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**COALITION ON THE ENVIRONMENT AND JEWISH LIFE**  
*A Project of the National Religious Partnership for the Environment*

**Steering Committee**

Jerome Chanes

Rabbi David Saperstein

Rabbi Steven Shaw

John Ruskay

**Project Coordinator**

Annette S. Lawrence

*Environment**Per David  
OK  
called OK  
9/19/94***September 16, 1994****Rabbi Alexander Schindler**  
**President****Union of American Hebrew Congregations**  
**Fax: 570-0895****Dear Rabbi Schindler,**

**As you know, The Coalition on the Environment and Jewish Life has recently published To Till and To Tend: A Guide to Jewish Environmental Study and Action.**

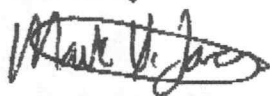
While the manual has been mailed to synagogues, day schools, and other Jewish organizations around the country, we would like to make it available to others in our community who may be interested in it. We are in the process of procuring written endorsements of the manual to be used for publicity, such as the production of a glossy order form.

David Saperstein suggested that I contact you for an endorsement, and provide a suggested comment. Might I suggest something like:

*OK*

**To Till and To Tend: A Guide to Jewish Environmental Study and Action teaches us about the fate of the natural world and what we, as Jews, can do to fulfill our role as caretaker's of God's creation. It is a profound resource for our community in its attempt to understand and heal our strained relationship with the earth.**

**I would appreciate hearing back from you by the end of the month.**

**B'shalom,**

**Mark X. Jacobs**  
**Program Assistant**

*Environment*

June 7, 1994  
28 Sivan 5754

Paul Gorman, Executive Director  
The National Religious Partnership  
for the Environment  
1047 Amsterdam Avenue  
New York, NY 10025

Dear Paul:

Many thanks for sharing with me the wonderful article on The Partnership which appeared in the Washington Post. This is a critical concern for all humankind and I am delighted that the Union of American Hebrew Congregations is a part of this endeavor.

Needless to note, it is gratifying to learn that the synagogue manual being prepared by the staff of Reform Judaism's Religious Action Center will be a very positive and helpful aspect of the program. I am also pleased that the Pew Global Stewardship Initiative has been aiding the forthcoming Consultation on Consumption and that Rabbi Dan Swartz of the RAC will be representing the Union.

I'm leaving for meetings in Europe and Israel in a new days and look forward to Dan's report on the Consultation when I return in July.

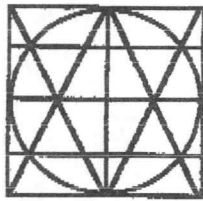
With every good wish for a meaningful and successful program, I am

Sincerely,

Alexander M. Schindler

cc: Rabbi David Saperstein

*cc E.H.Y.*



**THE NATIONAL  
RELIGIOUS PARTNERSHIP  
FOR THE ENVIRONMENT**

U.S. CATHOLIC CONFERENCE

NATIONAL COUNCIL OF  
CHURCHES OF CHRIST

COALITION ON THE  
ENVIRONMENT AND JEWISH LIFE

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Science Director

1047 Amsterdam Avenue  
New York, NY 10025  
212-316-7441  
212-316-7547 fax

June 2, 1994

Rabbi Alexander Schindler  
President  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, NY 10021

Dear Rabbi Schindler,

You may have heard through David Saperstein, who is a member of the Partnership Board, that the meetings on environment and religion in which you participated have led to this exciting three year initiative. Enclosed please find a recent *Washington Post* article on our program. The synagogue manual being prepared by the Religious Action Center is one of the exemplary outcomes of this effort -- of which you can be very proud.

I'm writing you at this time because of your affiliation with the Pew Global Stewardship Initiative.

On June 20th and 21st, PGSI is helping to assemble a consultation on Consumption for our major faith groups. David will be sending Rabbi Dan Swartz, so you all will be well represented.

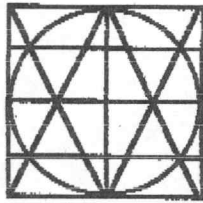
I just wanted to make sure you knew about this event, and had an opportunity to share with David or with me any thoughts you had, or suggestions for people who might represent your concerns at the meeting.

Sincerely yours,

*Paul*  
Paul Gorman

cc: Rabbi David Saperstein





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Associate Director

DR. CHARLES PUCCIA  
Science Director

1047 Amsterdam Avenue  
New York, NY 10025  
212-316-7441  
212-316-7547 fax

June 2, 1994  
4:05 PM

Please deliver the following to:

Rabbi Alexander Schindler  
President  
Union of American Hebrew Congregations

212-249-0100 Ext voice

212-570-0895 fax

Number of pages including this cover: 3  
message:

Attn: Ms. Edie Miller

From Haven Colgate  
at the National Religious Partnership  
for the Environment

# The Washington Post

SATURDAY, APRIL 23, 1994

## Interfaith Environmentalism

### *Ecology Movement Begins to Take Root Among the Religious*

By Gustav Niebuhr  
Washington Post Staff Writer

A generation ago, Dominican nuns near Cleveland bought a tract of farmland, a site, they then thought, for their order's future growth.

But the growth did not occur, and five years ago the nuns decided to turn the 130-acre property to another use, as an environmental center to teach vegetable gardening and ecological awareness to suburban adults and inner city children.

"Our goal is to witness to the fact that the earth in itself has value and to use it in a responsible way," said Sister Patricia Sigler, who lives on the property. Such an attitude, she said, is "very much tied in with any religious faith."

These days many would agree with her. As Americans mark the 24th anniversary this weekend of the first celebration of Earth Day, the idea that religious people have a special responsibility to care for the planet is spreading.

This month, a New York-based interfaith environmental organization, representing Protestant, Roman Catholic and Jewish groups, is overseeing the mailing of educational materials to 53,000 churches and synagogues nationwide. The packets run the gamut from advice on starting recycling projects to suggestions for prayers and Scripture readings devoted to protecting the Earth as God's creation.

"This is as much as what it means to be religious now and henceforth. . .," said Paul Gorman, executive direc-

tor of the National Religious Partnership for the Environment, which includes the U.S. Catholic Conference, the National Council of Churches, the Evangelical Environmental Network and the Coalition on the Environment and Jewish Life. "The recognition that this is intrinsically, inescapably a religious issue has reached a critical mass," he said.

At the local level, some activists choose starker language.

"You have to have live people in order to have a live church. So that's where we're coming from," said the Rev. Joseph Parrish, an Episcopal priest in Elizabeth, N.J., who holds a PhD in chemistry and has joined other clergy and lay people in writing letters, signing petitions and attending public hearings to lobby against toxic waste dumping in the area.

A year ago, Parrish and about three dozen other clergy celebrated Ash Wednesday with a religious service at a local waste incinerator. They ended by tossing the consecrated ashes at the equipment inside.

Of late, religious environmentalists have found a sympathetic ear in Washington. In December, African-American church leaders and environmental activists met here for a two-day meeting sponsored by the Religious Partnership to discuss how toxic waste sites pose a special danger to minority communities. Among those who attended was Vice President Gore.

But for the most part, religious environmental activism is a low-key affair, the work of individuals in or around local houses of worship.

For example, a Pennsylvania Lutheran congregation pitched in to clean up a local highway, while Presbyterians in upstate New York made protecting a village stream their project, monitoring it and lobbying state officials, according to the Religious Partnership.

In Texas, one clergyman has taken to passing on recycling and other tips to his congregation through a column he writes, under the pseudonym "Captain Eco-Christian," in the church newsletter.

Still, not all the ideas come from the pulpit. At Temple Emanuel in Kensington, member De Fischler Herman organized a "Green Shalom" committee to encourage the synagogue to adopt environmentally sensitive practices.

Temple Emanuel now recycles its waste, recently completed an energy audit of its building and incorporates an environmental reading into its Friday night services, she said.

The temple's spiritual leader, Rabbi Warren Stone, said the idea of environmental protection is woven into Jewish tradition. He cited a passage from the Midrash, the ancient rabbinic commentaries on Scripture, that focuses on Genesis's creation story: "When the Holy One created the first human being, God took the person and let him pass before all the trees in the Garden of Eden and said to him, 'See my works, how fine and magnificent they are. . . . Think about this and do not corrupt and desolate the world. For if you corrupt it, there is no one to set it right after you.'"

*Comment*  
5/19/94 *Ed*  
To: Mel Merians  
From: David Saperstein and Daniel Swartz, RAC

Post-It Fax Note	7671	Date	5/19	# of pages	5
To	Edie Miller	From	David Saperstein		
Co./Dept.		Co.	RAC		
Phone #		Phone #			
Fax #		Fax #			

There are three categories of sources that can be related to an employer's obligation to workplace safety:

- 1) those which directly address an employer's obligation to employees

In addition to general lists of such obligations (the fullest being found in Bava Kama 119a-119b) and the generally tendency of such law to favor the laborer (see Bava Metzia 77a) when disputes arise, there is some discussion of an employer's obligation specifically w/regard to safety. Tosefta Bava Metzia 7:10 and Beit Ha-Bekhora on Bava Metzia 80b both hold that an employer is liable for any damage to a worker's health that is directly cause by the labor that the employee was hired to do. Compensation must be given for damages related to loss of income, loss of limb, pain incurred, and medical expenses. The responsa of Tashbetz, 4:2,17 holds that the employer is also liable for property or material loss to the employee caused directly by his/her labor. See the attached responsa for opinions about when the labor performed did not directly cause the injury; in these cases, there is no strict liability, but some authorities hold that there is a moral responsibility on the part of the employer to compensate the employee for such harm. (Note: the Sefer Ha-Hinukh, #576, says that the general principle which should guide an employer's treatment of employees is the expression of a "beautiful soul.")

- 2) those which regulate the relationship between one with more and one with less power, which can be related to the employer/employee relationship through analogy

- a) regulations that prohibit the harm of laboring animals, such as the rabbinic understand of yoking an ox w/ a donkey being prohibited due to the potential harm to the donkey. One could then argue that if an "employer" must look out for the welfare of laboring animals, how much the more so for laboring people.

- b) regulations of a master's treatment of a slave, especially Lev. 25:43, which prohibit ruling over the slave "ruthlessly"; rabbinic understanding of this includes prohibiting forcing the slave to put him/herself in danger. Again, how much the more so for a free laborer.

- c) the principle of not putting a stumbling block "lifnei iver" (before the blind), which is consistently understood by our sages to include taking advantage of someone's lack of knowledge. In particular, "right to know" laws (which govern the employer's responsibility to inform workers about any potential danger from the work) would be upheld by this principle.

- 3) those which more generally regulate the responsibility of one person to another Especially appropriate is the parapet ruling (Deut. 22:8), which is interpreted to require us to prevent harm pro-actively. Rav Uzziel, the former Chief Rabbi of Israel, wrote, based on this verse, that "the Torah obligates [the employer] to make every effort to protect his worker from injury." (quoted in Tamari, With All My Possessions, p. 142.

Chapter Three

DUTIES OF EMPLOYER

1. Safety of Employee

C.A. 478/72

PINKAS v. STATE OF ISRAEL

(1973) 27(2) P.D. 617, 627-629

*A person employed by the appellant as a tractor driver volunteered to descend a very deep pit to retrieve a box of tools that had fallen into it, without proper precautions being taken. He fell and was killed. The respondent was charged with causing his death as a result of carelessness, in accordance with sec. 218 of the Criminal Code Ordinance, 1936. ("Any person who by want of precaution or by any rash or careless act, not amounting to culpable negligence, unintentionally causes the death of another person is guilty of a misdemeanor.") [The respondent was acquitted in the Magistrate's Court but that decision was upset on appeal to the District Court.]*

*Kister J.:* Were we to go on and consider the moral approach, particularly that of the Jewish people, we would recall first the sanctity which attaches to the life of another as to our own and, secondly, the duty owed to care for the welfare of others engaged in our own affairs, including employees. I shall not enter into any theoretical explanations but content myself with mentioning some examples that concretize this manner of looking at things.

Subsequent to the abolition of the cities of refuge, it became impossible to sentence a person convicted of manslaughter to exile in one of these cities. Nevertheless, it was common, even when the killing was indirect and devoid of all criminal guilt, for the person involved to ask of the rabbis whether any guilt attached to him and what he might do to repent and atone for what he had done. Among the published *responsa* are to be found some that deal with people whose workers or agents had been killed whilst performing their respective tasks. Although the principals were free of criminal guilt, death had occurred as a consequence of the tasks the victims had carried out, and the rabbinical authorities directed the principals to do proper

#### DUTIES OF EMPLOYER

repentance, relying, *inter alia*, on a passage in *Sanhedrin* 95a: "The Holy one, blessed be He, said to David, 'How long will this crime of yours go unpunished? Through you, Nob, the city of priests, was massacred, and through you, Saul and his three sons were slain.'" Examination of the Bible shows that although some causal connection existed between what David had done and the death of these people, the connection was rather remote and one could not speak in terms of legal fault or guilt; nevertheless, the matter was considered a transgression.

It is no wonder that people generally were fearful of having committed a wrong and being subject to Divine sanction, if any of their agents were killed in the course of their work. As I have said, many *responsa* deal with the matter, some of them collected by Dr. Shilem Warhaftig in his *Jewish Labour Law* (1969) 944-49 (in Hebrew), of which I shall cite two.

(i) R. Ya'akov Weil some five centuries ago wrote in his *Responsa*, No. 125: "You have written that R. Ezra was killed whilst acting as your agent....Although King David was not really guilty, and it was only indirectly through him that the mishap occurred, he was nevertheless punished. How much more so here, where the evil happened during (the deceased's) agency, is there occasion for some corrective penalty, and it would be well for you to accept a penalty such as fasting for forty days and, if the victim has children, providing for them as generously as you can to save them from grievous distress."

(ii) In No. 3 of his *Responsa* (Mehadurah Tinyana), R. Akiva Eiger considered the case of a person who forced a laden cart to speed at night. His son and an attendant were killed whilst sitting on the load. R. Eiger considered this a very serious matter, for the person was "a major cause" (*gorem gadol*) "...and possibly like one who acts with malice aforethought" and he therefore needed to make onerous repentance. He directed him to distribute charity in the manner detailed in the *responsum* (the son and attendant not leaving next of kin), to undergo mortification (although because he was an old man, the mortification was limited to fasting on certain specified days, and, if that turned out to be too difficult, the fasting was to be commuted by fixed sums) and for the rest of his life he was not to participate in wedding meals (other than those of his issue), and he should, in addition, offer penitentiary prayer. R. Akiva Eiger points out that the person should have taken care and realized that an accident could occur if the cart were sent off at night.

It may be noted that this rule of making repentance appears in *Magen Avraham* to *Orah Hayim* 603 and in *Mishnah Berurah*, *ad loc.*

In respect of the matter before us, the manner of descending the pit by a rope, as described by the Deputy President, and getting up clutching



PART ELEVEN: LABOUR LAW

a box of tools, was indeed very perilous. Another proven and safe way was available, i.e. that used by firemen, by belting the deceased and letting him down with ropes. The principle of this method was known even in antiquity. It is described in *Jer. 38: 10-13*:

"Then the king commanded Ebed-melech the Ethiopian, saying: 'Take from hence thirty men with thee, and take up Jeremiah the prophet out of the pit, before he dies.' " We are then told of the servant's preparations, and that he took worn cloths and rags which he made into a rope, saying to Jeremiah, "Put...these worn cloths and rags under thine armholes." Thus was Jeremiah drawn from the pit.

The dangers of falling into a pit and of being affected by noxious fumes or lack of air, even if it is only shallow, were known in Talmudic times (*Baba Kamma 50b*)....In times of emergency one may have to forgo the employment of means known to be secure and adopt a course which presents danger....But in the present case there was no need to do that.

2. Services Beyond Duty

H.C. 80/70

ELIZUR *et al.* v. BROADCASTING AUTHORITY *et al.*

(1970) 24(2) P.D. 649, 660

*The petitioners argued that the Broadcasting Authority acted in breach of the law in televising programmes on the Sabbath, since the work permit granted for that purpose was void and contrary to the provisions of the Hours of Work and Rest Law, 1951. The High Court of Justice (largely on procedural grounds) set aside by a majority the order nisi that had been made.*

*Kister J.: Employees who in the framework of their functions may not give others instructions, and those in plants whose owners, either on their own volition or because they have not received a permit, do not employ them on Sabbaths or the Festivals, are exempt, under contract or appointment, from working on the Sabbaths and the Festivals. Included in this category generally are senior bookkeepers, pay clerks and the like. These workers are not affected adversely by the plant operating on the Sabbath. It*

## 182. LABORING FOR WORLDLY PLEASURES

He who strives for pleasures in this world will in all likelihood be deprived of pleasures in the World-to-Come.

*Abot de-R. Nathan, 28, 5.*

There are persons who neglect the Torah and spend all their days in feasting.

*Shabbat, 151.*

## 183. LABORING IN DANGER

Enter not into danger: the gain is little and the loss may be great.

*Y. Terumot, 8, 3.*

Do they say to a man: "Take a loaf and go to Sheol?"

*Sifra Behaaloteha.*

Better is a small measure easily earned than a large amount earned only after hardships.

*Pesachim, 113.*

To the employer of workmen the Rabbis said: "This poor man ascends the highest scaffoldings, climbs the highest trees. For what does he expose himself to such danger if not for the purpose of earning his living? Be careful, therefore, not to oppress him in his wages, for it means his very life."

*Sifra Ki Tetse, sec. 279, p. 123b.*

## 184. LABOR, TRADE, LIVELIHOOD

A man should learn a trade, and God will send him sustenance.

*Kohélet Rabbah, 10, 6.*

And thou shalt choose life—namely, a trade.

*Y. Peah, 1.*

God causes each man to like his own trade.

*Berakot, 43.*

He who has a trade is like a woman who has a husband, and like a vineyard which has a fence.

*Tosefta Kiddushin, 1, 9.*

Greater is he who makes a livelihood from the work of his hands than him who makes his living through his fear of Heaven.<sup>1</sup>

*Berakot, 8.*

<sup>1</sup> Elijah Gaon of Wilna has explained the saying in this way.

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# COALITION ON THE ENVIRONMENT AND JEWISH LIFE

*A Project of the National Religious Partnership for the Environment*

## Coordinating Agencies

Jewish Theological Seminary  
National Jewish Community  
Relations Advisory Council  
Religious Action Center  
of Reform Judaism

## Executive Committee

Jerome Chanes  
Rabbi David Saperstein  
Rabbi Steven Shaw  
John Ruskay

## Project Coordinator

Annette S. Lawrence

March 16, 1994

Rabbi Alexander Schindler, President  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, N.Y. 10021

Dear Rabbi Schindler:

I was delighted to hear from Leonard Fein that you have agreed to serve as a member of the Board of Advisors of the Coalition on the Environment and Jewish Life. You join an expanding group of key Jewish leaders who will help to shape the evolution of an environmental ethic and the implementation of an environmental program for the organized Jewish community.

The Coalition on the Environment and Jewish Life (COEJL) is the Jewish component of the National Religious Partnership for the Environment. COEJL was formally established at a meeting in March, 1992, which brought together more than 100 leaders of major Jewish organizations from various branches and all four denominations of communal life "to inaugurate a unified Jewish response to the environmental crisis." You of course are well aware of this history having participated in the March, 1992 Consultation on the Environment and Jewish Life in Washington D.C.

That initial meeting resulted in the funding, by the National Religious Partnership for the Environment, of a three-year project designed to involve the organized Jewish community in a concerted effort of environmental education and advocacy. While COEJL was established by a broad consortium of Jewish leadership, it is coordinated by the NJCRAC, the Religious Action Center (RAC) of the Reform Movement, and the Jewish Theological Seminary (JTS). Comprising COEJL's Executive Committee are Dr. John Ruskay, Executive Director of Education and Community Services of the New York UJA-Federation, Rabbi David Saperstein, Executive Director of the RAC, Rabbi Steve Shaw, Director of Community Education at JTS, and Jerome Chanes, Co-Director for Domestic Concerns at the NJCRAC. Both Rabbi David Saperstein and Dr. John Ruskay also serve on the Board of the National Religious Partnership for the Environment.



In addition to COEJL, the National Religious Partnership for the Environment, directed by Mr. Paul Gorman and based at the Cathedral of St. John the Divine, is funding three-year environment projects through the U.S. Catholic Conference, the National Council of Churches (mainline Protestant denominations) and the Evangelical Environmental Network. These projects represent the American religious community's fullest and most formal entry into environmental activity. They have been encouraged by eminent scientists and leading members of Congress, and have the backing of Vice-President Al Gore who has supported the initiative since its inception.

Each of the three COEJL partner agencies has responsibility for discreet projects agreed upon as part of the COEJL program plan. The NJCRAC's mandate is to develop a strategy to involve local and national Jewish organizations on environmental issues as well as to explore these issues in terms of their public-policy components, and develop consensus positions on legislative initiatives.

NJCRAC/COEJL activities will include a series of regional consultations which will be offered to Jewish communities in cooperation with local CRCs and field offices of the national agencies; conducting outreach to the national Jewish agencies to encourage action within their institutions on environmental issues; developing a national speakers bureau; and planning and running a two-day retreat for Jewish environmental activists.

The Jewish Theological Seminary will focus on the conceptual issues involved in developing a Jewish philosophy of the natural world, developing curriculum for the rabbinical seminaries and offering rabbinic retreats. The Religious Action Center will focus on national and local political action and broad-based congregational education.

COEJL's first major event was a presentation by Rabbi Ismar Schorsch, astronomer Carl Sagan and Yossi Leshem, executive director of the Society for the Preservation of Nature in Israel, who addressed the 1993 General Assembly of the Council of Jewish Federations in Montreal.

A "Special Meeting" on environmental concerns took place during the February, 1994 NJCRAC Policy Conference in New Orleans. Next month, a manual to assist congregations to become involved in environmental advocacy and education, under development by Leonard Fein for the RAC, will be mailed to congregations and made available to CRCs and national agencies. This massive outreach effort will coincide with similar projects of the three other faith groups and will result in the mailing of educational manuals to 53,000 Jewish, Catholic, Protestant and Evangelical congregations across the nation. In May, JTS will convene a 3-day consultation of scholars to consider the idea of a Jewish philosophy on the

PAGE 3: 3/16/94 LETTER TO RABBI SCHINDLER

environment. If you are interested in reading a more detailed COEJL program proposal, I will be happy to mail you a copy.

While there have always been Jews involved in environmental organizations and campaigns, and despite the existence of specifically Jewish environmental groups, the organized Jewish community has been slow in its response to the threats facing our land, oceans, forests, and atmosphere. During the three-year mobilization, COEJL will work to move the organized Jewish community from its still fledgling interest to direct and ongoing involvement in environmental activism. The effort will aim not only to make the environment a priority issue for Jewish organizations, but to weave an environmental ethic into the fabric of Jewish organizational and communal life. On behalf of the three partner agencies and the COEJL Executive Board I welcome your active participation in our efforts. To that end, please mark the following date in your calendar:

FIRST ANNUAL MEETING OF THE COEJL BOARD OF ADVISORS  
TUESDAY, JUNE 14, 1994  
NEW YORK CITY

More information about this meeting and other COEJL activities will follow. Meanwhile, if you have any questions or if you would like to receive a copy of the COEJL Program Proposal, please feel free to contact me at the NJCRAC, (212) 684-6950. Finally, enclosed is a short questionnaire that will help me to communicate with you and involve you and the organizations with which you affiliate. Please fill it out, attach a copy of your biographical statement and return it to me at the NJCRAC, 443 Park Avenue South, 11th Floor, New York, N.Y., 10016. A return envelope is enclosed for your convenience.

Thank you again for your welcome participation.

Sincerely,



Annette Lawrence  
Project Coordinator  
Coalition on the Environment and Jewish Life

enc.

cc: Leibel Fein

## DATA SHEET

### BOARD OF ADVISORS COALITION ON THE ENVIRONMENT AND JEWISH LIFE

Please provide us with the following information needed for our records and which will assist us to best communicate with you. Please help us by typing or printing clearly.

Name as you would like it listed on the letterhead

---

Primary Title/Professional or Volunteer Position: \_\_\_\_\_

---

Primary Organizational Affiliation or Place of Employment: \_\_\_\_\_

---

Preferred Mailing Address: \_\_\_\_\_

---

Is this your home \_\_\_\_\_ or office \_\_\_\_\_ ?

Work Phone: \_\_\_\_\_ Home Phone: \_\_\_\_\_

FAX: \_\_\_\_\_

Please list other key positions or organizational affiliations: \_\_\_\_\_

---

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**PLEASE ATTACH COPY OF YOUR RESUME OR BIOGRAPHICAL STATEMENT**

Please return this form in the envelope provided to Annette Lawrence, Coalition on the Environment and Jewish Life, 11th Fl. 443 Park Avenue South, New York, N.Y. 10016



COPY

RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS  
PRESIDENT 838 FIFTH AVENUE NEW YORK, N.Y. 10021 (212) 249-0100

March 29, 1993  
7 Nisan 5753

Marvin D. Schlanger  
15 Southwood Drive  
Cherry Hill, NJ 08003

Dear Mr. Schlanger:

Thank you for taking the time to share your thoughts on my Dear Reader column in 1993 Reform Judaism. I appreciate your caution and thank you very much for bringing to my attention some of the articles written about the environment and cancer.

With kindest greetings, I am

Sincerely,

Alexander M. Schindler

MARVIN O. SCHLANGER  
15 SOUTHWOOD DRIVE  
CHERRY HILL, NEW JERSEY 08003

March 22, 1993

Rabbi Alexander M. Schindler  
President  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, NY 10021

*Thank you  
for your  
letter*

Dear Rabbi Schindler:

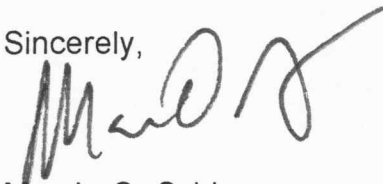
Your editorial in the Spring 1993 edition of Reform Judaism certainly made a worthwhile point about the sacred nature of our land and our obligation to care for it.

However, you used the expression "proliferation of every form of cancer" in the context of pollution and ecology. This is not supported by fact.

The facts are that environmental issues account for a very small portion of cancers. The March 21 New York Times reported that the Congressional Office of Technology Assessment and National Cancer Institute believe only 1-3% of all cancers are related to toxics. Most cancers are related to lifestyles (smoking, foods, alcohol, etc.).

I do not think it is responsible to create a sense of panic about cancer and modern society.

Sincerely,



Marvin O. Schlanger

MOS:jad  
Attach.

# New View Calls Environmental Policy Misguided

By KEITH SCHNEIDER

Special to The New York Times

WASHINGTON, March 20 — A generation after the United States responded to poisoned streams and filthy air with the world's first comprehensive strategy to protect the environment, many scientists, economists and Government officials have reached the dismaying conclusion that much of America's environmental program has gone seriously awry.

These experts say that in the last 15 years environmental policy has too often evolved largely in reaction to popular panics, not in response to sound scientific analyses of which environmental hazards present the greatest risks.

As a result, many scientists and public health specialists say, billions of dollars are wasted each year in battling problems that are no longer considered especially dangerous, leaving little money for others that cause far more harm.

## At First, Clear Benefits

In the first wave of the modern environmental movement, starting about 30 years ago, the focus was on broad efforts to eliminate the most visible pollution pouring from smokestacks and sewer pipes — programs with clear goals that had obvious benefits.

But a second wave began in the late 1970's, with a new strategy intended to limit visible pollution further — and to begin attacking invisible threats from toxic substances.

To that end, state and Federal governments began writing sweeping environmental laws, some of which included strict regulations to insure that certain toxic compounds were not present in air, water or the ground at levels that did not exceed a few parts per billion, concentrations that could be measured with only the most sophisticated equipment.

The result was a tangle of regula-

## What Price Cleanup?

First article of a series.



Bill Stover for The New York Times

## Times Beach, Mo.

tions that the Environmental Protection Agency estimates cost more than \$140 billion a year, roughly \$100 billion spent by industry and \$40 billion by Government.

But what is now becoming apparent, some scientists and public health specialists say, is that some of these laws — written in reaction to popular concerns about toxic waste dumps or asbestos in the schools, as examples —

were based on little if any sound research about the true nature of the threat. Since 1980, for instance, thousands of regulations were written to restrict compounds that had caused cancer in rats or mice, even though these animal studies often fail to predict how the compounds might affect humans.

And with rare exceptions, Congress approved new laws without subjecting them to even rudimentary cost-benefit analyses. One reason was that during the 1980's, when the economy seemed healthier, there was far less pressure on Congress to consider the cost of environmental policy.

## Overpriced and Misguided?

Now a new Administration intent on strengthening environmental policy is settling into office when competition for scarce financial resources is keen. At the same time, a wealth of new research shows that some of the nation's environmental protection efforts are excessively costly — though no one knows how much of this money is mis-spent — and devoted to the wrong problems.

This view is the vanguard of a new, third wave of environmentalism that is sweeping across America. It began in

Continued on Page 30, Column 1



# New Debate Over the Environment: Is U.S. Policy Misguided?

Continued From Page 1

the late 1980's among farmers, homeowners and others who were upset largely by the growing cost of regulations that didn't appear to bring any measurable benefits. Corporate executives had long been making similar arguments but had gone unheeded, even during 12 years of Republican rule, because often they were seen as interested only in saving money.

Richard J. Mahoney, chairman and chief executive of Monsanto, the chemical company, said the nation may start listening to industry now.

"People want to know, even with the environment, what we are getting for our money," he said. "The most positive thing since the election is that we are beginning to recognize that we do have finite resources, and one must make choices."

But leaders of the nation's conservation organizations believe the new view is misguided.

"We don't need a new paradigm," said David D. Doniger, a senior lawyer with the Natural Resources Defense Council. "For 35 years, the policy of the Government has been that when there is uncertainty about a threat it is better to be safe than sorry. When you are operating at the limits of what science knows, the big mistake would be to underestimate the real danger and leave people unprotected."

Still, in the last few years the wave has moved into universities, city halls, state capitols and even to the highest levels of the E.P.A., whose Science Advisory Board in 1990 concluded that environmental laws "are more reflective of public perceptions of risk than of scientific understanding of risk."

## Law Follows Panic

William K. Reilly, the E.P.A. Administrator at the time, agreed. And in a recent interview in his office at the World Wildlife Fund, he argued: "People have a right to expect that public officials are making the right choices for the right reasons. We need to develop a new system for taking action on the environment that isn't based on responding to the nightly news. What we have had in the United States is environmental agenda-setting by episodic panic."

Richard D. Morgenstern, the acting administrator for policy planning and evaluation at the E.P.A., explains the problem this way: "Our society is very reactive, and when concerns are raised people want action. The problem in a democracy is you can't easily sit idly back and tell people it would be better to learn more."

The result, he added, is that "we're now in the position of saying in quite a few of our programs, 'Oops, we made a mistake.'"

President Clinton is clearly aware of this view. As Governor of Arkansas, he continually complained as a Federal toxic waste cleanup project in Jacksonville devoured \$25 million in state, Federal and private money. State officials said nearly a decade of work has produced little more than piles of technical documents, exorbitant legal bills and public discord.

To be sure, some of the \$140 billion the nation is spending this year pays for environmental programs that are indisputably useful. As an example, few experts question the value of spending roughly \$3 billion each year on new sewage treatment plants. Many experts, however, question the wisdom of spending billions of dollars to protect people from traces of toxic compounds.

The new school of thought has blossomed as policy makers confront planetary threats like global warming, ozone depletion and deforestation in which the consequences of wrong action are much greater. Unless the nation rethinks its approach to environmental protection, some experts say, the United States could repeat its mistakes.

"The President is aware of this dilemma, and there is leadership in this Administration for trying to change the way we do business in every aspect of governing, including environmental protection," said Carol M. Browner, the Administrator of the Environmental Protection Agency. "We have to allow for change to occur as new information becomes available. This is not an area where a solution will fit forever."

## Policy Now

### Costly Solutions Seeking Problems

Almost everyone involved, including community and local environmental groups, agrees that the toxic waste program stands as the most wasteful effort of all. It began 15 years ago when the nation rose in revulsion over the discovery of seeping chemicals at Love Canal in New York. Hundreds of people were evacuated from their homes.

In response, Congress passed two laws: the Superfund law of 1980 and amendments to the Resource Conservation and Recovery Act in 1984. A decade later, those laws have driven the Government to spend almost \$2 billion a year for the Superfund, which cleans up toxic waste sites, and more than \$8 billion more a year on similar programs in other agencies, even though many of the sites pose little if any danger.

"Does it make sense to spend millions of dollars cleaning up a site that only has a tenth of an ounce of contamination?" asked Dr. Richard Goodwin, a private environmental engineer in Upper Saddle River, N.J., who has overseen more than 20 toxic waste cleanups. "I say no. All we're doing in most cases is throwing money at a problem without improving public health or the environment."

Hugh B. Kaufman, a hazardous waste specialist at the E.P.A. who helped uncover the problem at Love Canal, said that in the few cases in which a site is near populated areas, "the best thing we can do is evacuate people if they want, then put up a fence and a flag that says stay away."

Mr. Kaufman said he knows that his idea represents a marked change in the traditional view of how the nation should care for its land. But he and other experts say it does not make sense to clean up these wastes at costs that frequently exceed \$10 million an acre.

Even a principal author of the Superfund law, Gov. Jim Florio of New Jersey, who was chairman of a House environmental subcommittee in the 1970's, now argues that the inflexible rules mean that Superfund resources are too often devoted to making sites pristine.

"It doesn't make any sense to clean up a rail yard in downtown Newark so it can be a drinking water reservoir," he said, speaking rhetorically.

Toxic waste cleanups are one example of a program gone awry. Here are others:

¶ Early in the 1980's, Government scientists argued that exposure to asbestos could cause thousands of cancer deaths. Since asbestos was used as insulation in schools and public buildings, parents reacted with alarm. So in 1985 Congress approved a sweeping law that led cities and states to spend between \$15 billion and \$20 billion to remove asbestos from public buildings. But three years ago, the E.P.A. completed research that prompted officials to admit that ripping out the asbestos had been an expensive mistake; the removal often sent tiny asbestos fibers into the air. Now, except in cases when the asbestos is damaged or crumbling, the Government's official advice is: Don't touch it.

¶ In 1982, high concentrations of dioxin were discovered in the dirt roads of Times Beach, Mo., near St. Louis. Residents were alarmed; the Government had designated dioxin as one of the most toxic substances known. The furor came in the middle of a scandal at the E.P.A.; the agency's chief, Anne Gorsuch Burford, was accused of not enforcing environmental law and being too close to industry. And as that scandal dominated the news, the Reagan Administration decided to evacuate all 2,240 residents of Times Beach, a project that cost the Government \$37 million. But new research indicates that dioxin may not be so dangerous after all.

None of the former residents of Times Beach have been found to be harmed by dioxin, and two years ago, Dr. Vernon N. Houk, the Federal official who urged the evacuation, declared that he had made a mistake.

Yet even as enormous sums of money were being spent on these problems, Washington was doing little about others. Here are two:

¶ Mercury, a highly toxic metal, has contaminated thousands of lakes across the nation, poisoning wildlife and threatening human health, state environmental officials say. Twenty states, including New York, have posted warnings at lakes urging people not to eat the fish because they are tainted by mercury, which can cause nervous system disorders. But during debate on the Clean Air Act, in 1990, Congress considered limiting mercury emissions from coal-burning electric plants. The lawmakers decided not to act because they believed utilities had already been asked to spend enough to control acid rain, Senate and House leaders said.

¶ In the last two years, several Federal agencies have called exposure to lead the largest environmental threat to the nation's children. Although some scientists dispute that, several studies have shown that lead poisoning in children leads to reduced intelligence, learning disabilities and hyperactivity. The problem is that most houses built before the 1970's could have some lead-based paint, and the fear is that children are eating paint chips or inhaling lead-laden dust. Some experts have said removing the lead paint will cost at least \$200 billion. This year, the Government will spend \$234 million on the problem, far less than it spends on cleaning up toxic wastes.

## The Path to Policy

### When Politics Mixes With Fear

Even the advocates of change acknowledge that as science evolves, experts may change their views again on the dangers posed by these and other substances. But at the least, "sound science should be our compass," as Mr. Reilly put it two years ago.

After all, it was politics, misinterpreted or inaccurate scientific findings and a newly influential national environmental movement that combined to set America down its present path.

During the 1970's, the United States had successfully dealt with many obvious environmental problems. When the Cuyahoga River in Cleveland caught fire in 1969, as an example, Congress passed the Clean Water Act. About the same time came the Clean Air Act, the Endangered Species Act and other landmark environmental statutes — laws that are now widely acclaimed.

By the late 1970's, many Democrats in Congress believed the public wanted even stricter environmental law. But when Ronald Reagan was elected in 1980, he promised to reduce regulation. While the White House and Congress battled over this, the national environmental movement, with help from the news media, took on the job of warning the public about new threats and creating campaigns to enlist popular support for new regulations. They were spectacularly effective at this, and Congress passed two dozen bills that laid down a welter of mandates.

In the 1970's, environmental statutes rarely ran more than 50 pages. In the 1980's, these bills seldom numbered fewer than 500 pages. The reason was that Congress wanted to mandate safety limits so specific that the Administration could not ignore or evade them. Mr. Reilly, the former E.P.A. chief, said he was largely unable to change the Government's thinking, despite his strong opinion that environmental policy was on the wrong course, because "this represented a pretty significant change of direction."

#### Legitimizing Pollution?

At the leading environmental groups, staff members dispute the developing view that environmental policy is off track.

"It's an effort to legitimize pollution," said Daniel F. Becker, director of the Global Warming and Energy Program at the Sierra Club. "There are powerful forces who have an economic stake in de-emphasizing environmental damage."

But others who analyze environmental issues said these groups are in danger of becoming the green equivalent of the military lobby, more interested in sowing fear and protecting wasteful programs than in devising a new course.

"We are in danger of losing credibility and thus losing public support if we don't modify the whole way we go about protecting public health and the environment," said Dr. Devra Lee Davis, a senior research fellow at the National Research Council of the National Academy of Sciences.

## A Case Study

### Making Dirt Safe to Eat

Perhaps no environmental program has come under more criticism than the Superfund and its progeny. The Federal programs to clear toxic or radioactive wastes will consume more than one-quarter of the roughly \$38 billion that the Federal Government spends for environmental protection this year. Experts in and out of the Government assert, though, that the justification for these expenditures is often questionable.

Consider the case of Columbia, Miss. The E.P.A. is overseeing the last phases of a \$20 million Superfund cleanup project there. Like many others around the country, this one was guided by the Government's assumption that children will eat dirt. Lots of it. And from that dirt, the Government theorized that they could develop cancer.

Some evidence suggested that this was an exaggerated concern. In 1981, a study for the Congressional Office of Technology Assessment, which has been endorsed by the National Cancer Institute, found that only 1 to 3 percent of all cancers in people are caused by exposure to toxic chemicals in the environment. This finding, however, has had little influence on Federal policy.

The problem in Columbia was an 81-acre site that over its long life had been home to a lumber mill, a naval turpentine and pine tar plant and a chemical manufacturer.

Soil tests taken in 1986 showed traces of compounds the Government defines as hazardous. The concentrations rarely exceeded 50 parts per million, or about two ounces of chemicals mixed in a ton of soil. But that level exceeded the Federal limit, and the E.P.A. placed the land on its list of dangerous toxic waste sites.

Some experts told the E.P.A. that such tiny amounts of contamination were harmless. They said the safest and most economical way to solve the problem would be to spread a layer of cleaner soil and call it a day. The cost: about \$1 million.

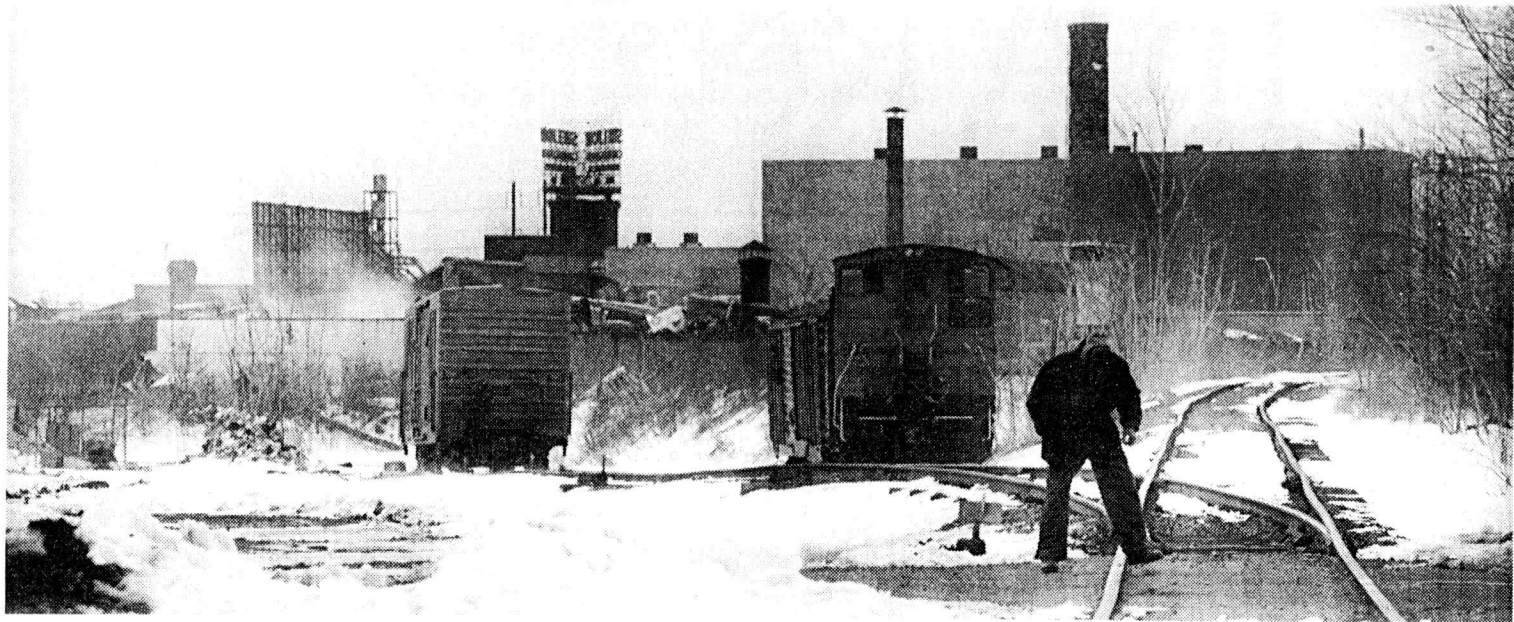
But two years ago, the E.P.A. settled on the most expensive possible solution. The Government ordered Reichhold Chemical, the plant's former owner, to dig up more than 12,500 tons of soil and haul most of it to a commercial dump in Louisiana — 450 dump truck loads, each one costing \$7,500.

E.P.A. officials said they wanted to make the site safe enough to be used for any purpose, including houses — though no one was proposing to build anything there. With that as the goal, the agency wanted to make sure children could play in the dirt, even eat it, without risk. And since a chemical in the dirt had been shown to cause cancer in rats, the agency set a limit low enough that a child could eat half a teaspoon of dirt every month for 70 years and not get cancer.

Last month, the E.P.A. officials acknowledged that at least half of the \$14 billion the nation has spent on Superfund cleanups was used to comply with similar "dirt-eating rules," as they call them.

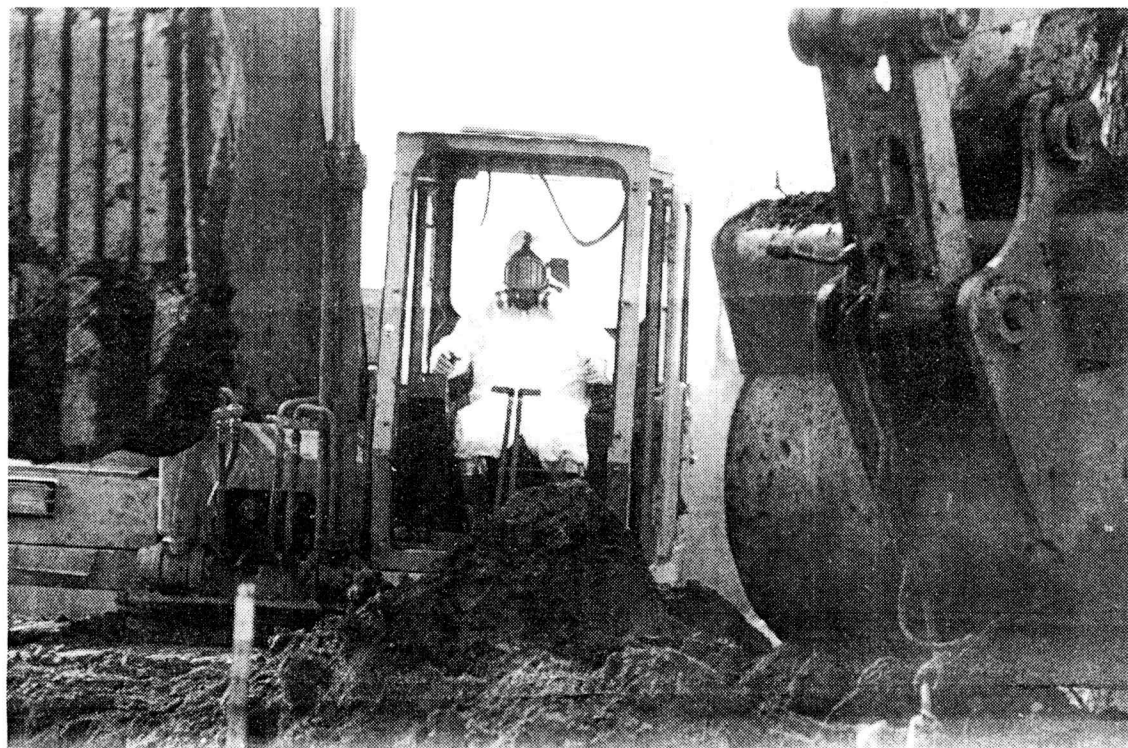
"I don't think any way you look at this it could be seen as a practical solution," said W. Scott Phillips, an engineer with Malcolm Pirnie, an environmental planning company that manages the cleanup. "It's a lot of money to spend moving dirt."





Monica Almeida/The New York Times

A principal author of the Superfund law of 1980, Gov. Jim Florio of New Jersey now says that resources are often devoted to making sites pristine. "It doesn't make any sense to clean up a rail yard in downtown Newark so it can be a drinking water reservoir," he said, speaking rhetorically, referring to a site like the one above.



Greg Campbell for The New York Times

A worker wearing protective clothing as he removed soil contaminated with toxic waste in Columbia, Miss., part of a \$20 million Superfund cleanup project. Once completed a child could eat half a teaspoon of dirt every month for 70 years and not get cancer.



Mickey Osterreicher for The New York Times

Some 15 years after hundreds of people left the Love Canal area of Niagara Falls, N.Y., after the discovery of seeping chemicals, some homes remain boarded up.



RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS  
PRESIDENT 838 FIFTH AVENUE NEW YORK, N.Y. 10021 (212) 249-0100

March 12, 1993  
19 Adar 5753

*Enclosure*

Mr. Herbert Luxenberg  
30539 Pinetree Road  
Suite 227  
Pepper Pike, OH 44124

Dear Mr. Luxenberg:

As Rabbi Schindler is out of the city for an extended period, I am writing to acknowledge receipt of your letter of March 9. Be assured it will be brought to his attention on his return.

With every good wish, I am

Sincerely,

Edith J. Miller  
Assistant to the President

**HERBERT LUXENBERG**  
23360 CHAGRIN BOULEVARD, #200  
CLEVELAND, OHIO 44122

30539 PINETREE RD.  
SUITE 227  
PEPPER PIKE, OHIO 44124

March 9, 1993

Dear Rabbi Schindler:

In your editorial of the Spring edition of Reform Judaism, I quote your typical "liberal" comment "They are the price of profit, the price of corporate thinking about human values etc. etc.". Why do you pander to the bleeding hearts. Do you think that Rabbi's are purer than officers of corporations? Aren't they both humans with the same foibles? I'd venture to say more evil has been done by churchmen and rabbi's than corporations. You may castigate individuals for bad acts, but corporations?

It's easy to criticize in hindsight? Most corporations and business people are of a higher moral and ethical character than the general public. You incite hate against business as does T.V. and the movies. Where would the world be without these people who risk much to make a profit while answering a need. If they had not built these supertankers to transport oil cheaply you'd be ranting against the high price of fuel.

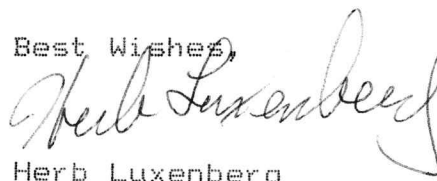
If you want to see fouling of the earth go to your undeveloped countries or even the poor sections of our cities and you'll see despoilation and it has nothing to do with poverty, but with ignorance and culture.

So go forth and preach to the filthy to clean up. While you're at it, don't let your magazine print idiotic statements like that of Neil Slater on page 8 who says there are "50 million seriously mentally ill in the U.S. and Reform should address this problem".

When you print distortions (or lies) such as this, you lend respectability and they are repeated and quoted and pretty soon we'll have a U.S. Dept. of mentally ill so we can be taxed and robbed by our Washington D.C. elite, and bleeding heart liberals with masters degrees can have nice cushy jobs with pensions and perks.

Unfortunately socialism is alive and well in this country expounded by the likes of Robert Reich, Lester Thurow, Howard Metzenbaum etc. etc. who will lead us to Soviet U.S. in the guise of that false messiah "fairness".

Best Wishes,



Herb Luxenberg



# DEAR READER

Our tradition teaches us that everything we see—the heavens and the earth and all that fills it—all these things are the outer garment of God. Enlarging on this idea, a medieval commentator taught:

“When God created the first human beings,

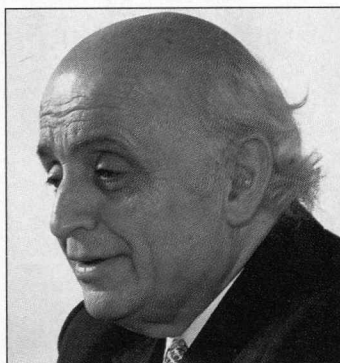
God led them around the Garden of Eden and said:

Look at my works!

See how beautiful they are, how excellent!

For your sake I created them all.

See to it that you do not despoil and destroy My world; for if you do, there will be none to repair it.”



Jews celebrate the Passover festival by retelling the story of the Exodus from Egypt. The accounting of the ten plagues is a dramatic element of that story. You surely remember it:

Bloody, polluted waters. A vast sudden increase in the number of pests and parasites. Skin diseases and other lingering ailments. Failed crops in a poisoned land. Darkness that blackens the day. A dying generation of children.

These are the plagues that devastated the land of Egypt. The biblical poet ascribes this devastation, this fearsome destruction of the laws of nature, to the hands of a wrathful God.

Alas, we have learned over the past two decades that our own technology, when misapplied with Pharaonic arrogance, is perfectly capable of wreaking devastation on a scale fully parallel to the plagues that afflicted Egypt.

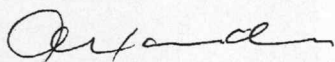
The Exxon Valdez disaster in Alaska; the radioactive disaster zone of Hanford, Washington; the proliferation of every form of cancer in our society—these are not the “price of progress.” They are the price of profit, the price of corporate thinking about human values, the price of a materialism so corrosive that it can rupture an oil tanker’s hull or a nuclear reactor’s containment vessel.

We read in the Book of Ecclesiastes: “One generation goes, and another generation comes...but the earth remains forever.” That is the scriptural injunction most imperiled by our times, and hence most needful of protection.

The great Spanish Jewish philosopher and poet Solomon Ibn Gabirol tells this tale:

Two people were once fighting over a piece of land. Each claimed ownership, and each bolstered his claim with apparent proof. After arguing for a long time, they agreed to resolve their conflict by putting the case before a rabbi, but despite years of legal training the rabbi could not reach a decision. Both parties seemed to be right. Finally the rabbi said, “Since I cannot decide to whom this land belongs, let’s ask the land.” The rabbi put his ear to the ground, and after a moment stood up and said: “My friends, the land says it belongs to neither of you; rather, you belong to the land...as it is written: the earth is the Lord’s.”

The earth is the Lord’s, and as Jews we are resolved not to suffer its despoilation.



Rabbi Alexander M. Schindler  
President, UAHC

## REFORM JUDAISM

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### Statement of Purpose

Reform Judaism is the official voice of the Union of American Hebrew Congregations, linking the institutions and affiliates of Reform Judaism with every Reform Jew. RJ covers developments within our Movement while interpreting world events and Jewish tradition from a Reform perspective. Shared by 290,000 member households, RJ conveys the creativity, diversity, and dynamism of Reform Judaism. Members of UAHC congregations receive RJ as a benefit of membership.

# REFORM JUDAISM

Spring 1993, Vol 21, No. 3

## FEATURES

### 8 The Battle for America's Soul

by Dennis Prager & Eric H. Yoffie • Author Prager and UAHC Vice President Rabbi Yoffie debate the issues that divide American Jews today.

### 14 If I Am Only for Myself

by Rabbi Harold Schulweis • Should Jews be more concerned with Jewish or universal causes?

### 18 The World According to Pat Robertson

by Skipp Porteous • Through stealth tactics, prayer, and a media empire, the Rev. Pat Robertson has built a political machine that would transform America into a Christian theocracy.

### 22 Song of the South

by Bill Aron and Marcie Cohen • A photographic essay depicting the lost splendor of small town Jewish life in the Deep South.

## FOCUS ON: THE JEWISH MAN

### 26 Jewish Men Play It Safe

by Lawrence Bush • Why Jewish men aren't wild about the men's movement.

### 29 Brotherhood for Our Times

by Shira Zaidens • Seventy years of the National Federation of Temple Brotherhoods.

### 31 The Visit

by Paul Schoenfeld • A man visits his ailing stepfather in pursuit of the torah of life.

## REFORM JUDAISM PLUS

### 33 Ideas, Ideas, and More Ideas for You from the Union of American Hebrew Congregations

by Lawrence Bush • Resources for "Jewish Living," "Temple Tips," and more.

## DEPARTMENTS

2 Dear Reader

4 Letters

42 On the Road

46 Books

48 Law

50 Synagogue

54 Q&A

55 Heart to Heart

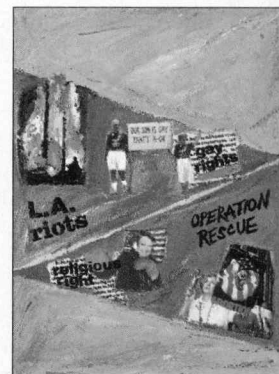
56 Spotlight

58 Moments & Milestones

66 Classifieds

67 Marketplace

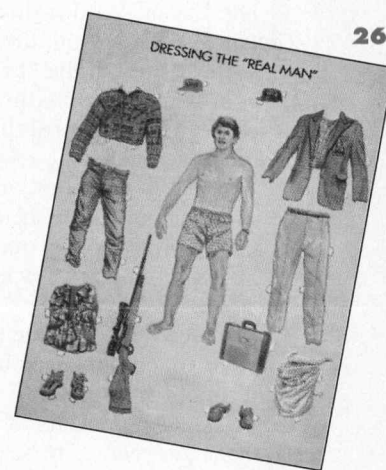
72 Opinion



## COVER

*Increasing ethnic and religious strife threaten the nation. On which side of the barricades should Jews stand?*

Cover illustration by Marcie Wolf-Hubbard. Photograph credits, clockwise: RNS Photo/Reuters, AP/Wide World Photos, Donna Binder/Impact Visuals, RNS Photo/Wide World.



26



22

munity in the nation. People come from all over to work at the Naval Air Weapons Station and to enjoy the lifestyle afforded by the desert and nearby mountains.

We have many gifted and special people in our congregation, but, to my knowledge, no bikers. Should Joseph and his wife—along with little Andrew—ask to join, we would be most happy to have them. Every Jew is important and welcome in our community.

Robin I. Gardner  
Ridgecrest, CA

## Jews with Disabilities

Dear Editor:

I was disappointed that your coverage of "Jews with Disabilities" (Fall 1992) made no mention of the more than 50 million seriously mentally ill people in the United States. The mentally ill have found a lack of acceptance in synagogues throughout the nation. I hope *Reform Judaism* will address this problem in a future edition.

Neil Slater  
Religious Outreach Director  
N.Y. State Alliance for the Mentally Ill  
Albany, NY

## Reform in Israel

Dear Editor:

In your coverage of "Reform in Israel" (Winter 1992), there was no mention of Dr. Meir Elk, the founder of the Leo Baeck Education Center. As the niece of Dr. Elk, I witnessed his tireless labors and personal sacrifice to found this progressive institution in Haifa. I believe it would only be fair to mention his contribution.

Charlotte E. Zernik  
New York, NY

## Gaucher Disease

Dear Editor:

The most prevalent genetic disorder among descendants of Ashkenazi Jews is Gaucher Disease. Until a year ago, this disease was considered untreatable. Now a new drug—Ceredase—is available that reverses the symptoms and permits victims to lead normal lives. For information, call or write the National Gaucher Foundation, 19241 Montgomery Village Ave. No. E-21, Gaithersburg, MD 20879, (301) 990-3800.

Robin Berman, M.D.  
Medical Director  
National Gaucher Foundation

## Corrections

In the Winter 1992 issue, the map of Progressive institutions in Israel omitted Beit Daniel in Tel Aviv, which formed as a merger between Kedem and Ramat Aviv Congregations.

On page 10 of the Winter edition, due to an editing error, the word "commits" was used instead of "performs" in referring to acts of tzedakah.

Also in the Winter issue we noted that Rabbi Carla Freedman became the first rabbi/grandmother on June 23, 1992. We have since learned that Rabbi Emily Lipof, senior rabbi of Temple Ohabei Shalom in Brookline, MA, became a rabbi/grandmother in April, 1988, when her grandson Jason was born. She was ordained in September, 1987 and now is the proud grandmother of four.

*"The Kallah experience cannot adequately be described in words.*

*It is something that can only be experienced, and one is forever changed by the experience."*

# KALLOT '93

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ing a 19-year prison term.

Jonathan Pollard is in prison for life. He is kept in solitary confinement in a basement cell in the Marion, IL federal penitentiary—the toughest prison in the United States—for 23 hours a day. He has served seven long years.

The Central Conference of American Rabbis has publicly called for mercy for Jonathan Pollard, as have B'nai B'rith, the World Jewish Congress, and many other groups. Regrettably, the UAHC has not yet done so. I believe history will judge harshly those who cannot find it in their hearts to seek compassion for Jonathan Pollard. He has served long enough. His sentence should be commuted now.

*Seymour D. Reich  
Former Chairman, Conference of  
Presidents of Major American Jewish  
Organizations*

Dear Editor:

As a Jew, an American, and a lawyer, I commend Samuel Rabinove for his comprehensive account of the Pollard case. It is the best I have read since our synagogue posted a placard on the lower bimah saying, "This seat is reserved for Jonathan Pollard."

What Pollard did was break a law of the United States affecting our nation's security. He may have had a noble motive, but motive is never a valid defense.

Pollard might have redressed the wrong he saw by giving this information to some of Israel's many friends in the Congress. Alternatively, he could have followed the precedent of Daniel Ellsberg, who passed the security-sensitive Pentagon papers to *The New York Times*—and has remained free.

As compassionate Jews, we can have pity for Pollard, but as patriotic American Jews, we should wait until Pollard is eligible for parole before campaigning for his release.

*Nathaniel B. Taft  
White Plains, NY*

## **Women and the Rabbinate**

Dear Editor:

The ordination of women as rabbis is one of Reform Judaism's (and now Conservative and Reconstructionist

Judaism's) great gifts and services to our people. I have been blessed to have taught women rabbinical students and to have worked with a number of female colleagues. I have learned and continue to learn much from all of them. I have great respect and admiration for both Rabbi Janet Marder and Susan Weidman Schneider, who have written in *Reform Judaism* about the positive influences of women rabbis upon the synagogue.

However, in our attempts to celebrate the advances of women in the rabbinate, we have labelled unfairly earlier male rabbis and the rabbinate as universally hierarchical, interested in power, not interested in empowering congregants, less nurturing, less concerned with intimacy, less creative, etc. These generalizations are simply untrue. I know male rabbis who in the 1960s sat by hospital beds; who counselled in prisons, hospitals, and nursing homes; who held hands with those in pain; who cried at funerals together with families; who were not frightened about displaying vulnerability; and who did not reject intimacy.

In the 1950s we began thinking that serving bigger congregations is best. But the vast majority of UAHC congregations are relatively small, and the majority of male rabbis have never applied to a large congregation. In fact most male rabbis have served their entire careers in small congregations in small towns. And we should not denigrate those of us who serve in large congregations. We too care, reach out, and touch our people's lives. To serve in a large congregation does not imply hierarchy, distance, or lack of intimacy.

Yes, our movement got into big equals more important. Rarely has major leadership come from the smaller congregational ranks. That needs to be changed. Leadership must be open and inclusive. However, to label this problem as a "male rabbinate" thing needs to be rejected out of hand. Male rabbis too have suffered under the system.

Empowering congregants in concept and practice was not a peculiar consequence of female rabbinic influence. Lay-led services were the reality on weekdays at Congregation Emanu-El in New York City (in the 50s and perhaps earlier) and at Temple Emanu-El in Worcester (in the 60s), among others. Lay-led Shabbat morning services were

held at East End Temple in the 60s. We have moved beyond these beginnings—but these beginnings came far earlier than the articles suggest.

I refuse to rejoice in the accomplishments of the present if that means negating or misdescribing the past. I thank God for the many nurturing male rabbis who served quietly with love and intimacy, who empowered their congregants to find their place as Jews. They made it possible for us, Jewish men and women, male and female rabbis, to do what we are doing today. May what we do as men and women together enrich all of us for the sake of God, Torah, and Israel.

*Rabbi Sheldon Zimmerman  
Temple Emanu-El  
Dallas, TX*

## **Women and Change**

Dear Editor:

On behalf of the National Association of Temple Educators, I commend you on your "Focus On... Women and Change" (Fall 1992). Unfortunately, the articles failed to mention the NATE leadership, which includes many women who serve in key positions in our Movement. They deserve recognition.

*Robin L. Eisenberg, RJE  
President, NATE*

## **Have Clamp, Will Travel**

Dear Editor:

Dr. Fred Kogen's article, "Have Clamp, Will Travel" (Fall 1992) related a humorous anecdote. However, as a resident of Ridgecrest, CA, and as secretary of Temple Beth Torah, China Lake, CA, I must reply.

We were very disappointed in Dr. Kogen's description of our community. He has been to Ridgecrest more than once; in fact, he performed his very first b'rith milah in the spring of 1986 in the home of one of our families. He knows that Ridgecrest is considerably more than a liquor store and a couple of mobile homes at the side of tumbleweed-strewn highway. Over thirty thousand people reside in the Indian Wells Valley, and the area probably has a higher per-capita population of Ph.Ds than any other com-





COPY

RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS  
PRESIDENT 838 FIFTH AVENUE NEW YORK, N.Y. 10021 (212) 249-0100

June 11, 1992  
10 Sivan 5752

George J. Mitchell  
Senator from the State of Maine  
United States Senate  
Washington, DC 20510

Dear Senator Mitchell:

Thank you for your most gracious letter of June 8. I am delighted to have your support and encouragement for the Joint Appeal on the Environment. This is one of the most critical issues facing our nation and we must continue to do everything possible to protect our environment.

With heartfelt appreciation and kindest regards, I am

Sincerely,

Alexander M. Schindler

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## United States Senate

COMMITTEE ON ENVIRONMENT AND PUBLIC WORKS  
WASHINGTON, DC 20510-6175

June 8, 1992

Rabbi Alexander Schindler  
President  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, NY 10021

Dear Rabbi Schindler:

I am writing to you as a Member of the Joint Appeal on the Environment. It was a pleasure to meet with some of you when you were in Washington recently. As I indicated then, I encourage your efforts and will do all I can to assure that Congress takes an active role in protecting the environment.

I made a brief statement about your visit and had the Declaration of the "Mission to Washington" printed in the May 13 Congressional Record. Enclosed is a copy for your information.

Please feel free to contact me if I can be of further assistance. I wish you the best in your very worthwhile endeavors, and I look forward to working with you in the future.

Sincerely,



George J. Mitchell



United States  
of America

# Congressional Record

PROCEEDINGS AND DEBATES OF THE 102<sup>d</sup> CONGRESS, SECOND SESSION

Vol. 138

WASHINGTON, WEDNESDAY, MAY 13, 1992

No. 66

## Senate

### JOINT APPEAL ON THE ENVIRONMENT

Mr. MITCHELL. Mr. President, yesterday Senator DOLE and I met with a group of religious and science leaders called the Joint Appeal. Their purpose is to advocate further action to protect the environment, which they have concluded is warranted based on scientific and religious grounds.

The religious leaders represent 330,000 congregations nationwide. The scientists represent a range of disciplines. All are concerned about the environment. They urged that Congress do more to protect the environment. They asked for better protection of the ozone layer, more actions to curb greenhouse gas emissions, better protection of biological diversity and recognition of the environmental impacts of a growing population.

I applaud the efforts of this diverse group that has found such strong common ground. I ask unanimous consent to insert their Declaration of the "Mission to Washington" into the RECORD.

There being no objection, the declaration was ordered to be printed in the RECORD, as follows:

**DECLARATION OF THE "MISSION TO WASHINGTON" JOINT APPEAL BY RELIGION AND SCIENCE FOR THE ENVIRONMENT, WASHINGTON, DC, MAY 12, 1992**

We are people of faith and of science who, for centuries, often have traveled different roads. In a time of environmental crisis, we find these roads converging. As this meeting symbolizes, our two ancient, sometimes antagonistic, traditions now reach out to one another in a common endeavor to preserve the home we share.

We humans are endowed with self-awareness, intelligence and compassion. At our best, we cherish and seek to protect all life and the treasures of the natural world. But we are now tampering with the climate. We are thinking the ozone layer and creating holes in it. We are poisoning the air, the land and the water. We are destroying the forests, grasslands and other ecosystems. We are causing the extinction of species at a pace not seen since the end of the age of the dinosaurs. As a result, many scientific projections suggest a legacy for our children and grandchildren of compromised immune systems, increased infectious disease and cancer rates, destroyed plants and consequent disruption of the food chain, agriculture damaged from drought and ultraviolet light, accelerated destruction of forests and species, and vastly increased numbers of environmental refugees. Many perils may be still undiscovered. The burdens, as usual, will fall most cruelly upon the shoulders of the poorest among us, especially upon children. But no one will be unaffected. At the same time, the human community grows by a quarter of a million people every day, mostly in the poorest nations and communities. That this crisis was brought about in part through inadvertence does not excuse us. Many nations are responsible. The magnitude of this crisis means that it cannot be resolved unless many nations work together. We must now join forces to that end.

Our own country is the leading polluter on Earth, generating more greenhouse gases, especially CO<sub>2</sub>, than any other country. Not by word alone but by binding action, our nation has an inescapable moral

duty to lead the way to genuinely effective solutions. We signers of this declaration—leaders in religion and science—call upon our government to change national policy so that the United States will begin to ease, not continue to increase, the burdens on our biosphere and their effect upon the planet's people.

We believe that science and religion, working together, have an essential contribution to make toward any significant mitigation and resolution of the world environmental crisis. What good are the most fervent moral imperatives if we do not understand the dangers and how to avoid them? What good is all the data in the world without a steadfast moral compass? Many of the consequences of our present assault on the environment, even if halted today, will take decades and centuries to play themselves out. How will our children and grandchildren judge our stewardship of the Earth? What will they think of us? Do we not have a solemn obligation to leave them a better world and to insure the integrity of nature itself? Insofar as our peril arises from a neglect of moral values, human pride, arrogance, inattention, greed, improvidence, and a penchant for the short-term over the long, religion has an essential role to play. Insofar as our peril arises from our ignorance of the intricate interconnectedness of nature, science has an essential role to play.

Differences of perspective remains among us. We do not have to agree on how the natural world was made to be willing to work together to preserve it. On that paramount objective we affirm a deep sense of common cause.

Commitment to environmental integrity and justice, across a broad spectrum and at the highest level of leadership, continues to grow in the United States religious community as an issue of utmost priority—significantly as a result of fruitful conversations with the scientific community. We believe that the dimensions of this crisis are still not sufficiently taken to heart by our leaders, institutions and industries. We accept our responsibility to help make known to the millions we serve and teach the nature and consequences of the environmental crisis, and what is required to overcome it. We believe that our current economic behavior and policies emphasize short-term individual material goals at the expense of the common good and of future generations. When we consider the long-term as well as the short-term costs, it seems clear that addressing this problem now rather than later makes economic as well as moral sense. We impoverish our own children and grandchildren by insisting that they deal with dangers that we could have averted at far less cost in resources and human suffering.

We reaffirm here, in the strongest possible terms, the indivisibility of social justice and the preservation of the environment. We also affirm and support the indigenous peoples in the protection and integrity of their cultures and lands. We believe the wealthy nations of the North, which have historically exploited the natural and human resources of the Southern nations, have a moral obligation to make available additional financial resources and appropriate technology to strengthen their capacity for their own development. We believe the poor and vulnerable workers in our own land should not be asked to bear disproportionate burdens. And we must end the dumping of toxic waste materials disproportionately in communities of low income and of people of color. We recognize that there is a vital connection between peacemaking and protecting our environment. Collectively, the nations of the world spend one trillion dollars a year on military programs. If

even a modest portion of this money were spent on environmental programs and sustainable economic development we could take a major step toward environmental security.

We commit ourselves to work together for a United States that will lead the world in the efficient use of fossil fuels, in devising and utilizing renewable sources of energy, in phasing out all significant ozone-depleting chemicals, in halting deforestation and slowing the decline in species diversity, in planting forests and restoring other habitats, and in realizing worldwide social justice. We believe there is a need for concerted efforts to stabilize world population by humane, responsible and voluntary means consistent with our differing values. For these, and other reasons, we believe that special attention must be paid to education and to enhancing the roles and the status of women.

Despite the seriousness of this crisis, we are hopeful. We humans, in spite of our faults, can be intelligent, resourceful, compassionate, prudent and imaginative. We have access to great reservoirs of moral and spiritual courage. Deep within us stirs a commitment to the health, safety and future of our children. Understanding that the world does not belong to any one nation or generation, and sharing a spirit of utmost urgency, we dedicate ourselves to undertake bold action to cherish and protect the environment of our planetary home.

#### SIGNATORIES

Dr. Diane Ackerman, Poet, Naturalist, Author.

Dr. John F. Ahearne, Executive Director, Sigma Xi.

Dr. Richard Cartwright Austin, S.T.D., Environmental Theologian with Appalachian Ministries Educational Resource Center.

Dr. Ian Barbour, Professor Emeritus, Religion Department, Carlton College.

Reverend James Bell, Executive Director, Interfaith IMPACT for Justice and Peace.

The Reverend Thomas Berry, Director, Riverdale Center for Religious Research.

Dr. Alan Betts, Atmospheric Research, Sally-Grover Bingham, California Diocese: Environmental Commission, Episcopal Church.

Dr. Elizabeth Bowen, Representative, National Spiritual Assembly of the Bahai's of the United States, President-Elect, Physicians for Social Responsibility, Assistant Professor of Family Medicine, Morehouse School of Medicine.

The Most Reverend Edmond L. Browning, Presiding Bishop, Episcopal Church of America.

Reverend William J. Byron, S.J., President, The Catholic University of America.

Reverend Joan Campbell, General Secretary, National Council of Churches of Christ.

Mr. John Carr, Secretary for Department of Social Development and World Peace, United States Catholic Conference.

The Rt. Reverend Frank S. Cerveney, Bishop of the Diocese of Florida, Episcopal Environment Commission.

Dr. Charles Chambers, Executive Director, American Institute of Biological Sciences.

Dr. Audrey Chapman, Program Director for Science and Human Rights, American Association for the Advancement of Science.

Reverend Dr. Benjamin F. Chavis, Jr., Executive Director of the Commission for Racial Justice, United Church of Christ.

The Reverend Dr. Herbert W. Chilstrom, Bishop, Evangelical Lutheran Church in America.



Dr. Eric Chivian, Professor of Psychiatry, Harvard Medical School, Psychiatrist, Massachusetts Institute of Technology, Co-Founder, International Physicians for the Prevention of Nuclear War.

Father Drew Christiansen, S.J., Director, Office of International Justice and Peace, United States Catholic Conference.

Mr. Robert H. Cory, Quaker United Nations Office.

Mr. Herman Daly, Senior Economist, World Bank.

Dr. Calvin DeWitt, Director, Au Sable Institute of Environmental Studies.

Ms. Ann Druyan, Secretary, Federation of American Scientists & Senior Consultant, Joint Appeal by Religion and Science for the Environment.

Reverend Dr. Milton Efthimou, Ecumenical Officer, Greek Orthodox Archdiocese of North and South America.

Mr. Warren Eisenberg, Director, of the International Council, B'nai B'rith.

Mr. Joseph Fitzgerald, Executive Director, National Catholic Rural Life Conference.

Ms. Susan Fletcher, Senior Analyst in International Environmental Policy, Congressional Research Service.

Ms. Amy Elizabeth Fox, Associate Director, Joint Appeal by Religion and Science for the Environment.

Dr. Jerome Frank, Professor Emeritus, Department of Psychiatry and Behavioral Sciences, Johns Hopkins University Hospital.

The Most Reverend William B. Friend, Chair, Committee on Science and Human Values, National Conference of Catholic Bishops, Bishop of Shreveport.

Mr. George T. Frampton, Jr., President, The Wilderness Society.

Reverend Dr. William Gardiner, Director of the Department of Social Justice, Unitarian Universalist Association.

Dr. Arthur Green, President, Reconstructionist Rabbinical College.

Dr. Lester Grinspoon, Associate Professor of Psychiatry, Harvard Medical School.

Mr. Paul Gorman, Executive Director, Joint Appeal by Religion and Science for the Environment.

Dr. James Hansen, Director, Goddard Institute for Space Studies.

Mr. Jaydee R. Hanson, Assistant General Secretary, Ministry of God's Creation, United Methodist Church.

Dr. John Haught, Chairman of the Department of Theology, Georgetown University.

Dr. Raymond Hayes, Chairman of the Department of Anatomy, Howard University.

Professor Theodore Hiebert, Associate Professor of Hebrew Bible/Old Testament, Harvard Divinity School.

Reverend Theodore M. Hesburgh CSC, President Emeritus, University of Notre Dame.

Dr. Robert Hestenes, President, Eastern College.

Reverend Gilbert Horn, Executive Director, Colorado Council of Churches.

Reverend Father Vertanes Kalayjian, Diocese of the Armenian Church.

Mrs. Annette Kane, Executive Director, National Council of Catholic Women.

Dr. Henry Kendall, Stratton Professor of Physics, Massachusetts Institute of Technology, Chairman of the Board, Union of Concerned Scientists.

Ms. Kaye Kiker, Member, Executive Board, National Toxics Campaign.

Dr. Gall Buchwalter King, Associate Director for Program Services, Association for Theological Schools.

Dr. Richard D. Land, Executive Director, Christian Life Commission of the Southern Baptist Convention.

Dr. Dan Lashof, Senior Project Scientist, Natural Resource Defense Council.

Dr. Harold Lohr, Retired Bishop, Northwestern Minnesota Synod, Evangelical Lutheran Church in America.

Chief Oren Lyons, Faithkeeper and Chief of the Turtle Clan, Onondaga Nation.

Professor Wangari Maathai, Founder, Kenyan Green Belt Movement.

Dr. Jerry Mahlman, Director, Geophysical Fluid Dynamic Laboratory, United States Department of Commerce.

Most Reverend James M. Malone, Chair, Domestic Policy Committee, United States Catholic Conference, Bishop of Youngstown.

Dr. Thomas F. Malone, University Distinguished Scholar, Department of Marine, Earth and Atmospheric Sciences, North Carolina State University.

Dr. Jessica Tuchman Matthews, Vice President, World Resources Institute.

Sister Catherine McNamee, President, National Catholic Educational Association.

Mr. Alden Meyer, Director, Climate Change and Energy Program, Union of Concerned Scientists.

Reverend Charles Miller, Executive Director, Division of Church and Society, Evangelical Lutheran Church in America.

Reverend Dr. Donald E. Miller, General Secretary, Church of the Brethren.

Dr. Irving Mintzer, Senior Research Fellow, Center for Global Change, University of Maryland.

Dr. Wendell Mohling, President, National Science Teacher's Association.

Ms. Kay Moran, Office of External Affairs, The Smithsonian Institution.

The Very Reverend James Parks Morton, Dean, Cathedral of St. John the Divine.

The Reverend Dr. Edwin G. Mulder, General Secretary, Reformed Church in America.

Dr. James Nash, Executive Director, Churches' Center for Theology and Public Policy.

Dr. C. William Nichols, General Minister and President, Christian Church (Disciples of Christ).

Dr. Richard S. Nicholson, Executive Officer, American Association for the Advancement of Science.

Dr. Richard B. Norgaard, Professor of Energy and Resources, University of California at Berkeley.

Dr. Kusumita P. Pedersen, Joint Secretary, Global Forum of Spiritual and Parliamentary Leaders for Human Survival.

Dr. Albert M. Pennybacker, Professor of Homiletics, Lexington Theological Seminary.

The Reverend Dr. William R. Phillippe, Executive Director, General Assembly Council, Presbyterian Church USA.

Reverend Tyrone S. Pitts, Secretary General, Progressive National Baptist Convention Inc.

The Right Reverend Nathaniel Popp, Bishop of Detroit, Orthodox Church in America.

Dr. Charles C. Price, Board Chairman, Chemical Heritage Foundation, Benjamin Franklin Professor of Chemistry Emeritus.

Dr. H. Ronald Pulliam, Director of the Institute of Ecology, University of Georgia, President, Ecological Society of America.

Ms. Paz Artaza-Regan, Program Associate, Ministry of God's Creation, Board of Church and Society, United Methodist Church.

Dr. W. Franklyn Richardson, General Secretary, National Baptist Convention.

Dr. Howard Ris, Executive Director, Union of Concerned Scientists.

Most Reverend John R. Roach, Chair, International Policy Committee, United States Catholic Conference, Archbishop of St. Paul/Minneapolis.

Mrs. Barbara Bellows Rockefeller, Professor of History, Middlebury College.

Mr. Steven C. Rockefeller, Professor of Religion, Middlebury College.

Dr. F. Sherwood Rowland, Donald Bren Professor of Chemistry, University of California at Irvine, President, American Association for the Advancement of Science.

Dr. Robert John Russell, Founder and Director, Center for Theology and Natural Sciences.

Dr. John Ruskay, Vice Chancellor for Public Affairs, Jewish Theological Seminary of America.

Dr. Carl Sagan, Professor of Astronomy and Director of the Laboratory for Planetary Studies, Cornell University & Co-Chair of the Joint Appeal by Religion and Science for the Environment.

Rabbi David Saperstein, Director and Counsel, Religious Action Center of Reform Judaism.

Rabbi Alexander Schindler, President, Union of American Hebrew Congregations.

Dr. William Schlesinger, Department of Botany, Duke University.

Dr. Stephen H. Schneider, Head of the Interdisciplinary Climate Systems Section, National Center for Atmospheric Research.

Dr. Ismar Schorsch, Chancellor, Jewish Theological Seminary of America (Tues. only).

Mr. Leonard Schwartz, Chairman, Rainforest Alliance.

Dr. Stephen E. Schwartz, Senior Physical Chemist, Brookhaven National Laboratory.

Dr. Cecil E. Sherman, Coordinator, Cooperative Baptist Fellowship.

Dr. Ronald Sider, Professor of Theology and Society, Eastern Baptist Theological Seminary, Executive Director, Evangelicals for Social Action.

Mr. Art Simon, Christian Children's Fund.

Dr. N. Jean Sindab, Program Officer for Economic and Environmental Justice, National Council of Churches of Christ.

Dr. Bennett W. Smith, First Vice President, Progressive National Baptist Convention.

Dr. Anthony Socci, Professional Staff Scientist, Science, Technology and Space Subcommittee, United States Senate.

Mr. William Somplatsky-Jarman, Associate for Environmental Justice, Presbyterian Church USA.

Ms. Frances Spivy-Weber, Director of the International Program, Audubon.

Ms. Victoria Stack, The Albert Schweitzer Institute for the Humanities.

Dr. Jeremy Stone, President, Federation of American Scientists.

Sister Betty Sundry, Associate Director, Leadership Conference of Women Religious (Catholic).

Dr. Byron Swift, Executive Director, International Union for Conservation of Nature and Natural Resources.

Professor Ronald F. Thiemann, Dean, Harvard Divinity School.

Dr. Foy Valentine, Former Executive Director, Christian Life Commission of the Southern Baptist Convention.

Dr. Anne Whyte, Director General, Division of Environment and Natural Resources, International Development Research Centre.

Dr. Timothy Weiskel, Fellow at the Center for Science and International Affairs, JFK School of Government Research, Associate in Environmental Ethics, Harvard Divinity School.

Dr. Edward O. Wilson, Baird Professor of Science, Harvard University.

The Rt. Reverend William Winterrowd, Bishop of The Diocese of Colorado, Episcopal Environment Commission.

Ms. Nancy Wisdo, Director, Office of Domestic Social Development, United States Catholic Conference.

Dr. Steven J. Zeitlin, Center for Psychology and Social Change, Harvard Medical School.

(Affiliations for identification purposes only.)



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RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS  
PRESIDENT 838 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

May 12, 1992  
9 Iyar 5752

The Hon. Timothy E. Wirth  
Senator from the State of Colorado  
Washington, DC 20510

Dear Senator Wirth:

I remembered, even without prodding by you.  
Accordingly, you will find two items enclosed  
herewith.

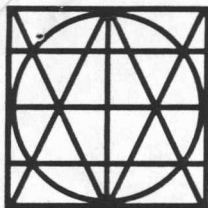
- A. A copy of my speech.
- B. Some pertinent passages from Jewish literature  
which relate to the subject of the environment.

I hope you will find these helpful, as you prepare for  
your Denver presentation. I enjoyed meeting you and  
it certainly was a most effective conference.

With every good wish, I am

Sincerely,

Alexander M. Schindler



*Environment*  
May 6, 1992

**THE JOINT APPEAL  
BY RELIGION & SCIENCE  
FOR THE ENVIRONMENT**

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Cathedral of St. John the Divine

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Laboratory for Planetary Studies  
Cornell University

**Bishop Vinton R. Anderson**  
President  
World Council of Churches

**Reverend Joan Campbell**  
General-Secretary  
National Council of Churches of Christ

**Bishop William B. Friend**  
Chairman  
Committee on Science and Human Values  
National Conference of Catholic Bishops

**Archbishop Iakovos**  
Primate  
Greek Orthodox Church of  
North and South America

**Dr. Ismar Schorsch**  
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Jewish Theological Seminary of America

**Dr. Robert Seiple**  
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World Vision U.S.A.

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**Paul Gorman**  
Executive Director

**Amy Elizabeth Fox**  
Associate Director

**Ann Druyan**  
Sec'y., Federation of American Scientists  
Senior Consultant

1047 Amsterdam Ave.  
New York, NY 10025  
212-316-7441  
FAX 212-316-7404

Dear Participant in the Mission to Washington:

Attached is a **DRAFT STATEMENT** for release by participants at the end of the "Mission to Washington": Religion and Science in Partnership for the Environment conference on May 10 thru May 12.

It represents a collective effort by a committee of both religious and scientific participants, and so reflects a diversity of perspectives. We have tried to draft a consensus statement which, while not being able to treat every aspect of this issue, will express urgency, outline priorities, affirm partnership, and be a useful, long-term document of record. People will be asked to sign with their affiliations listed "for identification purposes only."

We expect the statement to be signed by around 125 people. We are asking that you fax to Amy Fox (212-316-7404) any proposed changes which have significant bearing on our message. If we do not hear from you we will assume you are generally comfortable with the document. At our plenary session on Monday, May 11 at 4pm we will have a final, brief session for editorial refinements.

We look forward to seeing you at 6:30 pm on Sunday, May 10th at the reception at the home of Mrs. Teresa Heinz (3322 O Street NW, Georgetown, Washington, D.C.).

Sincerely,

Albert Gore, Jr.  
United States Senator

The Very Rev. James Parks Morton  
Co-Chair, Joint Appeal by Religion and Science for the Environment

Dr. Carl Sagan  
Co-Chair, Joint Appeal by Religion and Science for the Environment

## DRAFT STATEMENT FOR THE MISSION TO WASHINGTON MAY 10-12

We are people of faith and of science who, for centuries, have traveled two very different roads. In a time of grave environmental crisis, we find these roads converging. As this meeting symbolizes, two ancient, sometimes antagonistic traditions now reach out to one another in a common endeavor to preserve the home we share.

We humans are endowed with self-awareness, intelligence and compassion. At our best, we cherish and seek to protect all life and the treasures of the natural world. But we are now afflicting our biosphere with environmental destruction unprecedented in the history of our species. We are tampering with the climate. We are thinning and tearing holes in the ozone layer. We are poisoning the air and the water. We are destroying the forests. We are causing the extinction of species at an unprecedented pace. In religious language, such actions are often called crimes against creation. As a result, scientific projections suggest a legacy for our children and grandchildren of compromised immune systems, increased cancer rates, destroyed plants and consequent disruption of the food chain, agriculture damaged from drought and ultraviolet light, accelerated destruction of forests and species, massive floods from rising sea level and vast numbers of environmental refugees. Many perils may be still undiscovered. The burdens, as usual, will fall most cruelly on the shoulders of the poorest among us, especially children. But no nation will be spared. At the same time, the human community grows by a quarter of a million people every day, mostly in the poorest nations and communities.



That this crisis was mainly brought about through inadvertence does not excuse us. The magnitude of this crisis means that it cannot be resolved unless many nations work together. We must now join forces to that end. Our own country is the leading polluter on Earth, generating more ozone-destroying materials and more CO<sub>2</sub> and other greenhouse gases than any other nation. It is, therefore, incumbent upon us to lead the world community toward a solution. The signers of this Declaration -- leaders in science and religion -- seek a change in national policy that will result in an environmental leadership role for the United States commensurate with its power.

We believe that science and religion, working together, are essential components of any significant mitigation and resolution of the world environmental crisis. What good are the most fervent moral imperatives if we do not understand the dangers and how to avoid them? What good are all the data in the world without a steadfast moral compass? Many of the consequences of our present assault on the environment, even if halted today, will take decades and centuries to play themselves out. How will our children and grandchildren judge our stewardship of the Earth? Have we not a solemn obligation to leave them a better world? Insofar as our peril arises from human pride, arrogance, inattention, greed, improvidence, and a penchant for the short-term over the long, religion has an essential role to play. Insofar as our peril arises from our ignorance of the intricate interconnectedness of nature, science has an essential role to play. We do not have to agree on how the natural world was made to be willing to work together to preserve it.



Commitment to environmental integrity and justice, across a broad spectrum and at the highest level of leadership, continues to grow in the American religious community --- in no small measure as a result of fruitful conversation with scientists. Together, we believe that the dimensions of this crisis are still not sufficiently taken to heart by the world's leaders, institutions and industries. We accept a responsibility to make known the full dimensions of this challenge, and what is required to address it to the millions we reach, teach, and counsel. When we consider the long-term as well as the short-term costs, it seems clear that addressing this problem now rather than later makes economic as well as moral sense. We impoverish our own children and grandchildren by insisting that they deal with grave dangers that we could have averted at far less cost in resources and human suffering.

We reaffirm here, in the strongest possible terms, the indivisibility of social justice and the preservation of the environment. We believe the wealthy nations of the North have a moral obligation to provide additional financial resources and appropriate technology for development in the nations of the South.

We commit ourselves to work together for a United States that will lead the world in the efficient use of fossil fuels, in devising and utilizing renewable sources of energy, in phasing out all significant ozone-depleting chemicals, in slowing global deforestation and the decline in species diversity, in planting forests, in realizing worldwide social justice, and in helping to halt world population growth by humane and voluntary means.

Despite the seriousness of this crisis, we are hopeful --- because humans, despite our faults, are intelligent, resourceful, compassionate, prudent and imaginative; because we have access to great reservoirs of moral and spiritual courage; and because, deep within us, there stirs always a commitment to the safety and happiness of our children. The world does not belong to any one nation or generation. Nor can it be understood by any one perspective. And so, in a spirit of utmost urgency, we reaffirm our own joint commitment and call once more upon the leadership of our nation to undertake bold action to preserve and protect all life and the environment of our planet home.

DRAFT----DRAFT----DRAFT

# United States Senate

WASHINGTON, D.C. 20510

April 28, 1992

Rabbi Alexander Schindler  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, New York 10021

Dear Rabbi Schindler:

I am delighted to confirm your participation in the meeting in Washington co-sponsored by the Joint Appeal by Religion and Science for the Environment. We will begin on the evening of May 10th and finish by lunch on May 12th. The response has been gratifying. I think you will be pleased, as we are, by the stature and diversity of those attending.

We will be meeting on the eve of an extraordinary new chapter for the cause of environmental sustainability. The United Nations Conference on Environment and Development, only weeks after our gathering, will be setting a global agenda for the rest of our lifetimes and beyond. Our meeting will give us a final chance to communicate our hopes for that gathering, as well as to discuss what its likely conclusions will mean for us in the future. For that reason, I am particularly glad that UNCED's Secretary General Maurice Strong will be joining us.

Our gathering will begin on Sunday night at 6:30 pm at the home of Mrs. Teresa Heinz. Joining us on that evening will be the remarkable and courageous Kenyan environmental leader Professor Wangari Maathai.

In the course of our meetings, we will hear environmental updates from distinguished scientists. We also look forward to reports from leaders of the American religious community across a broad spectrum; this has been a year of accelerated activity for this critical sector of society. We will work to deepen a spirit of common purpose and to envisage a few next steps in the growing collaboration between the worlds of religion and science. In smaller workshops, we will explore more specific issues, particularly the challenge of linking environmental protection and social justice.

We have arranged private meetings with key members of Congress for small delegations on Tuesday morning, May 11th. In addition, I will be chairing a special public hearing calling upon a number of conference participants to share the fruits of their deliberations.

### Logistical Notes

Mrs. Teresa Heinz's residence is located at 3322 O St., NW Georgetown Washington D.C. 20007. ~~so~~ Our reception on Monday evening, May 10th will begin at ~~6~~pm. Parking may be difficult so we encourage guests to take a taxi to the reception. There will be staff members at Mrs. Heinz residence to assist in calling for taxis back to your accommodations.

Our meetings on ~~Tuesday~~ <sup>Mon.</sup>, May 11th and ~~Wednesday~~ <sup>Tues.</sup>, May 12th will take place in Room 106 of the Dirksen Building. The entrance to the Dirksen Building is through the Hart Senate Office Building on Constitution Ave., just off 2nd St.

Also, if you have not reserved hotel rooms through the Joint Appeal Office, accommodations are still available at both the Washington Court (202-628-2100) and the Quality Inn (202-638-1616), both on Capitol Hill.

April 28, 1992

Page 2

Throughout, we will have time for more informal and unstructured conversation. The environmental challenge is new and of unsurpassed magnitude and complexity. We need to explore different perspectives, to hear one another, to get to the heart of things.

We do intend to issue a statement underscoring in broad strokes the urgency of this crisis, the need for new resolve and new partnerships, and the necessity for American leadership in meeting this challenge. We will be sending you a draft for your review next week in order that we may reach agreement in advance of our meeting and thus use our time together most productively.

Enclosed is a copy of the projected schedule. You will also find a selection form for working groups, which we ask that you return by FAX as soon as possible to the Office of the Joint Appeal at 212/316-7404. Should you have any further questions about our plans, or any special needs, please do not hesitate to call Roberta Upshaw at 212/932-7325.

My colleagues, Senators Wirth, Chafee and Jeffords, as well as Dean James Parks Morton and Carl Sagan, co-chairs of the Joint Appeal, and I look forward to being with you in Washington. That so many have set aside busy schedules to join together is a sign of promise and purpose.

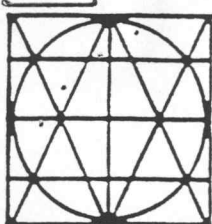
Sincerely,

A handwritten signature in dark ink, appearing to read "Al Gore", written over the word "Sincerely,".

Albert Gore, Jr.  
United States Senator

AG/hwm  
Enclosure





## THE JOINT APPEAL

BY RELIGION & SCIENCE  
FOR THE ENVIRONMENT

### EXECUTIVE COMMITTEE

#### CO-CHAIRS

The Very Rev. James Parks Morton  
Dean  
Cathedral of St. John the Divine

Dr. Carl Sagan  
Professor of Astronomy and Director,  
Laboratory for Planetary Studies  
Cornell University

Bishop Vinton R. Anderson  
President

World Council of Churches

Reverend Joan Campbell  
General-Secretary  
National Council of Churches of Christ

Bishop William B. Friend  
Chairman  
Committee on Science and Human Values  
National Conference of Catholic Bishops

Archbishop Iakovos  
Primate  
Greek Orthodox Church of  
North and South America

Dr. Ismar Schorsch  
Chancellor  
Jewish Theological Seminary of America

Dr. Robert Seiple  
President  
World Vision U.S.A.

Dr. Foy Valentine  
Executive Director Emeritus  
Christian Life Commission  
Southern Baptist Convention

Dr. James Hansen  
Director  
Goddard Institute for Space Studies

Dr. Peter H. Raven  
Director  
Missouri Botanic Gardens

Dr. F. Sherwood Rowland  
Professor of Chemistry  
University of California

Dr. Victor F. Weisskopf  
Institute Professor of Physics Emeritus  
Massachusetts Institute of Technology

Dr. Anne Whyte  
Director  
Division of the Social Sciences  
International Development  
Research Centre

Affiliations for identification  
purposes only:

Paul Gorman  
Executive Director

Amy Elizabeth Fox  
Associate Director

Ann Druyan  
Sec'y., Federation of American Scientists  
Senior Consultant

1047 Amsterdam Ave.

New York, NY 10025

212-316-7441

FAX 212-316-7404

## TENTATIVE SCHEDULE

Sunday May 10

5:00 - 6:00 pm

Pre-Registration and Hotel Check-in  
Capitol Hill Hyatt  
[others register Monday morning in SD-106]

6:30 - 8:30 pm

Welcome Reception  
Home of Mrs. Teresa Heinz [dinner will not be served]

Remarks by Professor Wangari Maathai  
Founder, Kenyan Green Belt Movement

Monday, May 11

8:00-8:30 am

Registration and Continental Breakfast  
SD-106

8:30-9:00 am

Report from the UNCED Process  
Remarks by Mr. Maurice F. Strong  
Secretary General of the United Nations Conference on  
Environment and Development  
SD-106

9:00-9:45 am

Scientific Presentations

Chaired by Dr. Carl Sagan  
Professor of Astronomy and Director, Laboratory for  
Planetary Studies, Cornell University

Ozone Depletion by Dr. F. Sherwood Rowland  
Donald Bren Professor of Chemistry  
University of California at Irvine

Loss of Biodiversity by Dr. Edward O. Wilson  
Museum of Comparative Zoology, Harvard University

Global Warming by Dr. James Hansen  
Director, Goddard Institute for Space Studies

Population and Development by Dr. Anne Whyte  
Director, Division of the Social Sciences, International  
Development Research Centre

SD-106

9:45-10:30 am

Religious Presentations

Chaired by The Very Reverend James Parks Morton  
Dean, Cathedral of St. John the Divine

Bishop William B. Friend  
Chairman, Committee on Science and Human Values,  
National Conference of Catholic Bishops &  
Father Drew Christiansen  
Director, Office of International Peace and Justice  
United States Catholic Conference

Reverend Joan B. Campbell  
General-Secretary, National Council of Churches of Christ &  
Reverend Dr. Benjamin F. Chavis Jr.  
Executive Director, Commission for Racial Justice,  
United Church of Christ

Rabbi Alexander Schindler  
President, Union of American Hebrew Congregations

Dr. Robert Seiple  
President, World Vision USA

SD-106

10:30-10:45 am

Break  
Coffee, tea, juice etc. will be available  
SD-106

10:45-11:15 am

"Ecology and the Human Spirit": An Address by Senator Al Gore  
SD-106

11:15-11:30 am

"A Spirit of Dialogue"  
The Reverend Joan B. Campbell, General Secretary, N.C.C.  
Ms. Ann Druyan, Secretary, Federation of American Scientists  
SD-106

11:30- 1:00 pm

OPEN DISCUSSION  
SD-106

1:00-1:45 pm

Lunch

1:45-2:15 pm

"A Vision of the Future": An Address by Carl Sagan  
SD-106

-----May 11 continued on next page-----

2:30-3:45 pm

Working Group Sessions

Environmental Justice: The Challenge for Science and Religion

Chairman:

Dr. W. Franklyn Richardson  
General-Secretary, National Baptist Convention

Speakers:

Mr. John Carr  
Secretary, Department of Social Development and World Peace,  
United States Catholic Conference

Ms. Kaye Kiker  
Former President, National Toxics Campaign

Chief Oren Lyons  
Faithkeeper, Onandaga Nation

Professor Wangari Maathai  
Founder, Green Belt Movement

Ms. Paz Artaza-Regan  
Program Associate, Ministry of God's Creation,  
Board of Church and Society of the United Methodist Church

America After UNCED

Speakers:

Senator Albert Gore Jr.

Dr. Irving Mintzer  
Director, Center for Global Climate Change, University of Maryland

Rabbi David Saperstein  
Director, Religious Action Center of Reform Judaism

Dr. Stephen H. Schneider  
Head, Interdisciplinary Climate Systems Section,  
National Center for Atmospheric Research

Dr. N. Jean Sindab  
Program Officer for Economic and Environmental Justice,  
National Council of Churches of Christ

Ms. Frances Spivy Weber  
Director for International Issues, National Audubon Society

Science and Religion: Continued Dialogue and Collaboration

Chairman:

Dr. William J. Byron, S.J.  
President, Catholic University of America

Dr. Henry Kendall  
Chairman, Union of Concerned Scientists

Theological Implications of the Environmental Crisis

Speakers:

Father Drew Christiansen, S.J.  
Director, Office of International Peace and Justice  
United States Catholic Conference

Reverend Calvin DeWitt  
Director, AuSable Institute of Environmental Studies

Dr. Arthur Green  
President, Reconstructionist Rabbinical College

Dr. James A. Nash  
Executive Director, Church's Center for Theology and Public Policy  
Author, Loving Nature: Ecological Integrity and Christian Responsibility

4:00-5:00 pm      Plenary Session  
Review Statement, Prepare for Congressional Meetings  
SD-106

5:00-7:00 pm      Reception

Tuesday May 12

8:00-8:45 am      Q & A on meetings w/ members  
Continental Breakfast  
SD-106

9:00-12:00 pm      Joint Congressional Hearing  
SD-106

Small Group Meetings w/ Members

12:00-12:30 am      Concluding Remarks for Conference  
SD-106

12:30-1:00 pm      Press Conference  
SD-106

## WORKING GROUPS SIGN-UP SHEET: THE MISSION TO WASHINGTON

Please fill out the following information and indicate your first two preferences (list as #1 and #2) for working groups. Then, please fax to Amy Fox at 212-316-7404 as soon as possible.

NAME \_\_\_\_\_

TITLE \_\_\_\_\_

ORGANIZATION \_\_\_\_\_

ADDRESS \_\_\_\_\_

\_\_\_\_\_

PHONE \_\_\_\_\_ FAX \_\_\_\_\_

### A. Environmental Justice: The Challenge for Science and Religion \_\_\_\_\_ (1 or 2)

Chairman:

Dr. W. Franklyn Richardson

General-Secretary, National Baptist Convention

Speakers:

Mr. John Carr

Secretary, Department of Social Development and World Peace,  
United States Catholic Conference

Ms. Kaye Kiker

Former President, National Toxics Campaign

Chief Oren Lyons

Faithkeeper, Onandaga Nation

Professor Wangari Maathai

Founder, Kenyan Green Belt Movement

Ms. Paz Artaza-Regan

Program Associate, Ministry of God's Creation,  
Board of Church and Society of the United Methodist Church

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B. America After UNCED

Speakers:

\_\_\_\_\_ (1 or 2)

Senator Albert Gore Jr.

Dr. Irving Mintzer

Director, Center for Global Climate Change, University of Maryland

Rabbi David Saperstein

Director, Religious Action Center of Reform Judaism

Dr. Stephen H. Schneider

Head, Interdisciplinary Climate Systems Section,  
National Center for Atmospheric Research

Dr. N. Jean Sindab

Program Officer for Economic and Environmental Justice,  
National Council of Churches of Christ

Ms. Frances Spivy Weber

Director for International Issues, National Audubon Society

C. Science and Religion: Continued Dialogue and Collaboration  
Chairman:

\_\_\_\_\_ (1 or 2)

Dr. William J. Bryon, S.J.

President, The Catholic University of America

Dr. Henry Kendall

Chairman, Union of Concerned Scientists

D. Theological Implications of the Environmental Crisis  
Speakers:

\_\_\_\_\_ (1 or 2)

Father Drew Christiansen, S.J.

Reverend Calvin DeWitt

Director, AuSable Institute of Environmental Studies

Dr. Arthur Green

President, Reconstructionist Rabbinical College

Dr. James A. Nash

Executive Director, Church's Center for Theology and Public Policy

Author, Loving Nature: Ecological Integrity and Christian Responsibility

angel and schorsch also signing on....

more info on what to do after pescah when

geffner returns....rabbi shaw of jts called

04/15/92

15:05

☎212 570 0895

U A H C

☑001

# ACTIVITY REPORT

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PAGES	1



RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS  
PRESIDENT 838 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

**April 15, 1992**

From: Rabbi Alexander M. Schindler

To: Edward I. Geffner, Chair, American Society for the  
Protection of Nature in Israel

I tried to reach you by phone but learned you are out of the city over Pesach. I hope you have a sweet and pleasant holiday.

I have reviewed the letter you shared with me concerning the BIB matter and will be happy to sign on.

Warm regards.

04/14/92

15:02

☎212 570 0895

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# ACTIVITY REPORT

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PAGES	3



VIA FAX/3 pages

MEMORANDUM

April 14, 1992

From: Edie Miller

To: Rabbi David Saperstein

Ed Geffner, chair, American Society for the Protection of Nature in Israel met Alex at the intra-religious Consultation on Environment. He has asked Alex to sign on to this but Alex doesn't know enough about the group and the subject matter. Can you enlighten him?

Todah rabbah and a zissen Pesach.

*Very legit.  
Geffner spoke at RAC  
Want to arouse Israel  
VOA Project proposed  
when USSR was to  
overcome journey.*

*CSA. No resolution  
approved work  
on letter & calls  
to Congress  
Can sign*

MANHATTAN BOWERY CORPORATION  
FAX TRANSMITTAL REPORT

*You met him  
at WC  
Corp.*

4.40  
DATE: 4/13/92

NUMBER OF PAGES: 3  
(INCLUDING COVER SHEET)

FROM: Edward I. Geffner, Chair, American Society for the Protection of  
MANHATTAN BOWERY CORPORATION Nature in Israel

TO: Rabbi Alexander Schindler 570-0895

ATTENTION: \_\_\_\_\_

COMMENTS: Re: Consultation on the Environment and Jewish Life

Please replace earlier document  
which was sent by mistake.

*When should I do  
with this?*

275 SEVENTH AVENUE, NEW YORK NY 10001

TELEPHONE NUMBER 212-620-0340

FAX NUMBER 212-633-9044  
212-627-0812

April, 1992]

Honorable Senators and Members of Congress:

The Board of International Broadcasting (BIB) intends to build a huge short wave transmission station in the Aravah Valley of Israel which will cost more than \$400,000,000. The primary purpose of the station was to overcome Soviet jamming of Voice of America (VOA) and Radio Liberty broadcasts. The BIB now states that despite the recent developments in The Soviet Union and Eastern Europe, the station is necessary to broadcast to the Islamic republics of the former Soviet Union and, to a lesser extent, to Africa and southern Asia.

I urge you to persuade the appropriations committee and the Administration to rescind the funding for this huge and unnecessary project.

1. The extremely expensive station was imposed on Israel after other states, including several Arab nations, had refused to accept it. (Among those objecting to the project was the Israeli Air Force which is very concerned that the station will endanger its pilots and aircraft and interfere with its training and operations).

An attempt to build the station without completing an Environmental Impact Statement required by Israeli law was prevented by the High Court of Justice.

2. Israel is too small to absorb the massive station. It is the most crowded country in the world and 80% of the Negev desert, where the project is planned, is devoted to military training. There is concern that:

- a. The project will cause environmental harm by:
  - i.. claiming scarce, environmentally important open hiking and recreational space in the Negev;
  - ii. interfering with migrating birds in the second largest bird flyway in the world -- which has aroused massive

opposition from American and international environmental groups; and

b. it will interfere with the activities of civil aviation which is now confined to narrow flight paths between military training areas; and;

c. it will interfere with settlements in the area. Among other concerns the station will heighten competition for land and threatens to reduce the amount available for agriculture. The Aravah settlers are extremely worried about radiation.

3. The economic benefits to Israel will be insignificant. In fact the dollar cost of the loss of tourism and settlement in the area could easily exceed the gain attributable to a few new jobs.

Because of the serious problems the proposed station has generated vigorous opposition in Israel and among environmentalists in the United States and throughout the world.

In view of the very high cost of this project at a time when important programs are facing drastic funding cuts, the serious harm this project will cause, the political changes that raise questions about its continued utility, and the strong opposition to the project expressed by numerous environmental groups all over the world are all potent reasons to end any further investment in the project.

I urge you to oppose this project vigorously and do whatever you can to rescind the appropriation.

Very truly yours,