

Frank Monahan: My feeling is that we still had serious reservations about the legislative fix.

David Saperstein:

Our perspective is that of 2000 years of no individual rights, only those given by the ruler after coalition building and negotiations. It is precisely over the past 40 years of expansion of the rights of minorities (Blacks, women, etc.) over against the will of the majority that has capped one of the most hopeful periods in Jewish history. We have been able to move from the periphery to the center of American life because our rights were declared to be inalienable. This case is the single most threatening in American Jewish history. This puts us in the position of petitioning the state legislators; i.e., the majority for exemptions to be different. For example, protections against autopsies, the meaning of kippoth and alternatives to pork in prison; all these are already gone for us. For us, this raises ancient and not-so-ancient European spectres. There have already been 40 cases since Smith, and we are suffering serious losses.

We hope that, as with the NCCB statement on Israel in 1989, we can discuss this on the highest levels of our two communities. After all, Catholics have also experienced limitations and disabilities here previously.

The IRS already requires all of us, as religious communities, to keep records of donations larger than \$500. This accentuates our concerns.

There is confusion here as to why U.S.C.C. has taken the stances it has. This meeting today has been helpful already in our understanding of whether you want "simple restoration" or not.

All of the pro-life members of the Coalition stood together in viewing these concerns as "individual exemptions," like animal rights and environmental concerns. Thus, we are neutral on all individual concerns, including abortion. If the standard is pre-Smith, I can't believe that we cannot fix it. If we are going to exempt certain free exercise claims we may have difficulty reaching consensus. A number of accommodations to the Catholic

Church have already been embodied in the bill. We can get after clarifications, so long as the general principle that abortion rights not be changed.

The argument from snobbery: The Lecoeks and McConnells and McGaffreys and the Dean of the University of Notre Dame agree with the Coalition.

We took Mark Chopko's wording on the Establishment Clause already.

There is no way the Coalition would accept language that would lack in the substance of the law.

I would argue that Congressman Smith's bill does a terrible job. But I do not think any scholar would see the present Court interpreting RFRA in a pro-abortion way.

Mark Chopko: Do you accept that "compelling interest" will mean what it means when the law is passed?

David Saperstein: No. Key scholars say . . .

Mark Chopko: We need to agree on what we say as concerned faith communities. The bishops have specifically rejected simply turning back the clock. We need to address RFRA as a possible alternative basis for abortion rights.

John Liekweg: There are cases which give taxpayers standing under the Establishment Clause; i.e., case law would give standing under RFRA.

David Saperstein: This legislation would require the "compelling state interest" test in all cases. In the past, it has not been used in all cases the U.S.C.C. wants it not to be the test in its three cases. The Coalition feels it should be used in all cases as the consistent standard. Three exemptions or even one exemption would (a) open a Pandora's box and (b) mean the bill cannot pass the Congress.

Frank Monahan: Are you saying that the Coalition won't hold together?

I think it would pass easily with the abortion issue taken out. Let's be candid. Congress wanted to do this bill when every religious body was for it. Now it is controversial and not so sure it will pass.

David Saperstein: Right. Your non-sponsorship translates. But I've found more hesitancy with regard to the drug issue, still.

Rabbi Stanley Davids: I am not a lawyer, but this issue struck me deeply as a Jew. My concern is for the preservation of the religious rights of minorities; for instance, even the treatment of the "cults," which my community perceives as a threat. I want to kill my cow the way I want, barring an overwhelming, compelling need. I've learned a great deal today. But the history of legislation is that if you wait for absolute clarity, you can have a shutdown of the system. I am in fear of what this search for perfection can lead to in terms of my need for protection. One thing I have heard from Gene Fisher throughout the planning of the meeting is that no one had been hearing how "we Catholics feel about the lives involved"—I agree; but we are listening now. One fear should not be set aside for the other. We need a RFRA, some RFRA.

Mark Gallagher: We are always told that our concerns will kill legislation we are asked to support. But it has seldom been so.

David Saperstein: This is for us a survival interest that only compelling interest can serve to limit. If we cannot find an agreement—and Mr. Chopko has made a strong case — the issue is whether the remoteness of the possibility of problems for the unborn overwhelms our mutual concerns for religious freedom.

Mark Chopko: It is not a game of risk-assessment but of realities. We see the problems of RFRA as frequent and likely. Instead of trying to persuade us to abandon a likely use of RFRA, if we could bracket the grave problems, we could pass a bill.

David Saperstein: What do we say to those who have another exemption?

Eugene Fisher: What is the problem with precedence in exemption? What is comparable to abortion in American political life? Nothing, I think. It is not realistic to speak of opening a "Pandora's box" of exemptions.

David Saperstein: If there were an abortion exemption we would lose ACLU, women's groups, NOC, all on the basis that religious rights are indivisible. The Coalition pro-lifers feel that the possibilities of hurting the rights of the unborn under the present RFRA are remote and tiny.

Mark Chopko: Some have reached the issue as David says; some in a cost-benefit sort of way; e.g., the Mormons.

Mark Winer: U.S.C.C.'s conclusion is that the life-risk is too great?

Mark Chopko: Even though RFRA would benefit us, the risk is not remote, and U.S.C.C. cannot compromise on life.

David Lincoln: But any legislation that mentions abortion cannot pass?

Mark Chopko: Originally we tried to accept one scholar who honestly believed that "religious practice" could be defined narrowly and that abortion was not mentioned. The Coalition rejected this, as they did an explicit exemption. In October of 1991 I floated the idea of "just pre-Smith," which the Coalition also rejected.

Aaron Raskas: Would changing the wording of RFRA from "exercise" of religion to "practice" of religion help to narrow the field of possible claimants?

Mark Chopko: It narrows the Act, but for some, too much.

Richard Doerflinger: It has been argued that a 24-hour waiting period for abortion is akin to a waiting period for baptism. We don't so much have a "pro-life" Supreme Court as one which defers to legislators; such as Scalia. They will likely interpret RFRA that way; e.g., as "regardless of subject matter."

Mark Chopko: I do not think the Court would use RFRA to create a new constitutional right, but it may take Congress to have done so in RFRA.

Frank Monahan: Isn't there enough consensus in the ARM case to get it off the table?

David Saperstein: Yes, but the principle is that religious freedom is indivisible.

John Liekweg: Since 1977, there has been a campaign against federal support of religious programs. Never has "compelling interests" been applied; RFRA would.

David Saperstein: What is the wording of the Smith Act?

Mark Chopko: Religious liberty is divisible, as this discussion illustrates. We are all "for" it, but view it differently.

Harris Gilbert: Is it one of your firm positions that you will continue to see this as an opportunity to do more than just go back to status quo ante?

Mark Chopko: The Bishops are committed to redressing the Smith case. I can recommend, but that's all I can do.

Stanley Davids: In terms of our last few minutes, we need to see from whence we have come. It seems to me that the Coalition is unlikely to amend RFRA, but can legislative history help?

David Saperstein: Probably not sufficiently.

Stanley Davids: What about the "whereas"-type clauses, not in the body of the law itself.

Mark Chopko: That could help.

David Saperstein: I'm not sure you are both saying the same thing.

Mark Winer: I suggest that Aaron, David, Mark and John get together to seek possible ways of bridging the gap. My concern is that we are on a collision course. We will either have RFRA with the Catholic Church in opposition, or nothing.

David Saperstein: Especially if we do not have agreement, our top leadership needs to understand why.

Mark Chopko: I will talk with David. But to speak candidly, our operating presumptions can change only at the top.

Stanley Davids: Do you mean we should go to our respective heads?

Fr. Schnurr: I agree. First we need some joint legal work by our respective legal staffs, then an explanation to the bishops, and then we can see where we are.

Mark Chopko: This meeting has been helpful personally, but it seems to have held our discussion up to the Coalition. What can we do or say together to address all this?

Stanley Davids: We need a date for our "summit".

Fr. Schnurr: Your superiors are free to issue an invitation to our superiors to set up such a meeting.

Aaron Raskas: An assessment needs to be made with respect to the possibilities of the Smith bill, which might not be achievable. If not, what might be? We must not leave our religious liberties unprotected.

Mark Winer: We would like to request a joint press release. Please understand that one way or another we will feel the need to communicate with the Jewish press. Our staff would be Rabbi Davids.

Fr. Schnurr: We are not sure that would be wise at this time, but are willing to consider it. Gene Fisher will initiate this on our side, and I will send it through our usual channels to determine whether, and if so, in what form, etc.

Respectfully submitted,

Eugene J. Fisher

DECLARATION OF CONCERN AND COMMON CONVICTION
REGARDING THE
PROBLEM OF PORNOGRAPHY

As religious leaders, we believe in the dignity of each human being as created in the image and likeness of God. We have joined in common cause to address a distinct assault on the family and on all human life: the pernicious, global problem of the production, distribution and consumption of pornography. Within the United States we have focused on the abolition of illegal child and adult pornography. We understand that concerned groups in other societies will choose an appropriate focus for themselves.

We are in unanimous agreement that it is our shared responsibility to alert people to the degradation that all pornography inflicts - first, on those used in the production of pornographic materials, and second, on those who are desensitized or destroyed through its consumption. We oppose pornography because:

- * Pornography exploits and degrades the human person
- * Pornography undermines marriages and families
- * Pornography twists personal and social relations
- * Pornography contributes to the commission of sexual violence and child molestation
- * Pornography reduces God's gift of sexuality to a level that lacks a sense of the personal dignity, human tenderness, mutual love and ethical commitment that are part of the Divine plan

Deliberating, resolving and acting together, we believe we can help protect human life and foster human dignity. The goal is worthy and the need is great.

THEREFORE...

As religious leaders, we commit ourselves to foster an understanding among people of the moral dimensions of the problem of pornography and what their responsibilities are in this regard.

We commit ourselves to do all in our power to proclaim the truth of human dignity, freedom and responsibility, and to promote the God-given human values needed for the moral, physical and spiritual health of our world.

We commit ourselves to call on people of faith and good will everywhere to minister to victims of pornography and to effect public policies to bring change.

We commit ourselves to concerted actions to foster and facilitate the involvement of concerned groups and individuals to address the problem of pornography within their own cultures.

We call on people of faith and good will throughout the world to stand against this pervasive evil.

We call individuals, faith groups, and public and private organizations pledged to the well-being of humanity to open their minds to the global problem of pornography.

We call them to pray and to work together to eradicate it, that subsequent generations will know the full measure of human dignity and worth.

The signatories to this declaration represent a broad spectrum of the world religious community. By signing, we call attention to the seriousness of the problem and our commitment to address it. It represents the beginning of a process which will facilitate greater cooperation among religious bodies on this vital issue.

Joseph Card. Bernardini
A. Carol. Löfgren
Harold Card. Cassidy
Eileen W. Lindner
Rev. J.R. Milton B. Efthimiou
Bishop B. E. Underwood
Commissioner Arthur Miller (e) for Commissioner James A. Stone
Walter Proulx
Matthew Fisher
Scott Adams
Prof. B. Romberg
Msgr. Anthony LaFemina
Mary Ruth Stone
Dee Jepsen
Osca [unclear]

Israh Blankon
Richard D. Land
+ John P. Jolley
Sr. Joy Clayton RSA
Deen Kaplan
Jerry R. Kirk

PL:g.jan

Rome
1-30-92

COMMUNIQUE

As religious leaders, we believe in the inherent dignity of each human being. Created in God's image and likeness, the human person is the clearest reflection of God's presence among us. Because human life is sacred we all have a duty to develop the kind of societal environment that protects and fosters its development. This is why we address a broad range of life-threatening and life-diminishing issues. These assaults on human life and dignity are all distinct, each requiring its own moral analysis and solution. But they must be confronted as elements of a larger picture.

The particular purpose of today's meeting is to bring into clear focus a major factor in the assault on human dignity and the consequent dehumanization that it promotes: hardcore and child pornography. The occasion of our gathering is the recently released Report of the Attorney General's Commission on Pornography. We are in unanimous agreement that hardcore and child pornography, which is not protected by the Constitution, is an evil which must be eliminated.

As religious leaders, our primary responsibility is to teach and motivate. We can and must help people understand the moral dimensions of the problem of hardcore and child pornography and what their responsibility is in this regard, while fully respecting freedom of expression guaranteed by the First Amendment. In particular, we wish to make it clear that we do not and will not advocate "censorship". Our understanding of censorship implies actions being taken against materials which are protected by the First Amendment. Given the information and motivation, people will do what is necessary to affect public policy.

As teachers, we will do all in our power to proclaim the truth of human dignity and freedom, and to promote the God-given human values needed for the moral health of our society.

The large gathering of religious leaders representing a broad spectrum of the religious community at today's meeting is an indication of the seriousness of the problem and our commitment to addressing it. Today's meeting is the beginning of an ongoing process which will facilitate greater cooperation on this vital issue among religious bodies.

We hereby subscribe to this communique as responsible individuals and religious leaders with the understanding that we do not necessarily speak for our entire constituencies.

PERSONS ATTENDING JULY 25th MEETING
AT CARDINAL O'CONNOR'S

Bishop George W. Bashore
Bishop of Boston
United Methodist Church
5

Dr. Harold Bennett
Pres. and Treas. of Executive Committee
Southern Baptist Convention

His Eminence
Joseph Cardinal Bernardin
Archbishop of Chicago

Bishop Philip of Daphnousia
Greek Orthodox Archdiocese

Bishop Paul A. Duffey
Secretary
Council of Bishops

Rev. Dr. Miltiades B. Efthimiou
Greek Orthodox Archdiocese of
of N. & S. America

Bishop William Frey
Episcopal Diocese of Colorado

His Eminence, Archbishop Iakovos
Greek Orthodox Archdiocese of N.
& S. America

Rabbi Henry D. Michelman
Synagogue Council of America

Ms. Candice Mueller
The Lutheran Church -Missouri Synod

Most Reverend Francis J. Mugavero
Bishop of Brooklyn

His Eminence
John Cardinal O'Connor
Archbishop of New York

Dr. B. Edgar Johnson
General Secretary
Church of the Nazarene

Rev. Dean M. Kelly
National Council of Churches

Dr. Jerry R. Kirk, President
National Coalition Against
Pornography

His Eminence
John Cardinal Krol
Archbishop of Philadelphia

Robert Banks representative of
His Eminence, Bernard Cardinal Law
Archbishop of Boston

Dr. Richard P. Lindsey
Church of Jesus Christ of Latter
Day Saints

Most Reverend James W. Malone
Bishop of Youngstown

Dr. Billy A. Melvin,
Executive Director
National Association of Evangelicals

Dr. John H. White, Vice President
National Association of
Evangelicals

Bishop Clyde E. Van Valin
Free Methodist Church of North
America

Rabbi Walter Wurzbarger
Synagogue Council of America

Dr. Jack Stanton, First Vice Pres.
Southern Baptist Convention

PORNOGRAPHY

PORNOGRAPHY

Statement issued by the Plenum, April 8, 1970

The Jewish faith commitment with reference to sexual conduct, the sanctity of the marriage relationship and the exposure of the human body, is one in which reverence for human personality and the establishment of reverential, stable, loving relationships and the sanctity of procreation is predominant. Jewish tradition, as reflected in our sources, has never shied away from frank and free discussion of man's sexuality, its potential for providing him with a sense of deep fulfillment, as well as its potential for serving as an instrument of anti-social behavior.

We take note with grave concern of the extent to which our society is now being exposed - not to frank and open considerations of man's sexual nature, but rather to depictions of man's sexuality which encourage exploitation, the association of sexuality with violence and promiscuous sexual behavior which destroys the possibility of establishing stable family units which are the basis for a moral society.

We also take note of the history of legislation and litigation attempting to deal with the problem of pornography and obscenity. It is our observation that neither legislation nor litigation can be successful in developing a definition of pornography which can be applied by government in its efforts to deal with this question. The attempt to use legislative means in dealing with pornography does more to eliminate free speech than it does in eliminating pornography.

Therefore, in noting the general freedom now being exercised in our society by all media in associating sexuality with violence, exploitation and promiscuity, together with what we believe will be the ongoing problem of defining pornography in acceptable objective terms which can be equitably administered by our judiciary, we feel that the surest way of dealing with this problem is by focusing our attention on our Jewish tradition regarding sexuality through the home, the synagogue and our Jewish educational institutions, with the aim of developing reverential healthy sexual attitudes in ourselves, our children and students, and rejecting efforts to debase man through profane exploitation of his sexuality.

LEXICON OF VALUES

1. JUSTICE

The foundation of justice is the uniqueness of each human person.
The governing basis of all human existence is the exercise of justice.

- a. Treat everyone justly.
- b. Everyone should be equal before the law.
- c. Judge action, not intent. Never read anyone's mind.
- d. Justice is to be applied equitable and without double standard.

MATERIALS CURRENTLY AVAILABLE

NAME	FULLY APPLICABLE	PARTLY APPLICABLE	APPLICABLE WITH SYLLABUS	AGE RANGE/GRADE
1. Text				
2. Audio				
3. Audio/Visual				
4. Teachers' Syllabi				
5. Other				

COMMENTS

How is the concept of justice developed?

Is it developed in such a way as to take into account the experiences of the students with injustice?

Is injustice discussed?

Is the relationship between law and justice developed?

Please use back of paper as needed.

LEXICON OF VALUES

2. COMPASSION

Compassion is a way of doing. It is the ability to put one's self in the other's place, recognizing that we are more alike than different.

- a. Feeling alone does not substitute for action.
- b. We are judged by what we do.
- c. Others' actions should be measured by what is just or unjust.
- d. Feelings of empathy, sympathy, concern, and revulsion at cruelty are signs of strength, not weakness.

MATERIALS CURRENTLY AVAILABLE

NAME	FULLY APPLICABLE	PARTLY APPLICABLE	APPLICABLE WITH SYLLABUS	AGE RANGE/GRADE
1. Text				
2. Audio				
3. Audio/Visual				
4. Teachers' Syllabi				
5. Other				

COMMENTS

Does the material contain examples of compassionate behavior?

Is the relationship between feelings and actions discussed?

Please use back of paper as needed.

LEXICON OF VALUES

3. HONESTY

Speaking the truth to one another makes possible human community.

- a. Dishonesty is destructive of community.
- b. Community is necessary for life.
- c. Cheating destroys community.
- d. Lying about another (calumny) is a particularly pernicious form of dishonesty.

MATERIALS CURRENTLY AVAILABLE

NAME	FULLY APPLICABLE	PARTLY APPLICABLE	APPLICABLE WITH SYLLABUS	AGE RANGE/GRADE
1. Text				
2. Audio				
3. Audio/Visual				
4. Teachers' Syllabi				
5. Other				

COMMENTS

Is the role of honesty related to the development of authentic human community?

Are everyday issues of honesty such as cheating and shoplifting discussed?

Are there examples of the various kinds of lying and deceptive practices?

Please use back of paper as needed.

LEXICON OF VALUES

4. RESPECT

Respect comes from an appreciation of the diversity of human experience. It involves an acknowledgement of the other as an end unique in him or herself rather than a means to further one's own purpose.

4.1 Respect for oneself.

- a. One is fully responsible for choices made.
- b. Do not blame others for what you do.
- c. As you grow so grows your responsibility.
- d. Postponed gratification often affords the opportunity for fuller satisfaction.
- e. Immediate satisfaction is often outweighed by consequences.
- f. You cannot please yourself by hurting others-or yourself.
- g. "Turning on" oneself artificially (drugs, stimulants) is not only substance abuse, it is self abuse.

MATERIALS CURRENTLY AVAILABLE

NAME	FULLY APPLICABLE	PARTLY APPLICABLE	APPLICABLE WITH SYLLABUS	AGE RANGE/GRADE
1. Text				
2. Audio				
3. Audio/Visual				
4. Teachers' Syllabi				
5. Other				

COMMENTS

Does the material discuss the relationship between choice and consequences?

How is responsibility presented?

Is there a discussion of substance abuse and its causes?

Please use back of paper as needed.

LEXICON OF VALUES

4.2 Respect for life.

- a. All life is valuable and worthy of respect and protection.
- b. Do not do to others what you do not wish them to do to you.

MATERIALS CURRENTLY AVAILABLE

NAME	FULLY APPLICABLE	PARTLY APPLICABLE	APPLICABLE WITH SYLLABUS	AGE RANGE/GRADE
1. Text				
2. Audio				
3. Audio/Visual				
4. Teachers' Syllabi				
5. Other				

COMMENTS

How is the issue of respect for life presented? Is it sufficiently inclusive?

Please use back of paper as needed.

LEXICON OF VALUES

4.3 Respect for others.

- a. Those of differing religions, races and ethnic background.
- b. Those who are "different", e.g. the disabled, etc.
- c. Respect for property reflects one's respect for other persons.

MATERIALS CURRENTLY AVAILABLE

NAME	FULLY APPLICABLE	PARTLY APPLICABLE	APPLICABLE WITH SYLLABUS	AGE RANGE/GRADE
1. Text				
2. Audio				
3. Audio/Visual				
4. Teachers' Syllabi				
5. Other				

COMMENTS

How is the concept of difference developed?

Is sufficient attention given to helping students understand the importance of diversity within the human community?

Please use back of paper as needed.

LEXICON OF VALUES

4.4 Respect for the environment.

- a. We are part of the world; not apart from it.
- b. The world is our home-protect it.
- c. Nature must be treated with care.
- d. Wasting natural resources paralyzes humanity.

MATERIALS CURRENTLY AVAILABLE

NAME	FULLY APPLICABLE	PARTLY APPLICABLE	APPLICABLE WITH SYLLABUS	AGE RANGE/GRADE
1. Text				
2. Audio				
3. Audio/Visual				
4. Teachers' Syllabi				
5. Other				

COMMENTS

How is respect for the environment taught?

Is there a discussion of contemporary environmental problems?

Are religious traditions regarding creation discussed?
If so, are they presented accurately?

Please use back of paper as needed.

LEXICON OF VALUES

5. LEARNING

Learning helps us to understand and appreciate life in its diversity.

- a. It is good to learn.
- b. Ignorance is not bliss.
- c. Knowledge is power.
- d. To be educated is to be prepared for living.

MATERIALS CURRENTLY AVAILABLE

NAME	FULLY APPLICABLE	PARTLY APPLICABLE	APPLICABLE WITH SYLLABUS	AGE RANGE/GRADE
1. Text				
2. Audio				
3. Audio/Visual				
4. Teachers' Syllabi				
5. Other				

COMMENTS

Is the value of life long learning discussed?

Please use back of paper as needed.

LEXICON OF VALUES

RESPECT FOR AUTHORITY AND EXPERIENCE.

- a. Experience deserves respect.
- b. Parents and teachers deserve honor.
- c. The past is a good teacher.

MATERIALS CURRENTLY AVAILABLE

NAME	FULLY APPLICABLE	PARTLY APPLICABLE	APPLICABLE WITH SYLLABUS	AGE RANGE/GRADE
1. Text				
2. Audio				
3. Audio/Visual				
4. Teachers' Syllabi				
5. Other				

COMMENTS

How is respect for parents, teachers, and children taught?

Are critical issues in parent-child, teacher student relations discussed.

Please use back of paper as needed.

LEXICON OF VALUES

FREEDOM AND RESPONSIBILITY

Human freedom consists in the ability of the person to create him/herself and his/her future through moral choices.

- a. True freedom is the ability to choose what is authentically human.
- b. Freedom is not to be understood as the absence of constraint.
- c. True freedom is doing what one ought to do even when what one wants to do is not the same as what one ought to do.
- d. Freedom of choice means acting responsibly.
- e. One is never free to enslave anyone else.

MATERIALS CURRENTLY AVAILABLE

NAME	FULLY APPLICABLE	PARTLY APPLICABLE	APPLICABLE WITH SYLLABUS	AGE RANGE/GRADE
1. Text				
2. Audio				
3. Audio/Visual				
4. Teachers' Syllabi				
5. Other				

COMMENTS

Is freedom differentiated from license?

Is there a discussion of the relationship between freedom and responsibility?

Please use back of paper as needed.

LEXICON OF VALUES

8. PEACE MAKING

Living in a democracy requires that we acknowledge differences and resolve them peacefully in order to strengthen common purpose.

- a. Peacemaking begins in the home and in the community.
- b. Learn to value peace.
- c. Develop skills that aid in conflict resolution.
- d. Aim to make a friend of an enemy.

MATERIALS CURRENTLY AVAILABLE

NAME	FULLY APPLICABLE	PARTLY APPLICABLE	APPLICABLE WITH SYLLABUS	AGE RANGE/GRADE
1. Text				
2. Audio				
3. Audio/Visual				
4. Teachers' Syllabi				
5. Other				

COMMENTS

Is there a discussion of the causes of violent speech and behavior?

Are conflict resolution skills discussed?

Please use back of paper as needed.

COMMUNIQUE

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Rev. Dean M. Kelly
National Council of Churches

His Eminence
Joseph Cardinal Bernardin
Archbishop of Chicago

Dr. Jerry R. Kirk, President
National Coalition Against
Pornography

Bishop Philip of Daphnousia
Greek Orthodox Archdiocese

His Eminence
John Cardinal Krol
Archbishop of Philadelphia

Bishop Paul A. Duffey
Secretary
Council of Bishops

AMERICAN JEWISH ARCHIVES
Robert Banks representative of
His Eminence, Bernard Cardinal Law
Archbishop of Boston

Rev. Dr. Miltiades B. Efthimiou
Greek Orthodox Archdiocese of
of N. & S. America

Dr. Richard P. Lindsey
Church of Jesus Christ of Latter
Day Saints

Bishop William Frey
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Synagogue Council of America

Dr. John H. White, Vice President
National Association of
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Ms. Candice Mueller
The Lutheran Church -Missouri Synod

Bishop Clyde E. Van Valin
Free Methodist Church of North
America

Most Reverend Francis J. Mugavero
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Rabbi Walter Wurzbarger
Synagogue Council of America

His Eminence
John Cardinal O'Connor
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Dr. Jack Stanton, First Vice Pres.
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PORNOGRAPHY

Statement issued by the Plenum, April 8, 1970

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We take note with grave concern of the extent to which our society is now being exposed - not to frank and open considerations of man's sexual nature, but rather to depictions of man's sexuality which encourage exploitation, the association of sexuality with violence and promiscuous sexual behavior which destroys the possibility of establishing stable family units which are the basis for a moral society.

We also take note of the history of legislation and litigation attempting to deal with the problem of pornography and obscenity. It is our observation that neither legislation nor litigation can be successful in developing a definition of pornography which can be applied by government in its efforts to deal with this question. The attempt to use legislative means in dealing with pornography does more to eliminate free speech than it does in eliminating pornography.

Therefore, in noting the general freedom now being exercised in our society by all media in associating sexuality with violence, exploitation and promiscuity, together with what we believe will be the ongoing problem of defining pornography in acceptable objective terms which can be equitably administered by our judiciary, we feel that the surest way of dealing with this problem is by focusing our attention on our Jewish tradition regarding sexuality through the home, the synagogue and our Jewish educational institutions, with the aim of developing reverential healthy sexual attitudes in ourselves, our children and students, and rejecting efforts to debase man through profane exploitation of his sexuality.

March 2, 1992
27 Adar I 5752

O F F I C E M E M O R A N D U M

TO: BCEIA/SCA Consultation

FROM: Subcommittee on Values in Public Education, Bishop William C. Newman/Rabbi Joel H. Zaiman, Chairs

RE: Recommendation for Follow-Up to A Lesson of Value: A Joint Statement on Moral Education in the Public Schools (May 1990)

A. Attached are the following materials:

1. Prologue for Lexicon of Values
2. Lexicon of Values/Evaluation Instrument
3. Cover letter for distribution of Lexicon Instrument to field
4. Estimated grant budget for Moral Values follow-up

B. We suggest using these materials in the following way:

Step 1: A memorandum to all Catholic Diocese and Boards of Rabbis for the purposes of evaluating the suitability of available materials for the purposes envisioned by a Lesson of Value. All of the materials attached will be shared with those bodies.

Step 2: Educator/Administrator will follow-up with bodies concerned to make certain that the materials have been properly placed (i.e. with appropriate educators in each geographical locale) and to provide additional information as necessary.

Step 3: Educator/Administrator will solicit and encourage replies to questionnaire.

Step 4: Replies to questionnaire will be synopsized by BCEIA/SCA Subcommittee, yielding . . .

Step 5: The pamphlet of annotated resources for the educator whose school(s) experiment(s) with Lesson of Value.

Step 6: This pamphlet, with Lexicon of Values, with appropriate memo to Diocese and Boards of Rabbis, will be distributed. Additionally, specific geographical locations will be targeted and encouraged to approach School Boards with suggested programs in Values Education.

March 2, 1992
27 Adar I 5752

O F F I C E M E M O R A N D U M

TO: Each Catholic Diocese and All Boards of Rabbis

FROM: BCEIA/SCA
Subcommittee on Moral Values in Public Education
Bishop William C. Newman, Rabbi Joel H. Zaiman

We write to bespeak your kind assistance.

In May of 1990 our paper "A Lesson of Value: A Joint Statement on Moral Education in the Public Schools," evoked much comment and considerable affirmation. (A copy is enclosed for your ready re-familiarization.)

Now, enclosed, you will find "A Lexicon of Values" which is designed for use in bringing the statement to life in the public schools in your area. We hope that you will find the "Lexicon" consistent with the paper, pertinent to your educational goals and reasonably comprehensive.

But -- can it be applied by way of extant resources? That is where we need your help. Would you aid us by evaluating the curricular materials utilized currently in your public school system, as to their relationship/applicability to mediating these values?

It is a task necessitating measured thought and a bit of research -- and you could easily pen an essay on each of the eight listed. But we know that your schedule is demanding; hence a brief (but informative) evaluative unit has been positioned next to each of the eight. The yield from your address to this tool will be of great (indeed, indispensable) import to our work.

Will you, please? And if you will, kindly do complete the form below and return it in the envelope provided.

Many thanks!

PROLOGUE FOR LEXICON OF VALUES

The statement, "A Lesson of Value: A Joint Statement on Moral Education in the Public Schools," issued in May of 1990 by the Synagogue Council of America and the National Conference of Catholic Bishops, articulates the common concern of the Catholics and Jews that public education will benefit from a more consistent and conscious effort to emphasize basic civic and personal values. The statement committed the consultation to assist in these efforts by making joint recommendations on the substance of value-based curricula and teaching methodologies. What follows, "A Lexicon of Values," is meant as a step toward the fulfillment of that commitment.

The Lexicon attempts to define actively what "A Lesson of Value" listed briefly. It is not meant to be taken exhaustively for a given local context but is illustrative of what the consultation believes can be included in a public education curriculum with the parameters of traditional understandings of the First Amendment. That is, its purpose is the promotion of good citizenship. It does not promote one religion over another nor religion as such. And it therefore avoids any entanglement of government and religion.

Following the "Lexicon of Values" and based upon its principles that there is a brief evaluative tool that can be used by local communities to apply to existing relevant curricular or in the development of such curricula to suit local needs.

The Lexicon and its evaluative tool are intended to assist public educators in developing in students the skills of

responsible decision-making. These skills are relevant for interpersonal, intergroup and international relations.

The application within a particular situation of the skills and values listed here involves the formation of conscience. Conscience is the interior core or sanctuary of the individual by which he/she makes judgments concerning right and wrong. Conscience like any human ability needs to be developed. It involves, for example, not only the avoidance of harm to others as a requirement for responsibility but also the active fulfillment of the needs of others both individually and in community. This is the general dynamic of what used to be called "civic virtue" within which the following lexicon seeks to steer its educational course.

May 1991



M E M O R A N D U M

GUESSTIMATE FOR POSSIBLE GRANT PROPOSAL

"MORAL VALUES IN PUBLIC EDUCATION FOLLOW-UP PROGRAM"

- A. One Year Study/Survey/Evaluation of Existing Materials and Programs throughout the Country
1. Production of survey/evaluation forms to send out (250 dioceses plus same number of local boards of rabbis, etc = 500 copies of 12-15 page survey/evaluation forms) = \$2,500.
 2. Operational expenses
 - a. Honorarium for educator/administrator for a year to receive, collate, and write up responses. Part time (20 hours per week at \$10 per hour) - \$200 per week, or \$8000 for year. No benefits. Minimal or donated secretarial assistance.
 - b. Nominal Rent for donated office space \$1000.
 - c. Phone: \$1300
 - d. Postage: \$2400
 - e. Travel: \$1000
 - f. Miscellaneous: \$500
- B. SECOND STAGE OF FOLLOW-UP (5-6 MONTHS MINIMUM)
1. Write, Edit and Prepare 48-60 page brochure/report giving statement, lexicon, evaluative tool, results of survey, etc.:
 - a. Honorarium: \$1500
 - b. Pre-Production: \$1500
 2. Produce, Print 10,000 copies of booklet, 1-2 colors, reasonable weight paper, etc.: \$25,000 (National Council of Churches may want this many copies themselves to distribute, which could affect per unit price and would need to be worked out before-hand).
 3. Press Release
 4. Orders for Brochure
 5. Consultations with local districts.

ATTENDANCE
SCA/BCEIA
THURSDAY, MARCH 12TH
10:30 - 4:00 P.M.

SCA

1. Rabbi Jack Bemporad (CCAR), Chair, Interreligious Affairs Committee
2. Dr. David Berger (OU)
3. Rabbi Gary Bretton-Granatoor (UAHC)
4. Ms. Sarrae Crane (U.S.)
5. Rabbi Stanley Davids (SCA), Associate Executive Vice President
6. Rabbi Jerome Davidson (CCAR), SCA President
7. Rabbi Joseph Ehrenkranz (RCA), Chair, SCA Israel Affairs Committee
8. Dr. Leon Feldman (SCA), Consultant, Interreligious Affairs
9. Mr. Kenneth Jacobson (ADL)
10. Rabbi Joseph Karasick (OU)
11. Rabbi David Lincoln (RA), SCA Vice President
12. Rabbi Henry Michelman (SCA), Executive Vice President
13. Ms. Bettina Plevan, Proskauer
14. Rabbi Fabian Schonfeld (RCA) Co-chair, Interreligious Affairs Committee
15. Rabbi Alan Schranz (RA)
16. Rabbi Marc Tanenbaum (RA)
17. Rabbi Binyamin Walfish (RCA)
18. Rabbi Mordecai Waxman (RA), Chair, International Affairs
19. Rabbi Walter Wurzburger (RCA)
20. Rabbi Joel Zaiman (RA)

Constituent Agencies, SYNAGOGUE COUNCIL OF AMERICA

Central Conference of American Rabbis (CCAR)
Rabbinical Assembly (RA)
Rabbinical Council of America (RCA)
Union of American Hebrew Congregations (UAHC)
Union of Orthodox Jewish Congregations (UOJCA)
United Synagogue of America (US)

BCEIA

21. Dr. Eugene Fisher, Catholic-Jewish Relations, SEIA
22. Most Rev. James H. Garland, Auxiliary Bishop of Cincinnati
23. Most. Rev. Joseph J. Gerry, O.S.B., Bishop of Portland, ME
24. Most. Rev. Edward T. Hughes, Metuchen, N.J.
25. Most. Rev. William H. Keeler, Archbishop of Baltimore
26. Bishop Edward Kmiec, Trenton, N.J.
27. Bro. William Martyn, S.A., Archdiocese of New York
28. Most. Rev. William Newman, Auxiliary Bishop of Baltimore
29. Msgr. Robert Stern, Near Eastern Ass., NYC

DATE: March 6, 1992
FROM: Beth Griffin
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914/967-3149 H

FOR IMMEDIATE RELEASE

**ARCHBISHOP KEELER WELCOMES
CATHOLIC-JEWISH DIALOGUE TO U.S.**

WASHINGTON - Archbishop William H. Keeler of Baltimore has issued a welcoming statement to the participants in an upcoming meeting between Vatican representatives and international Jewish groups.

Delegates from the Holy See's Commission for Religious Relations with the Jews and from the International Jewish Committee on Interreligious Consultations (IJCIC) will hold their fourteenth joint meeting in Baltimore from May 4 to 7. It will be the first time that the groups will convene in the Western Hemisphere since their collaboration began in 1970.

Archbishop Keeler is the American Catholic bishops' representative for Catholic-Jewish relations. In welcoming the 50 religious leaders and scholars who will participate in the meeting, he said, "The United States, as the country with the world's largest Jewish community, is an especially fitting venue for this gathering. And as hosts, the bishops of the U.S. take pride in having been the first local body of bishops in the world to establish formal Catholic-Jewish dialogue after the Second Vatican Council.

"I pray that the Lord of all mercies will bless our efforts at building bonds of friendship, trust and mutual understanding," said Archbishop Keeler.

The meeting will take place at St. Mary's Seminary and University. The Seminary, founded in 1791, is the oldest in the United States.

The Catholic group will be led by Cardinal Edward I. Cassidy, President of the Holy See's Commission. World Jewish Congress President Edgar M. Bronfman, present Chair of the IJCIC, will head the Jewish delegation.

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JEWISH AND CATHOLIC LEADERS CONFER IN POLAND, CZECHOSLOVAKIA, HUNGARY

By Debra Nussbaum Cohen

NEW YORK, Feb. 23 (JTA) -- Jewish and Catholic religious leaders who met last week in Poland, Czechoslovakia and Hungary agreed that intensified efforts are needed to teach Catholic priests and educators in those countries about Judaism and their church's relationship with it.

The unprecedented joint trip was arranged to implement a September 1990 document, known as the Prague Declaration, that called for concrete measures to eradicate anti-Semitism from Catholic teachings, particularly in those Central and Eastern European countries that were essentially closed off to the West during the era of Communist rule.

The group included five representatives of IJCIC, the International Jewish Committee on Interreligious Consultations, which represents world Jewry in dialogue with other faiths.

Representing the Vatican was Monsignor Pier Francesco Fumagalli, secretary of its Commission for Religious Relations With the Jews.

In each country, the joint delegation met with the primate of the local Catholic Church and with the papal nuncio, or Vatican political representative. The group also met with Jewish community officials in Krakow, Prague and Budapest.

A statement signed by both the Jews and the Catholics at the conclusion of the trip said that "priority must be extended in each country to the area of general education and to the training of educators."

The statement said it is "essential to publish and to disseminate as soon as possible the fundamental texts" of the Catholic Church concerning "its relations to the Jewish people, according to the principles of the Second Vatican Council."

Those texts should be written in the vernacular languages and distributed "in the broadest possible fashion," the statement said.

Meeting With Cardinal Glemp

Joining the group in Poland was Bishop Henryk Muszynski, chairman of the Polish Bishops Commission for Dialogue with Judaism, and Cardinal Franciszek Macharski, archbishop of Krakow.

Several of the Jewish delegates also met with Cardinal Josef Glemp, the country's primate, who in 1989 accused Jews of exerting control over the international media, among other unflattering charges.

While visiting the United States last fall, Glemp expressed regret for his remarks, met with a group of American Jewish rabbis and invited them to Poland. Last week's meeting was in response to that invitation, according to the participants.

During the 45-minute session, Glemp assured his Jewish guests "that his concern was ongoing, that anti-Semitism is unworthy of our civilization," Rabbi Mordechai Waxman reported in a phone interview from Warsaw.

Waxman represented the Synagogue Council of America, an agency of Orthodox, Conservative and Reform leaders that serves as IJCIC's American secretariat.

According to participants in the meeting, Glemp said "We are expressing our sincere regrets because of the anti-Semitic events which were caused on Polish soil. We can learn much from the Jewish nation."

Glemp "came off as a man who learned

something in his visit to America," Waxman said. "Apparently Glemp had been impressed on his visit to the U.S., for the first time encountering a vital Jewish community."

While in Poland, the Jewish and Catholic leaders visited the Umschlagplatz, where, during the Holocaust, Jews from the Warsaw Ghetto were assembled for deportation to the death camps.

Emotional Visit To Auschwitz

They also paid an emotional visit to Auschwitz and checked on the progress of the new convent being constructed some distance away from the death camp. The Carmelite nuns who now occupy a building on the Auschwitz grounds are expected to move to the new complex by the end of the year.

Standing before the ovens that cremated many of the 1.5 million Jews who died at Auschwitz, the Jewish leaders recited Kaddish and the Catholics recited Psalm 130, in Latin, which is part of their funeral liturgy.

"We embraced each other there," said Rabbi Mark Winer, spokesman for the five-member IJCIC delegation.

There was "a sense of fellowship among us and tears all around" as the group contemplated the destruction that had occurred at that site, Winer said in a telephone interview from Warsaw.

The group also visited the museum at Auschwitz, where changes in the presentation of the Holocaust have recently been made. Under Communist rule, exhibits spoke mainly of martyrs in the fight against fascism, rather than victims of a systematic campaign to exterminate the Jewish people.

Some of the exhibits and literature at the museum have been changed to emphasize the uniquely Jewish nature of the tragedy at Auschwitz.

"There's an increased commitment to the specificity of the Jewish suffering, but they have a ways to go," said Rabbi A. James Rudin, director of interreligious affairs for the American Jewish Committee and an IJCIC delegate.

"They have to get into the origin and development of Nazism, some of the heroism of Jews fighting back and an understanding of the enormity of it," he said in an interview from Warsaw.

'Poles Really Don't Know Jews'

A museum administrator promised the delegates that changes in the exhibits would be made so that every visitor understands the purpose of the camp was to kill Jews.

And at the Birkenau death camp, less than two miles away, 19 carved-stone memorials in as many languages have been sandblasted so that their Communist-era rhetoric can be replaced with language that makes clear the Jewish suffering at that site, according to Rudin.

Today an estimated 5,000 to 15,000 Jews live in Poland.

"An entire generation of Poles really don't know Jews," said Rabbi Waxman, though "they are wrestling with the meaning of Christianity in light of the meaning of the Shoah," or Holocaust.

"The ultimate irony is that this bleak place which is 'Judenein' (empty of Jews), is the source of the most profound commitment to make teshuvah (repentance) for the anti-Semitic past," said Rabbi Winer.

"The commitment of the Catholic hierarchy," he said, "is absolutely inspiring."