



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES
A DIVISION OF HEBREW UNION COLLEGE – JEWISH INSTITUTE OF RELIGION

MS-630: Rabbi Alexander M. Schindler Digital Collection, 1953-1996.
Series A: Union of American Hebrew Congregations, 1961-1996.

Box
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Interreligious Presidents Advisory Committee on
Interreligious Affairs, 1986-1995.

For more information on this collection, please see the finding aid on the
American Jewish Archives website.

Interpel

Salt Lake City, Utah
and
New York, New York
April 28, 1995

The Church of Jesus Christ of Latter-day Saints and the American Gathering of Jewish Holocaust Survivors have reached an agreement over the issue of posthumous baptisms of Jewish Holocaust victims by The Church of Jesus Christ of Latter-day Saints. The final agreement will be signed at the New York Office of the Conference of Presidents of Major American Jewish Organizations on Wednesday, May 3, 1995, at which time a press conference will be held by leaders of both groups.

"The issue came to the attention of the American Gathering of Jewish Holocaust Survivors as a result of an article in a Jewish newspaper which stated, correctly, that a Jewish Holocaust victim who was killed in the Gurs (France) concentration camp was posthumously baptized by The Church of Jesus Christ of Latter-day Saints," said Ernest Michel, Chairman of the World Gathering of Jewish Holocaust Survivors and an authorized representative of the American Gathering.

As a result of this article, Mr. Michel in behalf of the American Gathering of Jewish Holocaust Survivors, initiated discussions with the Church which extended over a period of several months.

"From the very beginning these discussions were conducted in a positive and friendly manner," Michel said. "They concluded in today's agreement between the Church and the American Gathering of Jewish Holocaust Survivors," he added.

In a statement issued today, the Church agreed, among other actions to be taken, to remove from the next issue of its International Genealogical Index the names of all known Jewish Holocaust victims who are not ancestors of living members of the Church. The American Gathering agreed to communicate with and inform other major Jewish organizations as to its agreement with the Church. Four other major Jewish organizations have also approved this agreement.

"For more than a century the First Presidency of the Church has taught that members of the Church have a solemn responsibility to identify their deceased forebears and to provide temple ordinances for them regardless of ethnic background or origin," said Elder Monte J. Brough of the Church's Presidency of the Seventy and executive director its Family History Department.

"However, in violation of Church policy, lists of Jewish Holocaust victims and other non-related groups and individuals have been submitted for temple ordinances. The First Presidency

News Release
Page 2

directed in March 1991 that temple ordinances for Jewish Holocaust victims be discontinued," Elder Brough said.

"Unfortunately, subsequent submissions of lists of Jewish Holocaust victims were made by certain individuals and posthumous baptisms in contravention of Church policy occurred," he added.

On January 6, 1995, the First Presidency again directed that the temple ordinances for Jewish Holocaust victims be discontinued unless they were direct ancestors of living members of the Church.

As a consequence of these discussions and the First Presidency's directive, the Church has agreed to:

- Remove from the next issue of the International Genealogical Index the names of all known posthumously baptized Jewish Holocaust victims who are not direct ancestors of living members of the Church.
- Provide a list of all Jewish Holocaust victims whose names are to be removed from the International Genealogical Index to the American Gathering of Jewish Holocaust Survivors, the U.S. Holocaust Memorial Commission, the N.Y. Holocaust Memorial Commission, the Wiesenthal Center in Los Angeles and Yad Vashem Holocaust Memorial in Jerusalem, Israel, and confirm in writing when removal of such names has been completed.
- Reaffirm the policy and issue a directive to all officials and members of the Church to discontinue any future baptisms of deceased Jews, including all lists of Jewish Holocaust victims who are known Jews, except if they were direct ancestors of living members of the Church or the Church had the written approval of all living members of the deceased's immediate family.
- Confirm this policy in all relevant literature produced by the Church.
- Remove from the International Genealogical Index in the future the names of all deceased Jews who are so identified if they are known to be improperly included counter to Church policy.
- Release to the American Gathering The First Presidency's 1995 directive.

The First Presidency reaffirmed that the Church, in accordance with past policy, will continue to make its family history records available to the public regardless of religious or ethnic affiliation.



APRIL 28, 1995

-4- COMMUNITY NEWS REPORTER

CHILD VICTIM OF NAZI DOCTORS FOUNDS HOLOCAUST MUSEUM IN INDIANA

By Alexandra J. Wall

NEW YORK (JTA) — To date, no Holocaust museum exists in the state of Indiana.

And nowhere does one exist that specifically documents the experience of children who survived the death camps.

Until now.

Eva Mozes Kor, a full-time real estate agent and activist, is the force behind what will be the first museum to deal specifically with the experiences of child survivors, for the purpose of educating children.

At the United States Holocaust Memorial Museum, an exhibit titled "Daniel's Story" explains the Holocaust to children, with the child narrator eventually perishing in a concentration camp.

Kor said, "Somehow, if I were dead, my picture would have been used as an example of one of the one-and-a-half million children who died.

"But what about the ones who survived?"

In a telephone interview, she continued, "The children lost their childhood, their innocence. Society can learn a great deal from this. Rather than focusing on just the children who perished, there is a lot to be learned from how children live in extreme circumstances."

"Childhood is where all the problems start, and where they can be solved," she added.

The museum will be located in Terre Haute, an Indiana community of about 60,000, and will house all the information and documents Kor has collected since founding CANDLES, Children of Auschwitz Nazi Deadly Lab Experiments Survivors, in 1984.

Kor and her twin sister, Miriam Mozes Zeiger, who died of cancer in 1993, were both subjected to medical experiments conducted by the infamous Dr. Josef Mengele of the Auschwitz death camp.

Kor has returned to Auschwitz numerous times since her liberation, with a variety of delegations and survivors' groups.

After founding CANDLES, Kor tried to reach all surviving Mengele twins in order to document their stories. She is in touch with twins in 10 countries, but has not yet found them all.

Eventually, she wants to put together a book specifically about their experiences. She also wants to obtain the medical files that Mengele kept, describing exactly what kinds of experimentation she and her fellow inmates underwent.

In the meantime, however, she is pouring her energies into the museum. Already, she has invested almost \$20,000 of her own money, and so far is putting together exhibits out of some of her own personal artifacts she saved from her internment at Auschwitz.

Because the nearest Holocaust educational center is in Skokie, Ill., Kor thinks that the opening of her museum will serve a community with no first-hand access to this kind of information.

"To work to eliminate hatred and prejudice is a very big job," Kor said. "It should be one of the biggest lessons from the Holocaust."

Kor is seeking donations of items for display at the museum, in addition to financial support. She can be reached at (812) 232-6044 or (812) 232-6015.

ISRAELI ARAB AND ARAB ISRAELI TOUR THE UNITED STATES TOGETHER

By Tom Tugend

LOS ANGELES (JTA) — As Jews and Arabs chatted at the home of Dr. Nabil Azzam, snacking on halvah and sipping wine, it was possible to believe that the golden age of peace and mutual respect was about to dawn on the eastern shore of the Mediterranean.

The guests of honor, here at the end of a cross-country tour organized by the Israeli Foreign Ministry, included Salem Jubran, a prominent Arab Israeli poet, journalist and peace activist. He also led Israel's Communist Party for 30 years and spent nine years under virtual house arrest.

The other guest was Sami Michael, born in Baghdad, forced to flee as a leftist in 1948, and now one of Israel's leading novelists and playwrights, in both Hebrew and Arabic.

Their host Azzam is an Israeli Arab who seemed to feel equally at home in the Hebrew and Arab cultures.

Azzam is a composer, conductor and violinist who studied at Tel Aviv University and the Rubin Academy, founded the Nazareth Music Academy and completed his Ph.D. at the University of California at Los Angeles.

He is now returning to Israel as head of Arab music programming for the Israeli broadcasting service.

During their weeks of travel and joint presentations, the Jew born in an Arab country and the Arab from Israel have formed a strong personal and intellectual bond, so "that we sometimes forget who is Sami and who is Salem," observed Michael in an interview.

To Jubran, his first visit to the United States has been an eye-opener. Even allowing for the politeness of an invited guest, Jubran seemed genuinely impressed by "the different races and nationalities I can see on every street, who live together without conflict and tension."

For his part, Michael was amazed that he was interviewed at length by an Arab program on a Los Angeles television channel — "the first time I've been on Arab TV," he said.

During the more formal part of the evening, as the traveling pair talked to some 40 guests — the majority of them Christian and Muslim Palestinians, Egyptians and Jordanians — Michael sought to internalize the conflicts in his country.

Referring to his cultural roots in Iraq during his childhood and young manhood, he noted that "half of me is Arabic and half of me is an Israeli Jew. The two halves sometimes live in tension, but I needn't liquidate one half so the other half can live."

Jubran noted as a hopeful sign that Israeli and Palestinian minds are being opened through the translations of Arab and Hebrew literature into each other's language.

Yet amid the evening's mellow mood and literary emphasis, sharp and insistent questioning pointed to an overflowing reservoir of bitterness and suspicion among many of the Arab listeners.

Michael, himself a man of the left sympathetic to Arab grievances, was repeatedly confronted by questions on what Israel would do about the settlers, about letting Palestinian refugees from the 1948 War of Independence return to Israel and, indeed, whether the peace process could ever work.

There was, however, general agreement on one guest's observation that "we've got a very long way to go."

Interlego



Alex - am sending top pages to Ernie Michel. Everything coming to a head nicely - very good relations with Mormons who realize they made a mistake but in good faith...will remove all posthumous conversions from their records at a cost of several millions (but as Ernie says that's their problem) - and so far have kept from press...when everything set there will be a joint press conference sponsored by American Gathering and Presidents' Conference -- you'll get the data...

He hadn't seen this and will write to Koepp to detail what has transpired.

✓
April 5, 1995
5 Nisan 5755

Cliff Koepp, Administrator
The Paisley Roots Celler
121 South 6th Street
Barron, WI 54812

Dear Mr. Koepp:

As Rabbi Schindler is out of the office, I am writing to thank you for the material you shared on the LDS Temple Ordinance of "Baptism of the Dead." This situation is known to Rabbi Schindler and I know he will be interested in the material you provided.

You should know, however, that we have forwarded a copy of your letter and data to Mr. Ernest Michel who has been involved in this matter in behalf of the American Gathering of Holocaust Survivors. He has been in direct and positive contact with the leaders of the Mormon Church and will write you directly to up-date you on what has transpired in this connection and just where the situation now stands.

With kindest greetings, I am

Sincerely,

Edith J. Miller
Assistant to the President

THE PAISLEY GENEALOGICAL ALLIANCE

Home of the Famous Paisley Roots Cellar
World's Largest Paisley Data Base

Genealogists:

14

Historians:

70

Cliff Koepp, 121 South 6th St
Barron, WI 54812

April 3, 1995

Contributors:

354

Providers:

676

SUBJECT: LDS Temple Ordinance of "Baptism of the Dead"

TO: Major Religious Groups having US membership in excess of 1,000,000:

American Baptist Churches in USA

Pres. Beverly C. Davison

PO Box 851

Valley Forge, PA 19482

National Baptist Convention, USA

Pres. Dr. T. J. Jemison

52 S. 6th Ave

Mt Vernon, NY 10550

Southern Baptist Convention

Pres. Morris M Chapman

5452 Grannywhite Pike

Brentwood, TN 37027

Christian Ch (Disciples of Christ)

Pres. John O. Humbert

222 S. Downey Ave, Box 1986

Indianapolis, IN 46206

Church of God in Christ

Pres. Bishop Louis Henry Ford

272 S. Main St

Memphis, TN 38101

Greek Orth Archdiocese of N & S Am

Pres. Archbishop Iakovos

8-10 E. 79th St

New York, NY 10021

Orthodox Church in America

Chanc., V. Rev Robert S Kondratich

PO Box 675

Syosset, NY 11791

The Episcopal Church

Most Rev. Edmond L. Browning

815 Second Ave

New York, NY 10017

Union of Am Hebrew Congregation

Pres. Rabbi Alexander M. Schindler

838 - 5th Ave

New York, NY 10021

Union of Orth Jewish Cong of Am

Pres. Sidney Kwestel

45 W. 36th St

New York, NY 10018

United Synagogue of America

Pres. Alan Tichnor

155 - 5th Ave

New York, NY 10010

Evangelical Lutheran Church in Am

Bishop, Rev Dr Herbert W Chilstrom

8765 W. Higgins Rd

Chicago, IL 60631

Lutheran Church - Missouri Synod

Pres. Dr. Ralph A. Bohlman

1333 S. Kirkwood

St Louis, MO 63122

African Methodist Episcopal Zion Ch

Sr Bishop John H. Adams

Box 19039, E. Germantown Sta

Philadelphia, PA 19138

The United Methodist Church

Sec Gen Conf, Carolyn M. Marshall

204 N. Newlin St

Veedersburg, IN 47987

Assemblies of God

Gen Supt. G. Raymond Carlson

1445 Boonville Ave

Springfield, MO 65802

Presbyterian Church (USA)

Mod. C. Kenneth Hall

100 Witherspoon St

Louisville, KY 40202

National Conf of Catholic Bishops

Pres Archbishop Daniel Pilarczyk

3211 Fourth St

Washington, DC 20017

United Church of Christ, Pres. Rev. Paul H. Sherry,

700 E. Prospect Ave, Cleveland, OH 44115

I am hoping that based upon this letter and enclosures, sufficient information is being provided to illustrate the LDS practise of "baptism of the dead". The LDS (Church of Jesus Christ of Latter Day Saints) is not only re-baptizing their members' ancestors, but mine and yours, also. The LDS is well known for its gigantic data base of genealogical info.

My theory is that sometime during World War II, LDS initiated a program to create a genealogical data base by sending their members worldwide to photocopy church and civil records, wherever permitted. Their initial findings were recorded into an IGI file (International Genealogical Index), see encl # 4. Notice that without regard to a previous recorded "christening", every birth/christening entered into the IGI file has been baptized/re-baptized in an LDS Temple.

Many additional data files are maintained at the LDS Genealogical Library in Salt Lake City. Everyone, Mormons and/or members of other faiths, have been encouraged to provide copies of their family history books for file in the LDS Library and/or have their family histories imported to the LDS computer Ancestral File (see encl # 3). LDS has also secured copies of other public records, such as Census' and Social Security Death Index. From all of these available records, LDS members are encouraged to identify their own ancestors and link their own generations and to perform Temple ordinances for them, in their behalf (see encl #2, para 4). LDS affirms "that no deceased persons will be required to accept ordinances that are performed in their behalf". However, acceptance or rejection by the deceased cannot be realized; therefore, every ceremony is recorded as "accepted". Furthermore, a "re-baptism" of a deceased person clearly is indicative of the LDS not recognizing the baptism of any other faith.

Encl # 5 depicts a possible number of living and deceased relatives of one LDS member that may eventually be baptized or re-baptized thru Temple ordinances. Considering ONLY the number grandparents in Gen 15 born between 1530 and 1560 of one LDS member, multiplied by just 25% (1,000,000) of LDS total membership, a total of a possible 16,384,000,000 ancestors would be baptized or re-baptized by Temple ordinances. I estimate that the total number of "deceased" persons that have ever walked on this earth would be in the neighborhood of 15 billion.

I was not aware of the LDS practise of "baptism of the dead" until it was brought to my attention by a contributor of family data for entry into The Paisley Roots Cellar. This contributor's remarks and concerns were quoted in my Feb 6, 1995 letter to the LDS (see encl # 1, para 4).

The response received from the LDS was not fully explained to my satisfaction (see encl # 2). Consequently, I conversed with the Bishop of a local LDS Church and later with a former member of the LDS Church for further details.

The idea is this: I'm a Lutheran, one of you a Baptist, another a Catholic, etc, etc, but someday after we die, we may all be Mormons. If my 5th cousin (unknown to me) is a Mormon, chances are that my parents have already been re-baptized as Mormons. Mormons may baptize and marry their "living" members which we should respect, but to interfere with our ancestors' faith is a definite sacrilegious act and should not be tolerated by the other religious groups. If we should permit the LDS Church to change our ancestors' religion, what group will be next to change our ancestors' race, color, national origin, political ties, etc, etc.

Therefore, I propose that the religious groups of the U.S.A. form a committee to investigate and demand the termination of certain LDS practises and destruction of current records. Thank you for your interest.

Cliff Koepp

Cliff Koepp, Administrator
The Paisley Roots Cellar

5 encls

From The Paisley Roots Cellar

Cliff Koepp, 121 South 6th St
Barron, Wisconsin 54812

February 6, 1995

Church of Jesus Christ of Latter Day Saints
President Ezra Taft Benson
50 E. North Temple Street
Salt Lake City, Utah 84150

Dear President Benson,

I am a Lutheran by faith. I began researching my family histories about 10 years ago which found me frequenting the LDS Family Centers in Illinois, Texas, and now in Barron, Wisconsin. I join with thousands of other historians in expressing my appreciation for the efforts of the LDS Church in compiling ancestral records from throughout the world. If this effort had not been accomplished, most genealogists would have been at a great loss in obtaining names and data from the past and from far away places.

After completing the last of my families, the Paisley's, I became extremely inquisitive in the very uncommon surname of Paisley. Consequently, in 1993, I initiated a lifetime project to conduct a one-name study on the surname of Paisley which has been named The Paisley Roots Cellar. At present, I have accumulated data on 433 Paisley family groupings throughout the British Commonwealth and the USA.

Included in my correspondence to the Paisley families, is the following statement: "Eventually, a complete copy of the Paisley Roots Cellar will be furnished to the LDS Genealogical Library in Salt Lake City, Utah, USA for preservation and availability to future Historians."

A recent response (dated Jan 25, 1995) was from a Presbyterian in The following is quoted from his letter:

"I was very excited by the opportunity you are offering, however, my wife and I have been searching our consciences since our beliefs cause us to have some serious concerns over the possibility of such information being used by the L.D.S. for their practice of 'ancestral baptism'. For this reason we would be much happier if the information sent by us was not forwarded to Salt Lake City. After deliberating we decided to forward the information despite our reservations because we believe the information is available from other sources in anyway and because we believe your very worthy project deserves our support and thanks."

I am a retired US Air Force Personnel Superintendent. My career encompassed people-oriented programs. Much of my success owes to my personal motto: "concerns of others become my concerns". I wish for "all" participants in building the Paisley Roots Cellar to continue their support without reservations.

Therefore, I would be very pleased to receive detailed information on the subject of LDS "ancestral baptisms"; to what extent it has been practiced; and, a statement of relevancy concerning the LDS project of accumulating ancestral data versus "ancestral baptisms".

May I please hear from you soonest.

Respectfully yours,

/s/ COPY

Cliff Koepp, Administrator
The Paisley Roots Cellar

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY
SAINTS

FAMILY HISTORY DEPARTMENT
50 East North Temple Street
Salt Lake City, Utah 84150

February 24, 1995

Cliff Koepp
121 South 6th Street
Barron, WI 54812

Dear Mr. Koepp:

Thank you for your kind letter of February 6, 1995. Your letter addressed to President Benson has been referred to me for reply in my responsibility as Executive Director of the Family History Department. We appreciate knowing your feelings about ordinances performed in temples of The Church of Jesus Christ of Latter-day Saints. Hopefully, the following information will be of help to you.

Members of the Church believe that all people who have ever lived on the earth are children of God and lived with Him before birth; that after death, the spirits of all men and women have the opportunity to prepare for resurrection and final judgment; and that in order to return to live with Him, certain ordinances, such as baptism, are essential.

Members of the Church also believe that marriage and family relationships can continue beyond death. This is made possible when parents and children make special promises with God in holy temples dedicated for that purpose. These covenants are made as part of temple ordinances and, when faithfully kept, can unite families throughout eternity.

The Church teaches that these same ordinances, such as baptism, can be done by the living in behalf of those who have died. The Church encourages members to identify their own ancestors and do temple ordinances for them. We also teach that individual members of the Church should link their own generations. Further, we believe that those ancestors may choose to accept or reject that which has been done for them vicariously. We affirm that no deceased persons will be required to accept ordinances that are performed in their behalf. The Church's extraordinary efforts to gather records and to promote family history research are based on Church members' love for their families.

We are pleased that our family history centers have been of help to you and commended you for the extensive research you have conducted on the Paisley family. If you should decide to submit this valuable information to the Family History

Page 2

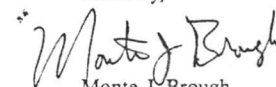
Library in Salt Lake City, it would be shared with more than 2000 family history centers throughout the world.

Enclosed are copies of the type of information available in the Ancestral File. If you chose to add your research to that which is already there, this is the format in which it would appear.

It may also be helpful to know that the Church does not automatically take the names which are submitted and submit them for proxy temple ordinances. It is the Church's policy that we do not take lists of names to a temple for ordinance work.

If I can be of further assistance, please let me know. May you have continued success in your family history pursuits.

Sincerely,


Monte J. Brough
Executive Director

MJB:b
Attachments
cc: Office of the First Presidency

ENCL #2



From a painting by Carl Heinrich Bloch

Why Family History?

Why does The Church of Jesus Christ of Latter-day Saints spend large sums of money gathering family history records? Why are Mormons* interested in family history, and what is the religious significance of all this activity? The answer to these questions may be found in the Latter-day Saint beliefs that family relationships are both eternal and sacred in nature and that Jesus Christ lives and is the Savior of mankind. "But," you may ask, "are not these beliefs common to all Christian churches?" The answer is, not in the same way we believe them to be true. We believe literally in Jesus Christ as the Living Christ, the actual Son of God, and that we are all spirit children of God, the Eternal Father. Jesus himself proclaimed his sonship to the Father:

*The name "Mormon" comes from the prophet Mormon who lived on the American continent. He made the abridgment of the records which have been translated as the Book of Mormon. The word "Mormons" refers to members of The Church of Jesus Christ of Latter-day Saints.

Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

If I do not the works of my Father, believe me not. (John 10:36-37)

Paul spoke of this relationship as one not to be questioned:

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.

Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. (Hebrews 1:1-4)

The Resurrection

We believe also that Jesus Christ was literally resurrected with a body of flesh and bones. Jesus said of this resurrected body:

Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. (Luke 24:39)

To Latter-day Saints, the resurrection of the body is a very real concept. We believe that all persons born on this earth will enjoy this same privilege of having a tangible body of flesh and bones after this life.

When we see the efforts made by some people to regard the resurrection as only symbolic, we share the amazement of Paul, who said to King Agrippa:

Why should it be thought a thing incredible with you, that God should raise the dead? (Acts 26:8)

If the resurrection is real, then it is possible for us to dwell in the very presence of God the Eternal Father with tangible, resurrected bodies. There we will have the blessings of family love and affection for all eternity.

Love and Affection

When the poet sang of a love to last "until stars grow old and the sun grows cold," he expressed the hope of many men and women that family love and family life could continue forever beyond the grave. Family relationships should last forever instead of just "until death do you part."

Latter-day Saints believe that such eternal family relationships are possible. Families may be bound together under God's plan not just for this life only, but for all eternity.

When Jesus Christ gave the Apostle Peter power to seal on earth, he said that such a sealing would also be valid in heaven:

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. (Matthew 16:19)

Our Heavenly Father desires that men and women be sealed in marriage for time and eternity while on this earth, for as Jesus pointed out there will be no marriages performed in heaven:

Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. (Matthew 22:29-30)

If through the sealing power of the holy priesthood of God it is possible to have husbands, wives, and children sealed together, would we not also desire to be sealed to our fathers and mothers and so continue until all members of our families have been sealed? Since we eventually come to a point of common ancestry, we must have great concern for all persons. All men and women who are or ever were born on this earth may receive such blessings if they are willing to accept them.

By What Means?

But how can such work be done for those who are dead? Jesus Christ has provided the way which makes this possible. Following his crucifixion, but before his resurrection, Jesus went to the spirit world and there organized the work of preaching the gospel to the spirits of those who had died:

By which also he went and preached unto the spirits in prison;

Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. (1 Peter 3:19-20)

Why did Jesus have those spirits taught the gospel? Peter answers this question in the following manner:

For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (1 Peter 4:6)

Jesus emphasized that this was one of his callings:

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. (Luke 4:18)

When Jesus said this He was referring to the words of Isaiah, who defined the Savior's duty as:

To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. (Isaiah 42:7)

Thus He went not just to have the gospel taught to the spirits of those who had died, but to free them from their spirit prison.

The gospel has not always been on the earth, nor was it always taught in truth and righteousness. Would God be so unjust as to condemn to destruction an innocent person, who by time or place of birth had no opportunity to hear the truth taught, let alone accept it? It is unthinkable! God looks upon the whole human family with compassion and is filled with parental love for all his children. He has prepared a way for all to hear who will listen. The love of the Father for all mankind is shared by his Son who is to judge the human family with a righteous judgment.

Those who lived without law will be judged without law, while those who lived by the law will be judged by that law, whatever it may be. We emphasize, however, that God's plan is to save and not to condemn, to redeem and not destroy:

For God sent not his Son into the world to condemn the world; but that the world through him might be saved. (John 3:17)

Therefore, the plan of salvation must include forgiveness for sin if a person will accept and act on the truth when he hears it.

Authority Restored

We quote the Bible freely to explain the religious beliefs of Latter-day Saints. However, we are not dependent solely upon the Bible, for we believe in the restoration of the gospel of Jesus Christ which Peter and the other apostles prophesied would come:

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord:

And he shall send Jesus Christ, which before was preached unto you:

Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (Acts 3:19-21)

Latter-day Saints believe that God has again spoken to man and that there are living prophets and apostles today who speak in the name of God, testifying of the divinity of Jesus Christ. These living prophets bear record of him as the risen Lord, resurrected from the grave, who speaks to prophets today just as He has always spoken to his people through prophets in the past.

We know, then, by personal witness that God lives, and believe that man will be judged according to his works in the flesh. Accordingly, baptism by immersion is practiced today as it was



during the lifetime of Jesus and as practiced even before his day. The gospel is not new. It was taught by the patriarchs and prophets of God in its original purity in all the dispensations of man upon the earth.

Baptism by immersion is a testimony or witness of a person's willingness to be adopted into the family of God. When Jesus answered Nicodemus' question as

to how he might enter the Church or family of God, Jesus said to him:

Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. (John 3:3)

True baptism symbolizes not only death and the resurrection by being buried in the water and raised to a new life, but it symbolizes the process of birth into this world. We enter the world after being completely surrounded by water, nourished by the blood of our mother, and made alive by the spirit which enters the body to form a living soul. The ordinance of baptism which is so symbolic of life, must be performed here on earth.

As previously explained, in order to organize us into families, a sealing of the marriage vows must also be performed on earth. Thus for the dead, both of these ordinances must be performed vicariously by someone on earth. That this was done anciently is clear from the teachings of Paul:

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? (1 Corinthians 15:29)

He used this practice of ordinance work for the dead as proof of the reality of the resurrection. Therefore, baptism for the dead must have been widely practiced among church members of that day.

Jesus Christ announced that all who were dead would have the opportunity to accept the saving ordinances of the gospel.

Verily, verily, I say unto you. The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. (John 5:25)

Who could be more interested in doing this vicarious work for the dead than those descendants who love their progenitors enough to perform the work of salvation for them? Such persons are saviors for their beloved ancestors. This also was predicted:

And saviors shall come up on mount Zion to judge the mount of Esau: and the kingdom shall be the Lord's. (Obadiah 21)

In fact, Paul said that the dead could not be made perfect without us, since we would have to perform this work in their behalf:

God having provided some better thing for us, that they without us should not be made perfect. (Hebrews 11:40)

Identify Ancestors

In order to perform this vicarious work for their deceased ancestors, members of The Church of Jesus Christ of Latter-day Saints spend much time and money gathering genealogies to identify their kindred dead. Once the ancestor has been clearly identified, his descendant, if worthy to do so, may take the name of that person and enter into a temple of the Lord to perform a vicarious baptism.

Thus, all members of a deceased family may be assembled into a family unit. Living persons serving as proxies for the dead participate in a ceremony, vicariously sealing the wife to the husband and the children to their parents. All this work is in fulfillment of the prophecy given in Malachi:

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (Malachi 4:5-6)

Elijah has already come in our day and restored this power just as Malachi prophesied.

Eventually, through Christ, all men may be gathered into one glorious family of God. This gathering is to come in the dispensation of the fullness of times, when all the children of God are to be gathered as one in Jesus Christ:

Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

In whom also we have obtained an inheritance . . . (Ephesians 1:9-12)

Thus, Mormons gather together the records of their families as far back as they can trace them in order to verify their family relationship. These families are tied together in the saving ordinances which God has prescribed. These saving ordinances performed by the Lord's duly authorized servants are so sacred that the Lord requires that they be administered in his holy temples. These are specially built edifices, such as the tabernacle built by Moses in the wilderness or the more elaborate temple built by Solomon. Not every

person could enter those temples because of their sacred nature. Hence, members of the Church of Jesus Christ today strive to live righteous lives according to the commandments of the Lord, so that they may qualify themselves to enter the House of the Lord and there be sealed as families. Thus, eventually the whole family of man can be tied together into one great family of God through Jesus Christ if its members elect to receive these ordinances. For this purpose many temples have been built in centers of Latter-day Saint population throughout the world.

Joseph Smith, the first of the modern-day prophets, said of the importance of this work:

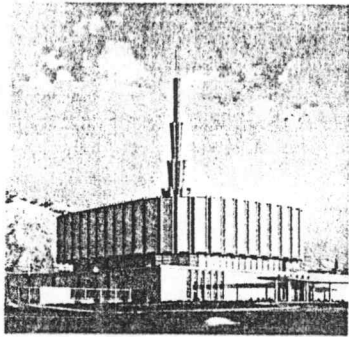
The greatest responsibility in this world that God has laid upon us is to seek after our dead. (Teachings of the Prophet Joseph Smith, comp. Joseph Fielding Smith, [Salt Lake City: Deseret Book Co., 1938], p. 356.)

This doctrine [of salvation for the dead] was the burden of the scriptures. Those Saints who neglect it in behalf of their deceased relatives, do it at the peril of their own salvation. (Ibid., p. 193)

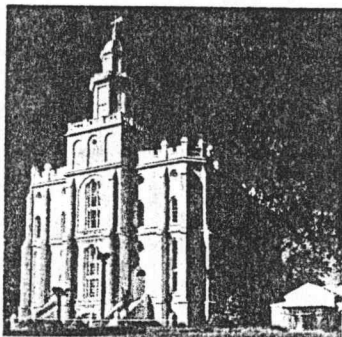
This work is taken so seriously that the Church and its members have sought to gather together the family records of the past. Every modern method is used to make this information available for use. Records of our deceased ancestors can thus be compiled into family units in order to tie together our pedigrees, which will eventually unite every one of us within the family of God.

The sole purpose of this work is to perpetuate family life in all eternity and to gather family members together into the very presence of our Heavenly Father, whom we love, honor, and revere. We invite you to participate in this effort.

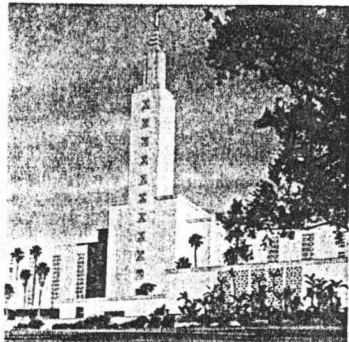
TEMPLES OF THE CHURCH OF JESUS



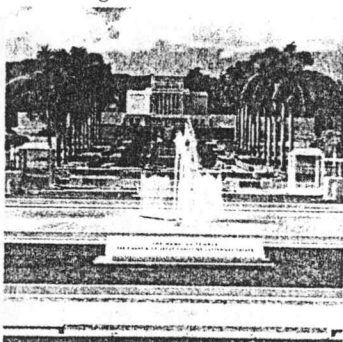
Ogden, Utah



St. George, Utah



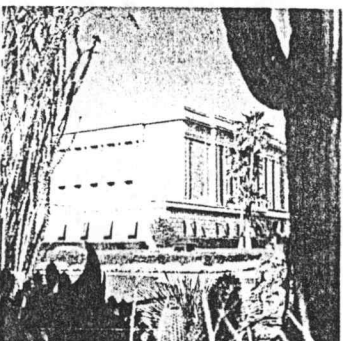
Los Angeles, California



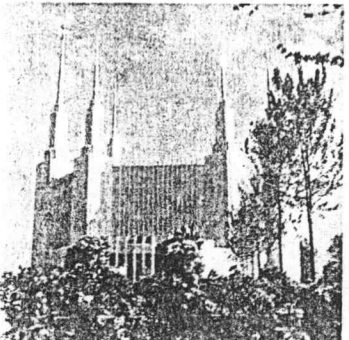
Laie, Oahu, Hawaii



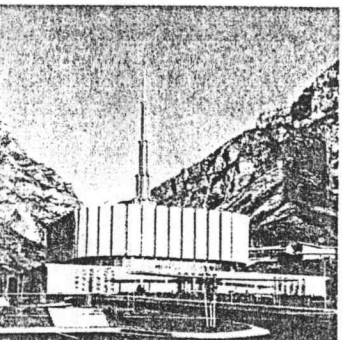
Idaho Falls, Idaho



Mesa, Arizona



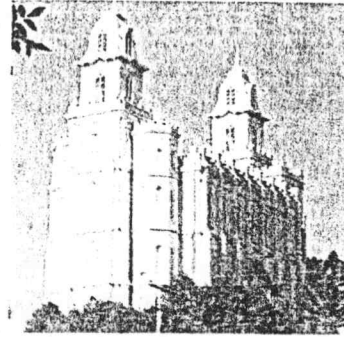
Washington, D.C.



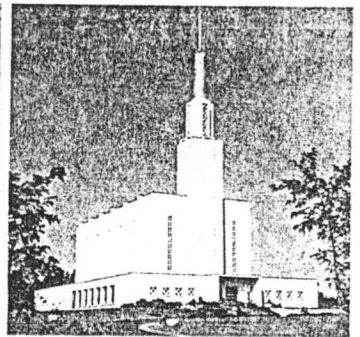
Provo, Utah

Pictured above are just a few of the many temples of The Church of Jesus Christ of Latter-day Saints. New temples are being built throughout the world in ever-increasing numbers.

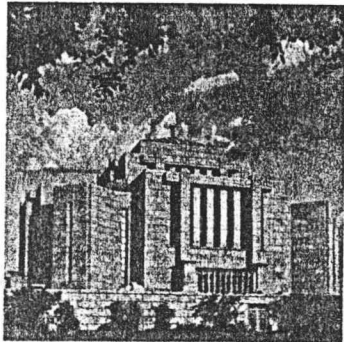
CHRIST OF LATTER-DAY SAINTS



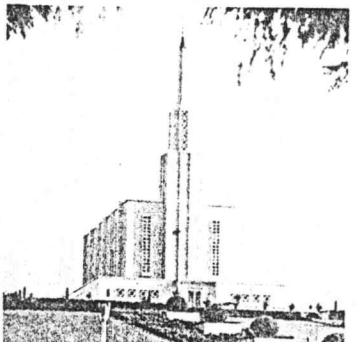
Manti, Utah



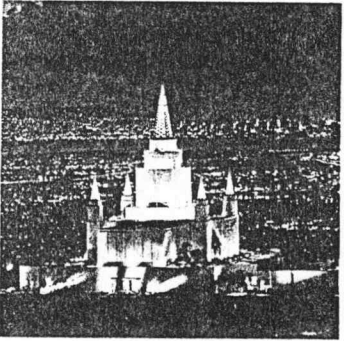
Bern, Switzerland



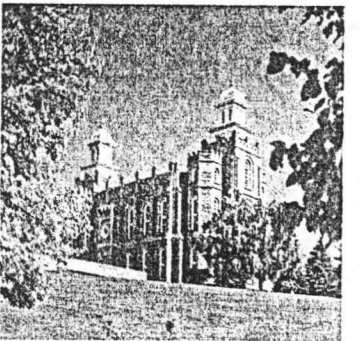
Cardston, Alberta Canada



Hamilton, New Zealand



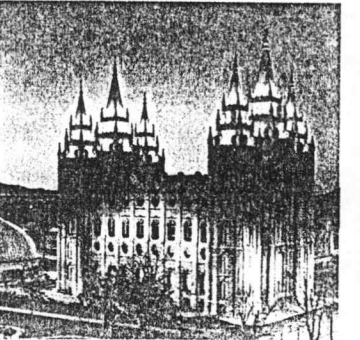
Oakland, California



Logan, Utah

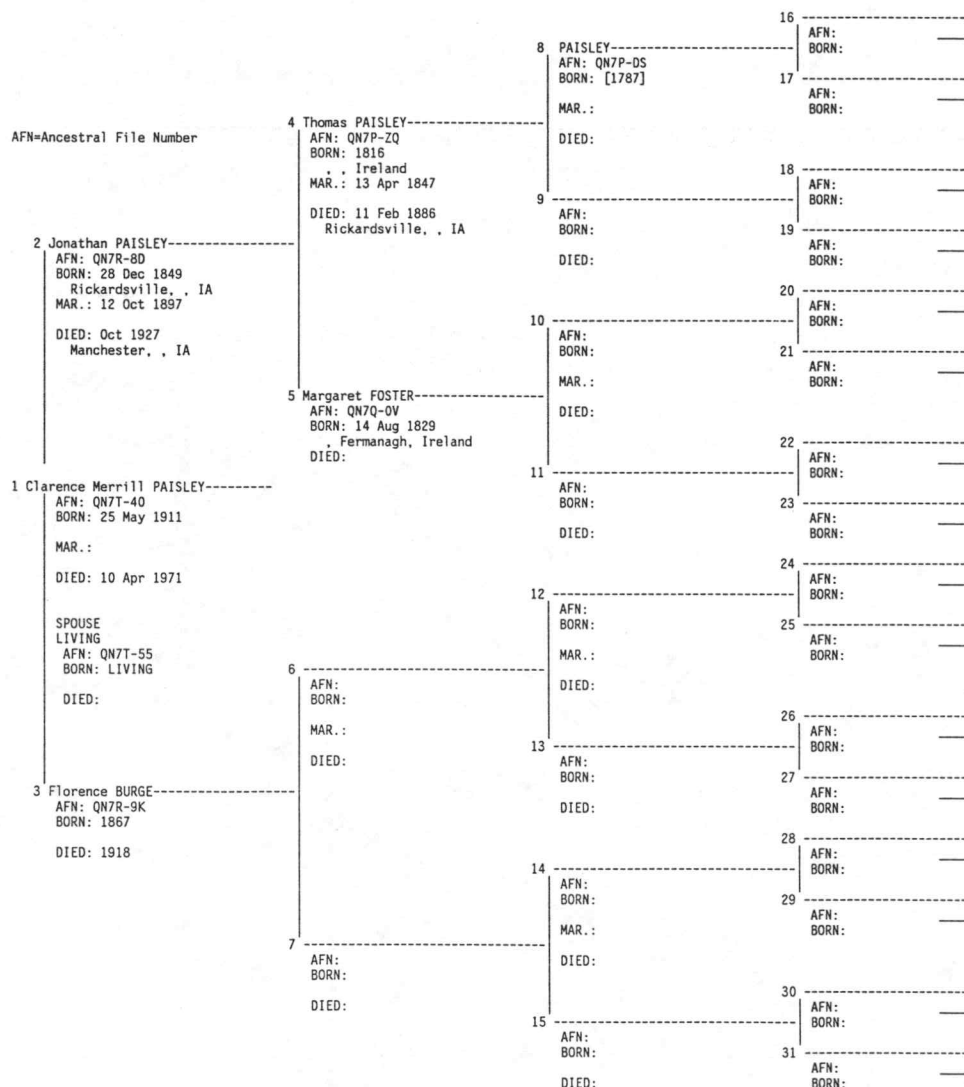


London, England



Salt Lake City, Utah

No. 1 on this chart is the same as no. _____ on chart no. _____



ENCL #3-1

=====
HUSBAND: Thomas PAISLEY (AFN:QN7P-QZ)

BORN: 1816 PLACE: . . Ireland
 CHR.: PLACE:
 DIED: 11 Feb 1886 PLACE: Rickardsville, . IA
 BUR.: PLACE: . . Ia, Cottage Hill Cem
 MAR.: 13 Apr 1847 PLACE:
 FATHER: PAISLEY (AFN:QN7P-QS)
 MOTHER: Unknown
 OTHER WIVES:

=====
WIFE: Margaret FOSTER (AFN:QN7Q-QV)

BORN: 14 Aug 1829 PLACE: . Fermanagh, Ireland
 CHR.: PLACE:
 DIED: PLACE:
 BUR.: PLACE:
 FATHER:
 MOTHER:
 OTHER HUSBANDS:

=====
Sex CHILDREN

1. NAME: Samuel PAISLEY (AFN:QN7R-3J)
 --- BORN: 13 Feb 1848 PLACE: Dubuque, . IA
 M CHR.: PLACE:
 DIED: 18 Apr 1927 PLACE: Banks, . OR
 BUR.: PLACE:
 SPOUSE: Etta BARKER (AFN:QN7R-4P)
 MAR.: 1890 PLACE:

2. NAME: Jonathan PAISLEY (AFN:QN7R-8D)
 --- BORN: 28 Dec 1849 PLACE: Rickardsville, . IA
 M CHR.: PLACE:
 DIED: Oct 1927 PLACE: Manchester, . IA
 BUR.: PLACE:
 SPOUSE: Florence BURGE (AFN:QN7R-9K)
 MAR.: 12 Oct 1897 PLACE:

3. NAME: William Henry PAISLEY (AFN:QN7R-JR)
 --- BORN: 29 Jan 1852 PLACE: Cottage Hill, Dubuque, IA
 M CHR.: PLACE:
 DIED: 14 Jun 1908 PLACE: Dubuque, . IA
 BUR.: PLACE:
 SPOUSE: Alice WARDLE (AFN:QN7R-KX)
 MAR.: 9 Apr 1884 PLACE:

4. NAME: Elizabeth PAISLEY (AFN:QN7Q-4K)
 --- BORN: 24 Apr 1854 PLACE:
 F CHR.: PLACE:
 DIED: 25 Sep 1855 PLACE:
 BUR.: PLACE:
 SPOUSE:
 MAR.: PLACE:

=====
Codes: AFN=Ancestral File Number B=Baptized E=Endowed SS=Sealed to Spouse SP=Sealed to Parents

ENCL 3-2

HUSBAND: Thomas PAISLEY (AFN:QN7P-ZQ)
WIFE: Margaret FOSTER (AFN:QN7Q-OV)

BORN: 1816
BORN: 14 Aug 1829

Sex CHILDREN (Continued)

5. NAME: Thomas James PAISLEY (AFN:QN7R-Z1)

---- BORN: 28 Oct 1856

PLACE:

M CHR.: PLACE:

DIED: 12 Apr 1930

PLACE:

BUR.: PLACE:

SPOUSE: Louise Clark CONCKLIN (AFN:QN7R-TB) and 1 Others

MAR.: 10 Oct 1892

PLACE:

6. NAME: Robert Dunbar PAISLEY (AFN:QN7Q-6W)

---- BORN: 21 May 1859

PLACE:

M CHR.: PLACE:

DIED: PLACE:

BUR.: PLACE:

SPOUSE:

MAR.: PLACE:

7. NAME: Ellen Alicia PAISLEY (AFN:QN7Q-73)

---- BORN: 23 Jun 1864

PLACE:

F CHR.: PLACE:

DIED: 29 Jun 1866

PLACE:

BUR.: PLACE:

SPOUSE:

MAR.: PLACE:

8. NAME: Margaret M PAISLEY (AFN:QN7Q-88)

---- BORN: 9 Mar 1878

PLACE:

F CHR.: PLACE:

DIED: 11 Apr 1878

PLACE:

BUR.: PLACE:

SPOUSE:

MAR.: PLACE:

9. NAME: Edwin PAISLEY (AFN:QN7Q-9F)

---- BORN: [1880]

PLACE:

M CHR.: PLACE:

DIED: PLACE:

BUR.: PLACE:

SPOUSE:

MAR.: PLACE:

10. NAME:

---- BORN:

PLACE:

CHR.: PLACE:

DIED: PLACE:

BUR.: PLACE:

SPOUSE:

MAR.: PLACE:

Codes: AFN=Ancestral File Number B=Baptized E=Endowed SS=Sealed to Spouse SP=Sealed to Parents

ENCL 3.3

HUSBAND: Thomas PAISLEY (AFN:QN7P-ZQ)
WIFE: Margaret FOSTER (AFN:QN7Q-OV)

BORN: 1816
BORN: 14 Aug 1829

OTHER MARRIAGES

CHILD 5: Thomas James PAISLEY (AFN:QN7R-Z1)

SPOUSE: Clara C SCHMITT (AFN:QN7S-05)

MAR.: Feb 1927

PLACE:

Codes: AFN=Ancestral File Number B=Baptized E=Endowed SS=Sealed to Spouse SP=Sealed to Parents

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ENCL 3-4

*TEMPLES: IF - IDAHO FALLS; PV - PROVO; LA - LOS ANGELES; CH - ?; LG - LOGAN, UT; OK - OAKLAND;
WA - WASH, DC; LD - LONDON, UK; SG - ST GEORGE, UT; OG - OGDEN, UT
JR - ?; SE - ?; MT - MANTI, UT

PAISLEY, JAMES

LDS "IGI"

AS OF MAR 1992

PAGE 10,626

COUNTRY	NAME	RELATIVE	DATE	TOWN, PARISH	BAPTISM	ENDOWED	SEALED	SOURCE
SCOTLAND	PAISLEY, JAMES	FATHER / MOTHER OR SPOUSE OR RELATIVE						
	PAISLEY, JAMES	JAMES PAISLEY/MARGARET YOUNG	22OCT1863	AYR, KILMARNOCK	28NOV1980IF	06FEB1981IF	04MAR1981IF	C115971 9207
	PAISLEY, JAMES	JANE BUCHANAN	07APR1865	AYR, KILWINNING			05MAY1982LA	M115991 0714
	PAISLEY, JAMES	JOHN PAISLEY/AGNES DUNN	08FEB1866	AYR, KILWINNING			24FEB1981PV	C115991 3972
	PAISLEY, JAMES	JAMES PAISLEY/JANE BUCHANAN	07APR1867	AYR, KILWINNING			25FEB1981PV	C115991 4611
	PAISLEY, JAMES WRIGHT	ROBERT PAISLEY/MARY FULTON	19DEC1833	AYR, BEITH	19NOV1971LA	29JAN1972LA	12DEC1972LA	7101812 48
	PAISLEY, JANE LOCKE	ROBERT PAISLEY/ELIZA JANE DUNN	08APR1874	AYR, KILWINNING	09NOV1985CH	15MAR1986CH	24MAY1986CH	C115991 6732
	PAISLEY, JANET	WILLIAM STEWART	28NOV1732	AYR, KILMARNOCK			12DEC1973OK	7322203 69
	PAISLEY, JOHN	JOANNA CRAIG	01FEB1805	AYR, ARDROSSAN			19JAN1988WA	M115762 1092
	PAISLEY, JOHN	LETITIA MC CAULLEY	06OCT1849	AYR, BEITH			19APR1979LD	724930 71
	PAISLEY, JOHN	JOHN PAISLEY/AGNES DUNN	10FEB1864	AYR, KILWINNING	28OCT1980PV	10FEB1981PV	31MAY1990LG	M115815 1519
	PAISLEY, JOHN	JOHN PAISLEY/MARION MCCALL	26FEB1870	AYR, KILMARNOCK	06DEC1980IF	13FEB1981IF	26FEB1981PV	C115991 3214
	PAISLEY, JOSEPH	JANE KNOX	19NOV1872	AYR, SYMINGTON			22MAR1985IF	C115971 16006
	PAISLEY, MARGARET	LILLIAS MCWATERS	22AUG1873	AYR, KILWINNING			15OCT1982SG	M116181 0094
	PAISLEY, MARGARET	ROBERT GARDNER	06JUL1732	AYR, STEWARTON			06MAY1982LA	M115991 0984
	PAISLEY, MARGARET	NINIAN PAISLEY/JEAN BARCLAY	09JUN1832	AYR, KILMARNOCK			28JUN1990SG	M116162 0502
	PAISLEY, MARGARET	JAFFRAY CAMPBELL	01JUL1833	AYR, KILMARNOCK			25MAR1977LA	7618316 95
	PAISLEY, MARGARET	THOMAS STEWART	28JUL1854	AYR, KILMARNOCK			30SEP1987JR	M115975 2273
	PAISLEY, MARGARET	JAMES PAISLEY/MARGARET YOUNG	25OCT1859	AYR, KILMARNOCK			01MAY1975IF	7422501 86
	PAISLEY, MARGARET	JAMES PAISLEY/JANE BUCHANAN	13OCT1865	AYR, KILWINNING	20NOV1980IF	19DEC1980IF	20JAN1981IF	C115971 5014
	PAISLEY, MARGARET	JOHN PAISLEY/AGNES DUNN	17SEP1870	AYR, KILWINNING	28OCT1980PV	04FEB1981PV	25FEB1981PV	C115991 3831
	PAISLEY, MARGARET	JOSEPH PAISLEY/LILLIAS MCWATERS	10JUN1874	AYR, KILWINNING	22OCT1980PV	04FEB1981PV	26FEB1981PV	C115991 5518
	PAISLEY, MARGARET	ROBERT PAISLEY/MARIA FULTON	20JAN1833	AYR, BEITH	09NOV1985CH	15MAR1986CH	24MAY1986CH	C115991 6819
	PAISLEY, MARY	WILLIAM GEORGE MCCLELLAND	20JAN1863	AYR, KILMARNOCK	08OCT1971LA	31MAR1972LA	12DEC1972LA	7101812 48
	PAISLEY, MARY	JOHN ROBESON	06NOV1721	AYR, BEITH			22APR1982LA	M115971 1768
	PAISLEY, MARY	JOHN PAISLEY/JOANNA CRAIG	19JUN1814	AYR, BEITH			21JAN1988WA	M115812 0881
	PAISLEY, MARY	DAVID SMITH	30MAY1835	AYR, BEITH	06OCT1971LA	30MAR1972LA	12DEC1972LA	7101812 40
	PAISLEY, MARY	JOSEPH LIVINGSTON	30DEC1858	AYR, KILMARNOCK			29MAY1990LG	M115815 0709
	PAISLEY, MARY	JAMES PAISLEY/MARGARET YOUNG	17JUN1868	AYR, KILMARNOCK	03DEC1980IF	13JAN1981IF	21APR1982LA	M115971 0841
	PAISLEY, MARY ANN	THOMAS MENZIES	13DEC1872	AYR, DALRY			28JAN1981IF	C115971 14180
	PAISLEY, MARY ANN	WILLIAM SMITH	02APR1852	AYR, KILMARNOCK			17JUN1982SE	M115871 1136
	PAISLEY, MARY JANE	JAMES PAISLEY/MARGARET YOUNG	17MAY1858	AYR, KILMARNOCK	15NOV1980IF	18DEC1980IF	02OCT1987JR	M115975 6287
	PAISLEY, MARY JANE	WILLIAM CROSSON	03MAR1859	AYR, GIRVAN			20JAN1981IF	C115971 3438
	PAISLEY, NINIAN	JAMES PAISLEY/JANE BUCHANAN	02APR1869	AYR, KILWINNING	28OCT1980PV	04FEB1981PV	10APR1982LA	M115941 0246
	PAISLEY, NINIAN	NINIAN PAISLEY/CATHARINE WARKOCK	30APR1799	AYR, KILMARNOCK	30OCT1973PV	03JAN1974PV	25FEB1981PV	C115991 5058
	PAISLEY, NINIAN	JEAN BARCLAY	14FEB1823	AYR, DUNDONALD			08FEB1974PV	7314518 68
	PAISLEY, NINIAN	JANET RAMSAY	23MAY1845	AYR, KILMARNOCK			06OCT1971MT	7015408 93
	PAISLEY, NINIAN	LILLIAS CUTHBERTSON	12NOV1852	AYR, KILMARNOCK			29SEP1987JR	M115975 0369
	PAISLEY, PATRICK	HELEN GLEN	15MAY1732	AYR, KILMARNOCK			01OCT1987JR	M115975 4791
	PAISLEY, ROBERT	AGNES WALLACE	03JUL1707	AYR, STEWARTON	15MAR1927LG	FRE-1970	02OCT1987JR	M115975 6409
	PAISLEY, ROBERT	MARIA FULTON	11FEB1832	AYR, BEITH			03SEP1986LG	M115974 0079
	PAISLEY, ROBERT	MARGARET HENDERSON	21APR1836	AYR, KILMARNOCK			FRE-1970	0177901 FIRM
	PAISLEY, ROBERT	ISABELLA MACKENZIE	14MAY1836	AYR, BEITH			28JUN1990SG	M116162 0293
	PAISLEY, WILLIAM	ELIZABETH MILLAR	27JUN1694	AYR, STEWARTON			29MAY1990LG	M115815 0507
							29MAY1990LG	M115975 2909
							05DEC1990OG	M116166 0002

A = ENTRY ALTERED FROM SOURCE; S, D, > = RELATIVES NAMED IN SOURCE. SEE "SYMBOLS" IN INSTRUCTIONS.

A = ADULT CHRISTENING B = BIRTH C = CHRISTENING D = DEATH OR BURIAL M = MARRIAGE ALL OTHERS = MISCELLANEOUS N = CENSUS W = WILL

ENCL #4

PAISLEY, WILLIAM

Your Genealogy, going back 15 generations, and, each marriage producing three children, and each marriage not involving "your relative marrying your relative":

GEN 1 - siblings (born 1950-1980)	3
GEN 1 - 1st cousins (born 1950-1980)	12
GEN 1 - 2nd cousins	72
GEN 1 - 3rd cousins	432
GEN 1 - 4th cousins	2,592
GEN 1 - 5th cousins	15,552
GEN 1 - 6th cousins	93,312
GEN 1 - 7th cousins	559,872
GEN 1 - 8th cousins	3,359,232
GEN 1 - 9th cousins	20,155,392
GEN 1 - 10th cousins	120,932,352
GEN 1 - 11th cousins	725,594,112
GEN 1 - 12th cousins	4,353,564,672
GEN 1 - 13th cousins	<u>26,121,388,032</u>
Total born 1950-1980	31,345,665,639
Est population of the world 1990:	5,000,000,000

GEN 2 - parents (born 1920-1950)	2
GEN 2 - aunts/uncles (born 1920-1950)	4
GEN 2 - 1st cou, once rem (b- 1920-1950)	24
GEN 2 - 2nd cou, once removed	144
GEN 2 - 3rd cou, once removed	864
GEN 2 - 4th cou, once removed	5,184
GEN 2 - 5th cou, once removed	31,104
GEN 2 - 6th cou, once removed	186,624
GEN 2 - 7th cou, once removed	1,119,744
GEN 2 - 8th cou, once removed	6,718,464
GEN 2 - 9th cou, once removed	40,310,784
GEN 2 - 10th cou, once removed	241,864,704
GEN 2 - 11th cou, once removed	1,451,188,224
GEN 2 - 12th cou, once removed	<u>8,707,129,344</u>
Total born 1920-1950	10,450,886,478
Est population of the world 1950:	3,000,000,000

GEN 3 - grandparents (born 1890-1920)	4
GEN 3 - grandaunts & uncles (born 1890-1920)	8
GEN 3 - 1st cou, twice rem (b- 1890-1920)	48
GEN 3 - 2nd cou, twice removed	288
GEN 3 - 3rd cou, twice removed	1,728
GEN 3 - 4th cou, twice removed	10,368
GEN 3 - 5th cou, twice removed	62,208
GEN 3 - 6th cou, twice removed	373,248
GEN 3 - 7th cou, twice removed	2,239,488
GEN 3 - 8th cou, twice removed	13,436,928
GEN 3 - 9th cou, twice removed	80,621,568
GEN 3 - 10th cou, twice removed	483,729,408
GEN 3 - 11th cou, twice removed	<u>2,902,376,448</u>
Total born 1890-1920	3,482,851,740
Est population of the world 1920:	1,700,000,000

GEN 4 - great-grandparents (born 1860-1890)	8
GEN 4 - great-grandaunts/uncles (b-1860-1890)	16
GEN 4 - 1st cou, thrice rem (born 1860-1890)	96
GEN 4 - 2nd cou, thrice removed	576
GEN 4 - 3rd cou, thrice removed	3,456
GEN 4 - 4th cou, thrice removed	20,736
GEN 4 - 5th cou, thrice removed	124,416
GEN 4 - 6th cou, thrice removed	746,496
GEN 4 - 7th cou, thrice removed	4,478,976
GEN 4 - 8th cou, thrice removed	26,873,856
GEN 4 - 9th cou, thrice removed	161,243,136
GEN 4 - 10th cou, thrice removed	<u>967,458,816</u>
Total born 1860-1890	1,160,950,584
Est population of the world 1890:	1,400,000,000

GEN 5 - 2-gr-grandparents (born 1830-1860)	16
GEN 5 - 2-gr-grandaunts/uncles (b- 1830-1860)	32
GEN 5 - 1st cou, 4x removed (born 1830-1860)	192
GEN 5 - 2nd cou, 4x removed	1,152
GEN 5 - 3rd cou, 4x removed	6,912
GEN 5 - 4th cou, 4x removed	41,472
GEN 5 - 5th cou, 4x removed	248,832
GEN 5 - 6th cou, 4x removed	1,492,992
GEN 5 - 7th cou, 4x removed	8,957,952
GEN 5 - 8th cou, 4x removed	53,747,712
GEN 5 - 9th cou, 4x removed	<u>322,486,272</u>
Total born 1830-1860	386,983,536
Est population of the world 1860:	1,000,000,000

GEN 6 - 3-gr-grandparents (born 1800-1830)	32
GEN 6 - 3-gr-grandaunts/uncles (b- 1800-1830)	64
GEN 6 - 1st cou, 5x removed (born 1800-1830)	384
GEN 6 - 2nd cou, 5x removed	2,304
GEN 6 - 3rd cou, 5x removed	13,824
GEN 6 - 4th cou, 5x removed	82,944
GEN 6 - 5th cou, 5x removed	497,664
GEN 6 - 6th cou, 5x removed	2,985,984
GEN 6 - 7th cou, 5x removed	17,915,904
GEN 6 - 8th cou, 5x removed	<u>107,495,424</u>
Total born 1800-1830	128,994,528
Est population of the world 1830:	900,000,000

GEN 7 - 4-gr-grandparents (born 1770-1800)	64
GEN 7 - 4-gr-grandaunts/uncles (b- 1770-1800)	128
GEN 7 - 1st cou, 6x removed (born 1770-1800)	768
GEN 7 - 2nd cou, 6x removed	4,608
GEN 7 - 3rd cou, 6x removed	27,648
GEN 7 - 4th cou, 6x removed	165,888
GEN 7 - 5th cou, 6x removed	995,328
GEN 7 - 6th cou, 6x removed	5,971,968
GEN 7 - 7th cou, 6x removed	<u>35,831,808</u>
Total born 1770-1800	42,998,208
Est population of the world 1800:	800,000,000

GEN 8 - 5-gr-grandparents (born 1740-1770)	128
GEN 8 - 5-gr-grandaunts/uncles (b- 1740-1770)	256
GEN 8 - 1st cou, 7x removed (born 1740-1770)	1,536
GEN 8 - 2nd cou, 7x removed	9,216
GEN 8 - 3rd cou, 7x removed	55,296
GEN 8 - 4th cou, 7x removed	331,776
GEN 8 - 5th cou, 7x removed	1,990,656
GEN 8 - 6th cou, 7x removed	<u>11,943,936</u>
Total born 1740-1770	14,332,800
Est population of the world 1770:	700,000,000

GEN 9 - 6-gr-grandparents (born 1710-1740)	256
GEN 9 - 6-gr-grandaunts/uncles (b- 1710-1740)	512
GEN 9 - 1st cou, 8x removed (born 1710-1740)	3,072
GEN 9 - 2nd cou, 8x removed	18,432
GEN 9 - 3rd cou, 8x removed	110,592
GEN 9 - 4th cou, 8x removed	663,552
GEN 9 - 5th cou, 8x removed	<u>3,981,312</u>
Total born 1710-1740	4,777,728
Est population of the world 1740:	650,000,000

GEN 10 - 7-gr-grandparents (born 1680-1710)	512
GEN 10 - 7-gr-grandaunts/uncles (b- 1680-1710)	1,024
GEN 10 - 1st cou, 9x removed (born 1680-1710)	6,144
GEN 10 - 2nd cou, 9x removed	36,864
GEN 10 - 3rd cou, 9x removed	221,184
GEN 10 - 4th cou, 9x removed	<u>1,327,104</u>
Total born 1680-1710	1,592,832
Est population of the world 1710:	600,000,000

GEN 11 - 8-gr-grandparents (born 1650-1680)	1,024
GEN 11 - 8-gr-grandaunts/uncles (b- 1650-1680)	2,048
GEN 11 - 1st cou, 10x removed (born 1650-1680)	12,288
GEN 11 - 2nd cou, 10x removed	73,728
GEN 11 - 3rd cou, 10x removed	<u>442,368</u>
Total born 1650-1680	531,456
Est population of the world 1680:	550,000,000

GEN 12 - 9-gr-grandparents (born 1620-1650)	2,048
GEN 12 - 9-gr-grandaunts/uncles (b- 1620-1650)	4,096
GEN 12 - 1st cou, 11x removed (born 1620-1650)	24,576
GEN 12 - 2nd cou, 11x removed	<u>147,456</u>
Total born 1620-1650	178,176
Est population of the world 1650:	500,000,000

GEN 13 - 10-gr-grandparents (born 1590-1620)	4,096
GEN 13 - 10-gr-grandaunts/uncles (b- 1590-1620)	8,192
GEN 13 - 1st cou, 12x removed (born 1590-1620)	<u>49,152</u>
Total born 1590-1620	61,440
Est population of the world 1620:	480,000,000

GEN 14 - 11-gr-grandparents (born 1560-1590)	8,192
GEN 14 - 11-gr-grandaunts/uncles (b- 1560-1590)	<u>16,384</u>
Total born 1560-1590	24,576
Est population of the world 1590:	460,000,000

GEN 15 - 12-gr-grandparents (born 1530-1560)	16,384
Est population of the world 1560:	440,000,000

GEN 16 - 13-gr-grandparents (born 1500-1530)	32,768
Est population of the world 1530:	420,000,000

GEN 17 - 14-gr-grandparents (born 1470-1500)	65,536
Est population of the world 1500:	400,000,000

GEN 18 - 15-gr-grandparents (born 1440-1470)	131,072
Est population of the world 1470:	380,000,000

GEN 19 - 16-gr-grandparents (born 1410-1440)	262,144
Est population of the world 1440:	360,000,000

GEN 20 - 17-gr-grandparents (born 1380-1410)	524,288
Est population of the world 1410:	340,000,000

GEN 21 - 18-gr-grandparents (born 1350-1380)	1,048,576
Est population of the world 1380:	320,000,000

GEN 22 - 19-gr-grandparents (born 1320-1350)	2,097,152
Est population of the world 1350:	310,000,000

Note: During this period, half the population of Europe and a great many in Asia died of the Black Death.

GEN 23 - 20-gr-grandparents (born 1290-1320)	4,194,304
Est population of the world 1320:	340,000,000

GEN 24 - 21-gr-grandparents (born 1260-1290)	8,388,608
Est population of the world 1290:	335,000,000

GEN 25 - 22-gr-grandparents (born 1230-1260)	16,777,216
Est population of the world 1260:	330,000,000

GEN 26 - 23-gr-grandparents (born 1200-1230)	33,554,432
Est population of the world 1230:	325,000,000

GEN 27 - 24-gr-grandparents (born 1170-1200)	67,108,864
Est population of the world 1200:	320,000,000

GEN 28 - 25-gr-grandparents (born 1140-1170)	134,217,728
Est population of the world 1170:	315,000,000

GEN 29 - 26-gr-grandparents (born 1110-1140)	268,435,456
Est population of the world 1140:	310,000,000

Sometime between 1080 and 1110, every person living in every corner of this planet would be a grandparent of yours.

Inter. relay

*CC: Eric Goffe
G.B.G.*

November 18, 1992
22 Heshvan 5753

The Most Reverend William H. Keeler
Archbishop of Baltimore
320 Cathedral Street
Baltimore, MD 21201

Dear Bill:

It was delightful to see your cheerful, smiling face in the New York Times today. I was so pleased to read of your election to the presidency of the National Conference of Catholic Bishops. Your colleagues have excellent taste and know a good man when they see one! Rhea joins me in expressing our hearty congratulations and warm good wishes. We know you will lead this auspicious body with caring concern and great devotion.

I was due to be in Washington yesterday but changed my plans. Had I known of your impending election I might have gone down and stopped by at your meetings. It is still a source of regret that I was unable to attend your installation as the Archbishop of Baltimore for, Bill, I do hold you in very high esteem as well as affection! You are a rare and precious human being.

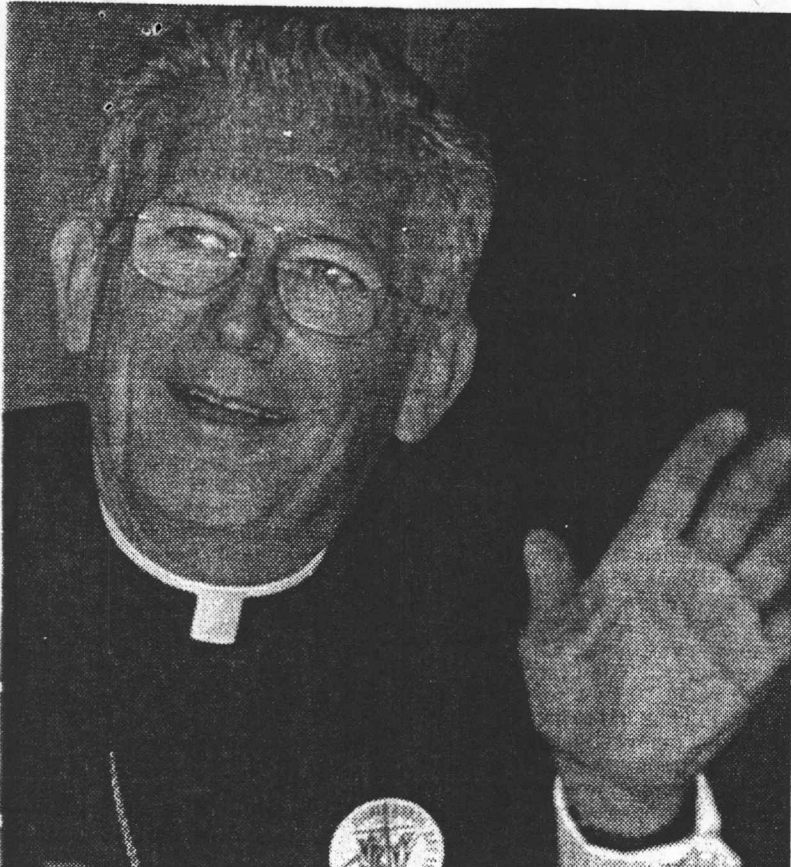
Let's make a deal...I'll plan on being in Rome when they name you a Cardinal - but you'll have to keep me posted. I do hope we don't lose track of each other. Do you ever get to New York? I'd dearly love a reunion, an opportunity to break bread together and share thoughts and mutual concerns.

Again, every good wish on the new responsibility you have accepted. You wear the mantle of leadership well and the National Conference of Catholic Bishops is fortunate to have you at the helm.

Warm regards.

Sincerely,

Alexander M. Schindler



Archbishop William H. Keeler of Baltimore was elected president of the National Conference of Catholic Bishops before the bishops began their meetings yesterday at the semi-annual conference in Washington.

At one point, when Bishop Vaughan expressed doubt about Cardinal Bernardin's intentions, the Cardinal interrupted to say: "I firmly support the church's teaching regarding ordination of women. I do not want to be misquoted or misinterpreted."

'High Price' Women Pay

After the bishops' debate, which will continue Wednesday, Ruth McDonough Fitzpatrick, an officer of the Women's Ordination Conference, acknowledged Cardinal Bernardin's strong endorsement of the church's opposition to ordaining women was "a high price" — what she said was otherwise a "debatable" way for the bishops to save face and keep the discussion going. "But women have been paying a high price in the church for a long time," she said. Helen Hull Hitchcock, who heads the National Council for Faith and Family, a group that had opposed earlier drafts of the letter that were more liberal, said she favored passage of the letter rather than derailing it. "We've seen a real sea change," she said. "What I find refreshing is that so many bishops have become aware that this is not just a pastoral problem but how to make some women feel better, but something that will deeply affect the fate of the church." Another sensitive issue had come up at the conference, which will last through Thursday, on Monday when Cardinal Mahony of Los Angeles presided over his meeting earlier in that with eight people who as children

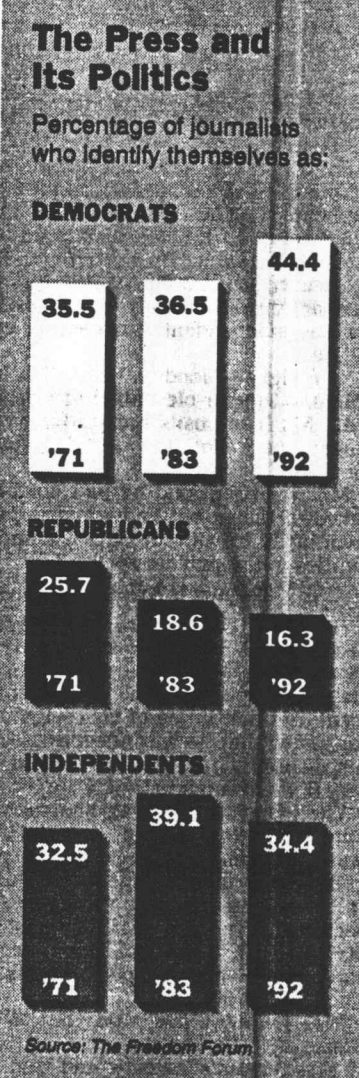
were sexually abused by priests. "These are people who have been deeply wounded," the Cardinal told the body of bishops, "whose faith has been shattered and in some cases totally lost." With two other bishops, the Cardinal represented the church leaders at the hourlong exchange with the victims. Speaking of the "hurt, pain and, yes, anger" the group had expressed, Cardinal Mahony called them people who "love the church" and whose proposals for strengthening and coordinating efforts to prevent sexual abuse by priests and assist victims were "reasonable and helpful." The Cardinal sympathetically reported to the conference one proposal that the bishops remedy the "unevenness in approach" in the dioceses' policies to prevent and detect sexual abuse and aid victims. Today, Bishop Anthony Bevilacqua of Philadelphia reported to the conference in a closed session that progress had been made in streamlining procedures for dismissing from the priesthood those found to have sexually molested children. The bishops also elected the next president of their conference today. Archbishop William H. Keeler of Baltimore will serve a three-year term as president. Archbishop Keeler has served as the conference's moderator for Jewish-Catholic relations. Archbishop Anthony M. Pilla of Cleveland was elected vice president, putting him in line for the presidency in 1995.

Increasingly, Reporters Identify as Democrats

By WILLIAM GLABERSON

The news media's critics often say reporters are overwhelmingly Democratic, and they say that affects the fairness of news coverage. A survey released yesterday of 1,400 journalists nationwide showed that those perceptions of reporters' political sympathies may be even more accurate than the critics thought. And the study reopened an old debate about whether reporters do — or should — bring their biases to work. The survey, sponsored by The Freedom Forum, a nonpartisan organization that focuses on media issues, found that newspaper, radio and television reporters now identify themselves as Democrats in larger numbers than they have in 20 years. Fewer reporters say they are Republicans, and the percentage of those saying they are politically independent is also in decline. The report released in Washington showed that more than 44 percent of reporters now say they identify themselves as Democrats, up from about 36 percent in 1971. As the number of newsroom Democrats has increased, the number of reporters who say they are Republican has fallen from more than 26 percent in 1971 to about 16 percent. The survey, conducted by telephone, is the third in a series of studies of journalists' attitudes since 1971.

The percentage of reporters who see themselves as political independents, a figure that rose in the 1970's, declined between the last survey in 1983 and this year, to 34 percent from 39 percent. Compared with the general public, the nation's 122,000 working journalists claim Democratic affiliation at a rate 5 to 10 percentage points higher, said the survey researchers, David Weaver and G. Cleveland Wilhoit of the School of Journalism at Indiana University. Some conservatives who watch the press said the survey highlighted what they conceive to be a problem of press partisanship, which was shorthanded by President Bush in his "annoy the media" comments in the campaign. "The media is becoming a safe haven for the left in this country," said L. Brent Bozell 3d, the chairman of The Media Research Center, a conservative group. Mary Matalin, who was deputy manager of the Bush campaign, said the bias of reporters shows itself not so much as boosterism for individual candidates as in what she said was a liberalism that affects reporters' interests and emphasis. "They have attitudes of political correctness toward Democratic policies and political incorrectness toward Republican policies," she said. "They are 'hip' and 'groovy' and myopic in their policy thinking." Other press analysts argued that reporters' party registration had no impact on the fairness of coverage. Caryl Rivers, a journalism professor at Bos-



ton University who is working on a book on gender, race and class bias in the media, said journalists are more interested in candidates that generate attention-getting articles — what she called the "J.F.K. factor" — than in advancing any particular agenda. Even inside journalism's most influential institutions there are sharp divisions on the impact personal views may have on coverage. Leonard Downie Jr., the executive editor of The Washington Post, noted that the Freedom Forum study showed that fewer than half of journalists consider themselves Democrats. But Mr. Downie, who says he does not vote in order to retain his independence, said, "I worry about reporters who identify themselves as Democrats or Republicans." The survey researchers said they believed few reporters allowed their political views to color their coverage. But the survey finding on the sharply changed political patterns in the newsroom, Mr. Weaver said, "raises the question of whether news coverage might be biased."

John. Kel

December 28, 1988
20 Tevet 5749

The Right Reverend William H. Keeler
Bishop of Harrisburg
4800-A Union Deposit Road
P.O. Box 2153
Harrisburg, PA 17105-2153

Bear Bill:

Many thanks for your warm letter of condolence on the death of Annette Daum. Our Union family will miss her very much and we are grateful for your kind words of sympathy.

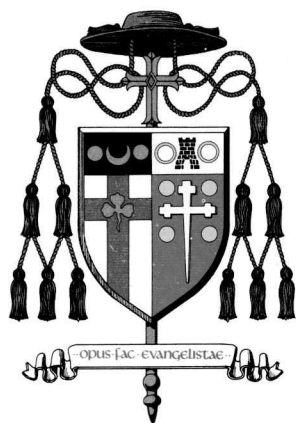
I know your letter will mean much to Annette's family and I will share your letter with them.

I hope things are going well with you. Your personal note was also much appreciated. These have been very difficult times and I pray, along with all people of good will, that the New Year will bring to humankind the blessings of peace. May it also be a year of fulfillment and joy for you.

With warmest personal regards, I am

Sincerely,

Alexander M. Schindler



12/21/88

Alex,

Warm personal
wishes - you have
often been in my
thoughts during this
year, which brought
so much heavy news
from Israel. Peace!
Bill K.



DIOCESE OF HARRISBURG

4800 Union Deposit Road • P.O. Box 2153 • Harrisburg, PA 17105-2153
(717) 657-4804/652-3920

OFFICE OF THE BISHOP

December 21, 1988

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

Dear Rabbi Schindler,

One of my clear memories of the meeting at Miami on September 11, 1987, was the opportunity to speak briefly with Annette Daum. In just a few moments of intense conversation, what I had already begun to understand from reading and reviewing some of the work which she had done with Doctor Eugene Fisher became very understandable.

To you I extend deepest sympathy. You have lost a valued collaborator who was also a leader in building bridges of understanding.

We have lost and must mourn a friend who sought, in fidelity to her own faith and tradition, to explore and to make accessible creative new ways of crossing the interfaith boundaries.

May the Lord of all mercies sustain you with gifts of understanding and peace.

Very sincerely yours,

Most Rev. William H. Keeler
Bishop of Harrisburg
Episcopal Moderator, Catholic-
Jewish Relations Secretariat



THE EPISCOPAL CHURCH CENTER

815 SECOND AVENUE/NEW YORK, NEW YORK 10017

Telephone: (212) 867-8400 Cable Address: FENALONG, N.Y.

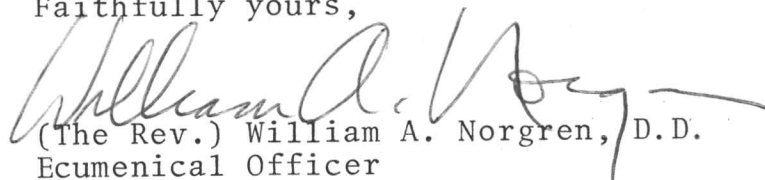
December 21, 1988

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

Dear Rabbi Schindler:

I was greatly shocked when I heard of the death of the vibrant Annette Daum. We looked on her as a valued, brilliant and frank colleague; in short, a true partner in dialogue. You have my deepest sympathy and condolences.

Faithfully yours,


(The Rev.) William A. Norgren, D.D.
Ecumenical Officer

WAN:aq

NATIONAL CONFERENCE OF CATHOLIC BISHOPS
BISHOPS' COMMITTEE FOR ECUMENICAL AND INTERRELIGIOUS AFFAIRS
SECRETARIAT FOR CATHOLIC-JEWISH RELATIONS

1312 MASSACHUSETTS AVENUE, N.W.

WASHINGTON, D.C. 20005-4105

202 • 659-6857

December 20, 1988

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

Dear Rabbi Schindler:

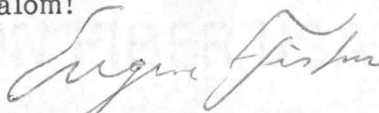
We have heard with dismay of the untimely passing of our dear friend and colleague, Annette Daum. Annette has for many years been a rock of strength, a mentor and a wise counsel for all of us. Her trenchant and sensitive analyses of Christian efforts toward better understanding of Jews and Judaism consistently facilitated progress toward reconciliation.

Annette Daum, and through her, UAHC, has been a principal guiding figure behind almost all of the significant activities of the dialogue from its beginnings, such as the National Workshop on Christian-Jewish Relations and a wide variety of academic and local programs. In acknowledging Annette's contributions over the years, the Catholic community wishes also to acknowledge the major involvement of UAHC as a partner in dialogue.

Annette and I, to speak more personally, worked together to develop numerous resources for the Jewish and Catholic communities, including the video From Fear to Understanding, which is being used by dioceses around the country, and the volume, The Challenge of Shalom for Catholics and Jews, a unique joint publication of the Union of American Hebrew Congregations and the National Conference of Catholic Bishops. When she died, we were working on a follow-up volume, The Challenge of Tsedakah.

Annette was a refreshingly open force in interreligious affairs, a woman of total integrity, dedicated to justice and the promotion of the rights of all. Above all, she was a woman of steady judgment and profound insight. Much of what I know about the delicate art of dialogue I learned from working with her. We shall miss her greatly in this country, Christians and Jews alike. We will remember with gratitude the years and the joys we shared with her.

Shalom!



Dr. Eugene J. Fisher
Executive Secretary

EJF:mh



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

December 23, 1988
15 Tevet 5749

Mr. William J. Martyn, S.A.
Executive Secretary
Ecumenical and Interreligious
Commission
Archdiocese of New York
1011 First Avenue
New York, NY 10022

Dear Mr. Martyn:

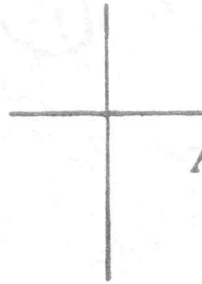
For me and for the Union family, I thank you for your warm words of condolence. Be assured we will convey your sentiments to the Daum family.

With warm regards and every good wish, I am

Sincerely,

Alexander M. Schindler

*Ecumenical and Interreligious
Commission*



Archdiocese of New York

1011 First Avenue • New York, N.Y. 10022

(212) 371-1000, ext. 3055

*cc: Mr. Alfred
Daum
12/23*

December 20, 1988

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

Dear Rabbi Schindler:

On behalf of the members of the Archdiocesan Catholic-Jewish Dialogue, we wish to express our deep sense of loss at the death of Annette Daum.

Her participation in our dialogue these past several years proved her tremendous dedication and deep interest in creating a healthy relation between our two communities. She will be greatly missed by all of us. Her legacy will continue to be a positive influence upon our work for many years to come.

With warm personal regards, I am

Sincerely,

William J. Martyn, S.A.

Brother William J. Martyn, S.A.
Executive Secretary



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

Inter Rel.

December 23, 1988
15 Tevet 5749

Rabbin A.C. Zaoui
Har-El Synagogue
11 Bustenai Street
Jerusalem 93229 Israel

Dear Rabbin Zaoui:

Since you may not know, I unhappily inform you of the death of our beloved friend and colleague, Annette Daum. Therefore I am sending your letter of December 13 to Albert Vorspan, under whose department she worked. He can surely be of help to you in one way or another.

With kindest greetings, I am

Sincerely,

Alexander M. Schindler

A. C. ZAOUÏ
*Rabbi Emeritus of "Har-El" Synagogue,
11 Bustenai St., Jerusalem, 93229
Tel. 02-664283*

Jerusalem, 13.12.1988

cc: AV
12/23/88

Mrs Annette DAUM
Department of Interreligious Affairs
Union of American Hebrew Congregations
838 Fifth Avenue
New York
N Y 10021

Dear Mrs Daum,

First of all, I thank you for sending to me the program of the Eleventh National Workshop on Christian-Jewish Relations.

As you may know, I am an Israeli Reform Emeritus Rabbi and I should be mostly interested to participate to the Workshop forums to be held in Charleston, South Carolina, March 27-30, 1989.

I shall be glad to bring my experience in the field of Christian and Jewish Relations in the World.

Moreover, I have indeed, participated in many Interfaith Conferences in Israel, in Europe and in the Far East countries.

By the way, I have published in French a Jewish Introduction to the New Testament.

Therefore, I should be very glad to be invited to this Conference, and, if you agree, I am ready to deliver a message on the Christian - Jewish Relations in Israel.

But, since I am a retired Rabbi, it will be agreeable for me that the Union of American Hebrew Congregations should send me the ticket Tel Aviv- Charleston and return. I shall take on myself all the other expenses concerning the hotel fees and so on.

With my thanks in advance, and waiting for your kind answer, I am,

Very sincerely yours,

A. C. Zaoui

Rabbin A.C. Zaoui

Included hereby : Late Rabbi Shankmann's letter.
Curriculum vitae
List of my publications

cc. Rabbi Alexander Shindler

Antony Selig



COPY

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

March 25, 1992
20 Adar II 5752

Rev. Dr. Joan B. Campbell
General Secretary
National Council of Churches of Christ in USA
475 Riverside Drive Room 880
New York, NY 10115

Dear Joan:

Many thanks for your thoughtful letter of condolence on the senseless bombing of the Israeli Embassy in Buenos Aires. It was good of you to write and I am very grateful for your words of shared grief.

All peoples of good faith must join together, as you note, in renewed commitment to help find the way of safety and peace.

With heartfelt thanks and warmest regards, I am

Sincerely,

Alexander M. Schindler

BCC: RABBI GARY BRETON-GRANATZ

National Council of the Churches of Christ in the USA



Office of the
General Secretary

March 19, 1992

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

① to Joan
② General Secretary
show Mrs G3G

Dear Alex:

I am filled with grief and horror as I see and read about the bombing of the Israeli Embassy in Buenos Aires. To witness the tragic deaths of Eli Carmon and Zehava Zehavi and so many others in this blind act of violence moves me deeply.

I and many in our community know that Israeli institutions and the Jewish people are targets of terrorism, especially (and ironically) in this time of struggling toward peace. This bomb-blast of unparalleled scale, the attack in Turkey, the knife-wielding lone assailant in the streets of Jaffa are all deeply unsettling, and show clearly the real need for security and peace.

The Argentinian paper is right in declaring that in the face of such an event "we are all Jews." I join you in mourning, in shock and outrage, and in renewed commitment to help open another way, a way of safety and peace.

In the love and mercy of God,

Joan
(The Rev. Dr.) Joan B. Campbell
General Secretary

JBC/kms

*all
ey
mm
gbl
sent 3/23
MB*

MEMORANDUM

COPY

March 25, 1992

FROM: Rabbi Alexander M. Schindler
TO: Rabbi Gary Bretton-Granatoor
COPY:

The plans for the Interfaith journey to the Middle East sound very exciting. I hope matters develop so that the money becomes available for it to reach fulfillment.

In terms of my own ability to join with this group, much depends on the time of the trip. Given my already frenetic travel schedule for the coming months, it is probably not likely that I will be available to join.

Be that as it may, if you do set dates, please let me know in the faint possibility that I might join you.



איחוד
ליהדות
מתקדמת
באמריקה

Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100 CABLES: UNIONUAHC

DEPARTMENT OF INTERRELIGIOUS AFFAIRS

Rabbi Gary M. Bretton-Granatoor, Director

March 17, 1992

Rabbi Alex M. Schindler
UAHC
838 Fifth Avenue
New York, NY, 10021

[Handwritten signature]

Dear Alex:

On January 30th, Dr. Jay Rock, Bishop George Correy, Father Brian Hehir, Rabbi Eric Yoffie, Ron Young and I met to discuss the possibility of embarking on a journey to the Middle East, to visit the capitals of those countries involved in the Middle East Peace Process. This trip for American religious leaders, would be an opportunity for us to listen to the Heads of State and members of the negotiating teams, as well as share with each other our feelings on the prospects for peace in the Middle East. The beauty of such a trip is that many of the people involved already have developed both working and personal relationships with each other, and we would be better able to return to these shores to share our impressions with our adherents. We would avoid any pre-trip and during-trip publicity, and save our remarks and statements for our return.

Ronald Young, the Executive Director of the US Interreligious Committee for Peace in the Middle East, has agreed to coordinate all aspects of our journey, which we plan for the second or third week of June. Ron has run similar trips, and his connections in all these places, will enable us to make arrangements easily. At this point, the cost estimate per person is approximately \$2,500 to \$3,000.

I have begun to look into a few foundations that might be willing to help defray the costs of this trip. If you have any suggestions of foundations or individuals that I might contact for funding, I will be most appreciative. The most important question though, is whether or not you would be able to join us for this important project. Please let me know at your earliest possible convenience. I believe we would be able to render a tremendous service not only to our respective communities, but to those most closely tied to the Middle East Peace Process. I look forward to hearing from you.

With warm personal regards, I am,

Sincerely,

[Handwritten signature of Rabbi Gary M. Bretton-Granatoor]

Rabbi Gary M. Bretton-Granatoor

[Handwritten note:]
Depends on friend
on trip
Likely not

DRAFT

DRAFT

DRAFT

Proposal for A
U.S. INTERRELIGIOUS LEADERSHIP DELEGATION
TO THE MIDDLE EAST

It is proposed that an Interreligious Delegation of 25-30 U.S. Jewish, Christian and Muslim leaders travel together to the Middle East in early June 1992.

The purpose of the 10-12 day trip will be to explore the prospects for peace between Arab states, Israel and the Palestinians and the role of the United States in helping to achieve peace, with special focus on the role of religion in the search for peace.

The delegation will visit Israel, the West Bank and Gaza, Egypt, Jordan and Syria, beginning and ending its trip in Jerusalem. The delegation will meet with a wide variety of Israelis and Arabs, including senior government officials and religious leaders in each country, and Palestinian leaders. Briefings will be arranged at the U.S. Embassy in each country. In addition to meetings, there will be opportunities to visit several important religious and historical sites.

Participants in the delegation will be American Jewish, Christian and Muslim leaders of diverse backgrounds who are committed to listen in a non-judgmental manner and try to understand different, and in some cases sharply conflicting, viewpoints of Arabs and Israelis, and each other.

The delegation will prepare a report on its trip, including the possibility of a common public statement. While there will be no plans in advance for public statements during the trip, the delegation might decide to issue such in response to particular meetings or events. As follow-up to the trip, participants will be responsible for sharing perceptions with others in their communities, policymakers and the media.

Based on his experience living in the region and arranging tours of this kind, and his role as Executive Director of the U.S. Interreligious Committee for Peace in the Middle East, Ronald J. Young will coordinate arrangements for the trip, including background mailings, travel and accommodations, schedule of appointments and visits to historical sites.

Costs for the trip will be approximately \$2500-3000 per person, including round trip trans-Atlantic Business Class on Tower Air, air travel in the region, First Class hotels with two meals a day, travel on land by mini-bus, and guided visits to several historical sites.

This is a copy of a similar trip
arranged four years ago.

STUDY TOUR TO THE MIDDLE EAST

June 5 - 16, 1988

Arranged by Ronald J. Young
U.S. Interreligious Committee for Peace

SCHEDULE

SUNDAY, JUNE 5

8:00 pm

Meet at Kennedy Airport, New York
Eastern Airlines Terminal
Check-in and Delegation Meeting

11:30 pm

Tower Air Flight #30 Departs for Israel
(Reservations in Business Class)

MONDAY, JUNE 6

4:45 pm

Tower Air Flight #30 Arrives in Israel
Travel by Bus to Jerusalem
Stay at Laromme Hotel

7:30 pm

Dr. Naomi Chazan, Truman Institute
"Political 'Map' in Israel Today"

9:00 pm

Dinner

TUESDAY, JUNE 7

8:45 am

Leave for Visit to Yad Vashem in Jerusalem
Memorial to Victims of the Holocaust
Tour by Dr. Shalmi BarMor, Historian

10:15 am

Discussion with Dr. Sidra Ezrahi, Professor
of Literature at Hebrew University on
"Effects of the Holocaust on Israel Today"

11:30 am

Visit & Tour at Israeli Knesset - Hosted by
Mordecai BarOn, former Knesset Member

Lunch & Appointments with Knesset Members

Shlomo Hillel, Speaker of the Knesset, Labor
Mordechai Virshubsky, Citizens Rights
Mattityahu Peled, Progressive List for Peace
Geula Cohen, Tehiya
Meier Shatrit, Herut Party, Likud

4:30 pm

Phillip Wilcox, U.S. Consulate General

5:30 pm

Return to Laromme Hotel

(cont'd)

6:30 pm

Meeting at YWCA, Jerusalem
"Introduction to Palestinian Society"
Lisa Taraki, Professor of Sociology, BZU
Khalil Mahshi, Principal, Friends Boys School

8:00 pm

Dinner at YWCA - Hosted by Doris Saleh, Director

Samir Kaffity, Anglican Bishop of Jerusalem
Dr. Gabi & Haifa Baramki, Acting President, Bir Zeit University
Dr. & Mrs. Rima Tarazi (Dr. Tarazi is a Brain Surgeon)
Charles & Maha Shamas, businessman and Director, Quaker Legal Services
Jonathan & Beth Khutab, Attorney, Law in the Service of Man
Daoud & Suha Khuttab, Journalist

WEDNESDAY, JUNE 8

7:30 am

Leave for Visit to Gaza
Trip arranged by Save the Children
Chris George, Director
Ann Nixon, Deputy Director
Accompanied by West Bank Resource people
Amal Nashashibi
Ziad Abu-Amer, Political Science, Bir Zeit

9:30 am

Arrival at Erez Checkpoint - form two
groups for travel on UNRWA mini-buses

Group A: Escorted by Christine Dabbagh,
UNRWA Public Information Officer

Group B: Escorted by Maher Nasser,
UNRWA Public Information Assistant and
Jens Braun, Save the Children, Gaza Program

10:00 am

UNRWA Health Center - Briefings by
Mr. Bernard Mills, UNRWA Director, Gaza
Dr. Samir Badri, UNRWA Field Health Officer

11:00 am

Drive through Gaza town:
Sheikh Radwan Refugee Housing Project
Beach Camp
Ansar II Detention Center
Islamic University
Zeitun and Askula Districts

12:00 noon

Drive to Khan Yunis Camp via
Zawaida village
Deir El Balah Camp
Israeli settlements

In Khan Yunis visit site of house demolished
by IDF as punitive measure.

1:30 pm

Drive to Rafah - Rafah Camp
Border with Egypt

(cont'd)

2:30 pm

Meeting with Gaza personalities at Marna House
with optional visits to Shifa Hospital

Discussion Participants included:

Dr. Haidar Abdel Shafi, Director, Palestine Red Crescent Society
Mr. Tewfik Abu Ghazaleh, Director, Center for Rights and Law
Ms. Mary and Mohammed Khass, AFSC/SCF UK Preschool Program
Dr. Ahmed Dahlan, Islamic University Faculty
Ms. Yusra Barbary, Director, Palestine Women's Union
Mr. Bernard Mills, UNRWA Director, Gaza
Mr. Fayez Abu Rahme, President, Gaza Lawyer Association
Mr. Constantine Dabbagh, Near East Council of Churches
Mr. Mohammed Abu Shawish, UNRWA Jabalia Camp Officer

3:30 pm

Depart Gaza - Drive through West Bank
Tour of the City of Hebron
Stop in Bethlehem - Church of the Nativity

6:00 pm

Arrive Back at Laromme Hotel

8:00 pm

Dinner at Bet Ha Confederacion with leaders
of Israel Peace Now Movement and of
Oz ve Shalom/Netivot Shalom

Peace Now

Galia Golan
Amiram Goldblum
Dani Seidman
Galia Metzger
Morela and Erela BarOn

Oz ve Shalom

Avi Ravitsky
Yeneskiel Landau

THURSDAY, JUNE 9

8:00 am

Breakfast Meeting at American Colony Hotel

8:30 am

Jonathan Khutab, Attorney,
Law in the Service of Man

9:30 am

Ziad Abu Zayad, Journalist

10:30 am

Old City

12:00 noon

Meeting and Lunch at the Van Leer Institute
Alouph Hareven, Deputy Director

1:45 pm

Leave for Foreign Ministry

2:00 pm

Meeting with leaders of Council for Peace & Security
Maj. Gen. (ret) Josef Geva
Maj. Gen. (ret) Menahem Meron
Moshe Amirav, Staff (formerly Likud Central Comm.)

3:30 pm

Dr. Nimrod Novick, Special Advisor to
Shimon Peres, Foreign Minister

(cont'd)

5:15 pm	Dinner at American Colony Hotel
6:30 pm	Leave for Airport
8:40 pm	El Al Flight #443 Departs for Cairo
9:55 pm	Flight Arrives at Cairo Transfer to Heliopolis Sheraton (nearby)
10:30 pm	Meeting with Osama al Bas, Special Advisor to His Excellency, Hosni Mubarak, President of Egypt

FRIDAY, JUNE 10

7:30 am	Leave Heliopolis Sheraton for Cairo Airport
9:00 am	Royal Jordanian Flight #508 Departs for Amman
10:30 am	Flight Arrives in Amman Bus to Air Force Base at Marka
12:00 noon	Travel by Helicopter to Petra Meet Rami Khouri, Editor, <u>Jordan Times</u>
	Lunch and Tour of Petra
4:30 pm	Return by Helicopter to Amman Transfer by Bus to Intercontinental Hotel
8:00 pm	Dinner at Restaurant with

Mohammed Milhem, (deported) Mayor of Halhoul in the West Bank,
Member of the PLO Executive Committee
Brig. Gen. Abdul Razak al Yahya, Director, PLO Office, Amman
Rami and Ellen Khouri, Editor and Publisher

SATURDAY, JUNE 11

-7:30 am	Leave Amman by Bus for Damascus with stop at Jerash Roman Ruins
1:30 pm	Arrive in Damascus - Cham Palace Hotel
5:30 pm	Briefing and Reception at U.S. Embassy David Ransom, Deputy Chief of Mission Marjorie Ransom, Public Affairs Officer

Guests at Reception included:

Diya-Ullah al-Fattal, Deputy Foreign Minister for Political Affairs
Dr. & Mrs. Sadeq al-Azem, Professor of Philosophy
Dr. Khayrieh Qasmiya, Professor of History
The Rev. & Mrs. Peter Crooks, British Interest Section
Dr. & Mrs. Jacques Hakim, Prominent Lawyer
Mr. & Mrs. Muwafaq Shallah
Mr. & Mrs. Rafiq Shallah
Mr. & Mrs. Tariq Shallah

(cont'd)

SUNDAY, JUNE 12

9:00 am

Leave Hotel for Visit to National Museum

12:00 noon

Farouk al-Sharara, Minister of Foreign Affairs;
Ambassador Rislal Allouch, Director,
Americas Section of the Foreign Ministry

3:00 pm

Visit Old City - Omayyad Mosque

5:00 pm

His Excellency, Abdul Halim Kaddam,
Vice President of Syria

7:00 pm

Khalid Fahoum, former Chairman,
Palestine National Council

8:00 pm

Dr. George Habash, Chairman, Popular
Front for the Liberation of Palestine

9:00 pm

Dinner at Cham Palace Hotel - Hosted by
Ambassador Rislal Allouch, Foreign Ministry

MONDAY, JUNE 13

7:30 am

Leave Cham Palace Hotel for Airport

9:10 am

Royal Jordanian Flight #136 Departs for Amman

10:10 am

Flight Arrives in Amman
Transfer to Intercontinental Hotel

11:30 am

Taher al-Masri, Foreign Minister of Jordan

1:00 pm

Adnan Abu Odeh, Minister of Court, Special
Advisor to His Majesty, King Hussein

4:00 pm

Briefing at United States Embassy
U.S. Ambassador Roscoe Suddarth

6:00 pm

His Royal Highness, Crown Prince Hassan Ibn Talal

8:00 pm

Dinner at Intercontinental Hotel with
Kamal Abu Jaber, Chairman of the
Jordan World Affairs Council
and other leaders of WAC

TUESDAY, JUNE 14

8:00 am

Leave by Bus for Jerusalem

11:00 am

Arrive at Laromme Hotel in Jerusalem

12:00 noon

Eli Rubinstein, Secretary of the Cabinet
Government of Israel

3:00 pm

On Your Own

(cont'd)

5:00 pm Hanna Siniora, Editor of Al Fajr
7:00 pm Meeting with Diverse Israeli Peace Groups

Discussion Participants included:

Dr. Gordon Feldman, Professor of Sociology, Brandeis U.
Eli Lasner, 21st Year of Occupation
Aaron Back, " " " "
Judy Blanc, Women's Movements
Jamal Zahalka, Stop the Occupation
Elnathan Weissert, " " "
Peretz Kidron, Yesh Gevul (There Is A Limit)

8:30 pm Dinner and Delegation Meeting

WEDNESDAY, JUNE 15

9:00 am Tour of Old City
St. Stephen's Gate
St. Annes Church
via Dolorosa
Western Wall of the Temple
Dome of the Rock & Al Aksa Mosque
Church of the Holy Sepulchre
Jaffa Gate

12:00 noon Lunch at Laromme Hotel

1:15 pm Leave by Bus for Tel Aviv

2:30 pm Briefing at U.S. Embassy in Tel Aviv
U.S. Ambassador Thomas Pickering

4:00 pm Leave Tel Aviv for Airport

6:25 pm Alitalia Flight #747 Departs for Rome

9:00 pm Flight Arrives in Rome
Transfer to Hotel Excelsior

THURSDAY, JUNE 16

8:30 am Leave by Taxis for Vatican City

9:00 am Tour Vatican City

10:00 am Meeting with Msgr. Luigi Gotti
Middle East Department, Vatican

11:15 am Leave Vatican City for Airport

1:30 pm Alitalia Flight #612 Leaves for Boston

5:40 pm Flight Arrives in Boston

Inter-religious

COPY

Perfected

February 6, 1992
2 Adar I 5752

Rev. Dr. Charles R. White
Co-Chairperson
North American Interfaith Network, Inc.
755 Main Street, Suite 405
Buffalo, NY 14203

Dear Dr. White:

I received your kind invitation for UAHC Charter Membership in the North American Interfaith Network. While your work is important, I regret that we are unable to become associated at this time.

We are in the midst of creating our budget for 1992-93 and I can tell you that expenses are being cut to the bone. We receive many invitations to become members of umbrella organizations and we simply have to say no to the majority of these groups. At the moment, we maintain ties to only a few umbrella organizations. We will also be watching with care staff travel to meetings of other organizations. We have 856 member congregations in the UAHC and our prime concern is to provide service to these congregations. That service includes visitations by the members of the staff and therefore we seek to limit travel to encompass these congregational visits. Thus, of necessity, we must limit attendance at other organizational meetings which take place in distant places.

I regret this negative response but do hope you understand the necessity for our declination of your kind invitation.

With every good wish, I am

Sincerely,

Alexander M. Schindler

*Ap
DS*



NORTH AMERICAN INTERFAITH NETWORK, INC.

775 MAIN STREET, SUITE 405, BUFFALO, NY, 14203-1310 . PHONE (716) 854-0822 . FAX (716) 856-1480

January 29, 1992

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

BOARD OF DIRECTORS

CO-CHAIRPERSONS

Mr. Aziz Khaki
The Rev. Dr. Charles R. White

CO-VICE CHAIRPERSONS

Ms. Bettina Gray
Rev. Dr. Elias Mallon

SECRETARY

Dr. Peter Laurence

TREASURER

The Rev. Margaret Orr Thomas

Dear Rabbi Schindler:

We are writing to invite the Union of American Hebrew Congregations to become a charter member of the North American Interfaith Network (NAIN). In our work we use interfaith, inter-religious and multi-faith interchangeably. We define these terms as describing the relations between and among communities of faith and/or the organizations, offices, agencies, programs which involve persons of diverse faith traditions.

While our traditions and organizations vary greatly, there is a mutual commitment by persons of diverse religious traditions which leads to constructive interfaith encounter, community building, and action on behalf of the society in which we live. NAIN has been formed in response to the need for coalitional efforts between our various efforts. See the enclosed brochure for information about NAIN.

A member of the NAIN Board of Directors, Rabbi Anson Laytner who is the Director of the Community Relations Council in the Jewish Federation of Greater Seattle, has suggested we write to invite you and your interfaith entity to apply for membership in NAIN. Therefore, you will find enclosed a membership application. The next meeting of the NAIN Board of Directors will be on April 11, 1992; and, we would welcome an application to present to the Membership Committee before that date. Moreover, the first biennial meeting of the member organizations will be held on Sunday, June 7, 1992, at the Pacific School of Religion in Berkeley, California. The Pacific Interfaith Parliament will meet on June 7-12, following the NAIN membership meeting. Enclosed is information regarding this conference.

Again, we hope you will show your support of NAIN by applying for membership.

Sincerely yours,

Charles R. White
Charles R. White
Co-Chairperson

cc: Rabbi David Saperstein
Rabbi Anson Laytner



NORTH AMERICAN INTERFAITH NETWORK, INC. (NAIN)

CHARTER MEMBER ORGANIZATIONS (AS OF OCTOBER 12, 1991)

Canadian Centre for Ecumenism
2065 Sherbrooke Street, West
Montreal, Quebec H3H 1G6
CANADA

Intercultural Institute of Montreal
4917 St. Urbain
Montreal, Quebec H2T 2W1
CANADA

Native Spiritual Voices
1919 Lorne Avenue
RPO Box 18
Saskatoon, SK S7H 0Y0
CANADA

The Baha'i Faith of Canada
7200 Leslie Street
Thornhill, Ontario L3T 2A1
CANADA

AIDS National Interfaith Network
300 I Street, N.E., Suite 400
Washington, D.C. 20002
USA

BizLink Corporation, Sponsor of World
Interfaith Network
1186 Pleasant Ridge Road
Colfax, NC 27235
USA

Dupage Interfaith Resource Center
c/o Bethany Theological Sem.
Butterfield & Myers Roads
Oak Brook, IL 60521
USA

Fellowship in Prayer, Inc.
291 Witherspoon Street
Princeton, NJ 08542
USA

Canadian Council of Churches
#201-40 St. Clair Ave., East
Toronto, Ontario M4T 1M9
CANADA

Interfaith Dialogue Committee
The United Church of Canada
Division of World Outreach
85 St. Clair Ave., East
Toronto, Ontario M4T 1M8
CANADA

Ontario Provincial Interfaith
Committee on Chaplaincy
880 Bay Street, 4th Floor
Toronto, Ontario M7A 1E9
CANADA

World InterFaith Education Association
P.O. Box 7384
Victoria, B.C. V9B 5B7
CANADA

Austin Metropolitan Ministries
44 East Avenue, Suite 302
Austin TX 78701
USA

Buffalo Area Metropolitan Ministries, Inc.
775 Main Street, Suite 203
Buffalo, NY 14203-1310
USA

Faith Organizations in Covenant for
Understanding and Service
P.O. Box 22397
Nashville, TN 37202-2397
USA

Graymoor Ecumenical and
Interfaith Institute
475 Riverside Drive, Suite 528
New York, NY 10115-0122
USA

NORTH AMERICAN INTERFAITH NETWORK, INC. (NAIN)
CHARTER MEMBER ORGANIZATIONS AS OF OCTOBER 12, 1991

PAGE TWO

Interfaith Conference of Metropolitan Washington
1414 V Street, NW
Washington, DC 20009-5806
USA

Interfaith Council of Santa Fe
818 Camino Sierra Vista, #2
Santa Fe, NM 87501
USA

Inter-Faith Ministries
334 North Topeka
Wichita, KS 67202-2410
USA

Inter-Religious Council of Central New York, Inc.
910 Madison Street
Syracuse, NY 13210
USA

Interfaith IMPACT
110 Maryland Ave., NE
Washington, DC 20002
USA

International Association for Religious Freedom
1880 Hemlock Circle
Arlington, PA 19001
USA

Lincoln Interfaith Council
215 Centennial Mall S., #411
Lincoln, NB 68508
USA

Nat'l Assn. of Diocesan Ecumenical Officers
U.S. Catholic Conference
3145 Abbott Road
Orchard Park, NY 14127
USA

North American Board for East-West Dialogue
Saint Benedict's Convent
104 Chapel Lane
Saint Joseph, MN 56374-0277
USA

Pacific Interfaith Network
2340 Durant Avenue
Berkeley, CA 94709
USA

Thanks-Giving Square Foundation
P.O. Box 1777
Dallas, TX 75221
USA

The Temple of Understanding
The Cathedral of St. John
the Divine
1047 Amsterdam Ave.
New York, NY 10025
USA

World Conference on Religion and Peace
777 United Nations Plaza
New York, NY 1017
USA

Pacific Interfaith Parliament

A **Pacific Interfaith Parliament** will be held at the Pacific School for Religion in Berkeley, California from June 7 through June 12, 1991. Celebrating the 99th Anniversary of the 1893 World's Parliament of Religions in Chicago, and preparing for the 100th anniversary celebrations to take place in Bangalore, India, and Chicago, Illinois, the Parliament was founded by the Northern California Cluster of the International Association for Religious Freedom (IARF). It is being co-sponsored by the Pacific Interfaith Network (PIN), North American Interfaith Network (NAIN), Konko-kyo, Bahi'a, IARF, U.S. Chapter of IARF, and other religious groups.

The Parliament has taken as its theme *"Many Communities, One World, One Future: Economic, Political and Spiritual Awakening."* It will pattern itself after the Triennial Congresses of the IARF, and will have six theme speakers, six working groups with presenters and discussion on important topics, and circle groups for person to person contact.

Presenters and speakers include the Rev. Marcus Braybrooke, London, World Congress of Faiths, Dr. Durwood Foster, PSR, Bettina Gray, NAIN, Dr. Peter Lawrence, Temple of Understanding, Dr. Robert Traer, Frankfurt, Germany, IARF, Dr. G. Williams, author, *Quest for Meaning of Swami Vivekananda*, Dr. Diana Eck of Harvard, and Dr. Jamsheev Mavalwaia, University of Toronto. The participation of other international religious leaders will be confirmed soon.

The six working groups, meeting six times each, will each have a theme. Final titles are not yet confirmed, but world interreligious conflict, cooperation and peacemaking, world environmental and developmental problems, local interreligious pluralism and cooperation, and human rights are some of the topics to be addressed.

The circle groups will be composed of people of various religions, age, geographic location. Each group will meet six times, with a leader, and have the opportunity to get acquainted in a small group setting. There will also be an afternoon devoted to local pilgrimages, and one for home visits, including dinner, to homes of local people.

Registration is \$200, lunches included. If course credit from the Pacific School of Religion (PSR) is desired, it will be \$275. Room and board at PSR for five nights, breakfast and dinners included, will be \$135, limited to 150 registrants. Hotel space will also be available, at \$77 double. Registration will be limited to 250.

For registration information write 1992 Summer School Program, Pacific School of Religion, 1798 Scenic, Berkeley CA 94709.

For information about the program write the Rev. Jay Atkinson, 27074 Patwin Rd., Davis Ca. 95616.

For more information:

Beverly Bortin (510) 934-1927

Jay Atkinson (916) 753-2581

Pacific Interfaith Conference
Pacific School of Religion Summer Session
Registration Form

NAME (LAST) (FIRST) (INITIAL)

TITLE (DR., REV., MS., ETC.) FAITH AFFILIATION OR SCHOOL

STREET PHONE

CITY STATE ZIP

☐ CLERGY ☐ RELIGIOUS ORDER ☐ LAY PERSON ☐ STUDENT
☐ FEMALE ☐ MALE

EDUCATION (CIRCLE HIGHEST): HS, BA OR BS, MA OR MDV, PH.D., OTHER ☐

FAITH GROUP/DENOMINATION/ORDER LOCAL AFFILIATION/DIOCESE

Pacific Interfaith Conference will be attended for:

Academic Credit ☐ CEUs ☐

\$50 Pre-Registration Fee enclosed
(Applied to tuition and
nonrefundable after May 1, 1992) ☐

I qualify for a discount by
registering before April 15, 1992 ☐

Send housing application ☐

Send food service information ☐

Registration and Information:
1-800-999-0528

Please return to:
Director of Summer Session
1798 Scenic Avenue
Berkeley, CA. 94709

Make checks payable to:
Pacific School of Religion

MasterCard or Visa accepted after the \$50 Pre-Registration fee is paid

NORTH AMERICAN INTERFAITH NETWORK, INC.

Membership Application

Name of Entity Applying for Membership _____

Address, City, State or Province, Postal Zone _____

Name and Title of person completing this application _____

Telephone

Date

This application is on behalf of an entity which is one or more of the following:

- _____ a local interfaith group;
- _____ an inter-religious body with regional, national or international membership;
- _____ part of a regional, national or international body representative in whole or part of a faith community in Canada or the United States
- _____ an academic institution, study center, or other organization concerned with religious education on a multifaith basis; or
- _____ a media body concerned with different religious traditions and /or relationship between and among them.

Please answer: _____ Yes _____ No Is this entity incorporated and/or is it part of a larger incorporated organization?

PLEASE PROVIDE ANSWERS TO THE QUESTIONS ON PAGE TWO OF THIS APPLICATION FORM. (SEE OTHER SIDE) THIS INFORMATION WILL ASSIST IN EVALUATING YOUR APPLICATION. (Answer on the question page, if possible. If you use additional pages please identify the question you are answering and be sure your name is on each page.)

RETURN THIS APPLICATION TO:

The Rev. Dr. Charles R. White, D.Min.
Co-Chairperson
North American Interfaith Network, Inc
775 Main St, Suite 405
Buffalo, New York 14203-1310
Tel # (716) 854-0822 Fax (716) 856-1480

Name of Entity which is applying

Date

What is the purpose of your entity?

(Please provide here a formal mission statement, if there is one.)

In what year was this entity formed? _____

If this is the application of an interfaith organization, please provide specific information regarding the membership of your organization.

What particular programs or services are provided by your entity?

What do you hope to achieve through membership in the North American Interfaith Network?

Please provide any additional information you think will be useful to the Membership Committee and others.

• I agree to pay my membership fees and, with the purpose and aims of the NAIN in respecting the integrity of the member religious traditions.

Signature of person completing this application

NETWORK BOARD OF DIRECTORS

The North American Interfaith Network is incorporated under the Not-for-Profit Corporation Law in the State of New York and has applied for recognition of the corporation's income tax exempt status from the U.S. Federal and New York State governments and for recognition of the corporation's status as a charitable organization by the Federal government of Canada. The following persons serve on the Board of Directors of this new organization:

CO-CHAIRPERSONS

Mr. Aziz Khaki (Muslim/British Columbia)
The Rev. Dr. Charles R. White
(Christian/New York State)

CO-VICE CHAIRPERSONS

Ms. Bettina Gray (Christian/California)
Rev. Dr. Elias Mallon (Christian/New York)

SECRETARY

Dr. Peter Laurence (New York)

TREASURER

The Rev. Margaret Orr Thomas
(Christian/Kentucky)

MEMBERS OF THE BOARD OF DIRECTORS

Dr. B.K. Agnihotri (Hindu/Louisiana)
The Rev. Daniel Anderson (Christian/New York)
The Rev. Dr. John Berthrong (Christian/Boston)
Mr. Robert Greenwood (Christian/Wichita)
Rabbi Anson Laytner (Jew/Seattle)
Ms. Rita LeBlanc (Christian/Montreal)
The Rev. Dr. Clark Lobenstine (Christian/D.C.)
Dr. Jamsheed Mavalwala (Zoroastrian/Toronto)
Rev. Francis X. Mazur (Christian/New York State)
Ms. Pasha Mohajerjasbi (Baha'i/Seattle)
The Rev. Dr. Paul Newman (Christian/Toronto)
Swami Shantananda (Jain/New Jersey)
Dr. Rajwant Singh (Sikh/Maryland)
Dr. Suwanda Sugunasiri (Buddhist/Toronto)
Ms. Richelle Wiseman (Christian/Toronto)
Mr. Bobby Woods (Native Spirituality/
Saskatchewan)

ADDITIONAL INFORMATION REGARDING THE NETWORK OR THE NAME AND ADDRESS OF THE MEMBER ORGANIZATION CLOSEST TO YOU IS AVAILABLE FROM THE NETWORK CO-CHAIRPERSONS

Mr. Aziz Khaki, President
Canadian (Pacific) Interfaith Citizenship
Association of British Columbia
701 Millyard
False Creek
Vancouver, British Columbia V5Z 3Z9
Canada
(604) 738-7711

The Rev. Dr. Charles R. White
Executive Director
Buffalo Area Metropolitan Ministries, Inc.
775 Main Street, Suite 405
Buffalo, New York 14203-1310
USA
(716) 854-0822

NORTH AMERICAN INTERFAITH NETWORK



*Open For Information About This
New Organization*

WHAT IS THE NORTH AMERICAN INTERFAITH NETWORK?

As described in its constitution, the Network is a non-profit association for communication between and mutual strengthening of interfaith organizations, agencies, and programs along with offices of religious or denominational institutions pertaining to interfaith relations in the United States and Canada. The network seeks to affirm humanity's diverse and historic spiritual resources and bring these to bear on contemporary global, national, regional and local issues. The Network recognizes there are many existing interfaith organizations in North America and in no way wants to duplicate or infringe on these activities. The Network sees its role as facilitating the networking possibilities of these organizations. It seeks to provide a coalition model for cooperative interaction based on serving the needs and promoting the aspirations of all member organizations.

HISTORY OF THE NETWORK

The Network traces its history through many converging lines. Over at least the past 25 years, throughout the provinces, states, and cities of Canada and the United States, interfaith agencies, dialogue groups, chaplaincies, media and educational projects, and councils have come into existence. The faces and faith behind these efforts were and are widely varied, as are the structures, sizes, staff, membership and programs. Yet they share the common commitment to constructive multi-religious dialogue, community building and action.

Most programs begun in the 1970's were isolated and arose as a local response to local needs. By the 1980's, various local councils and projects began discovering each other and building an informal network. In 1981, a survey of

United States interfaith councils found that 80% of them favored some form of support network, but these groups also raised the concern that such a network should not be seen as co-ordinated by any single faith tradition.

There have been two North American interfaith conferences through which development of the Network has been fostered. The first was in Wichita, Kansas, in 1988. The second was in Seattle, Washington, in 1990, when the Network constitution was adopted.

WHAT ARE THE BENEFITS OF MEMBERSHIP IN THE NETWORK?

Inter-religious activity is growing rapidly in many parts of the world. Increasingly, interfaith relations are a respected and visible activity between and among faiths and within the wider community in North America. Organizations that are devoted to interfaith work, or that have staff members responsible for inter-religious relations, need to be linked for better communication and to develop more opportunities for interaction. The Network provides such opportunities through:

- informal linkages among those individuals and organizations;
- biennial meeting of representatives from member organizations, who together elect the Board of Directors of the Network;
- conferences that bring together members of various faith traditions and people engaged in interfaith work;
- promotion of interfaith relations among religious traditions;
- publication of material related to interfaith work in newsletter, journal, or other formats; and
- listing in The NAIN Directory.

WHO IS ELIGIBLE FOR MEMBERSHIP?

Membership in the Network is open, upon recommendation of the membership committee and approval by the Board of Directors, to groups or organizations which satisfy one or more of the following conditions:

1. it is a local interfaith group;
2. it is an inter-religious body with regional, national or international membership;
3. it is a part of a regional, national or international body representative in whole or in part of a faith community in Canada or the United States;
4. it is an academic institution, study center, or other organization concerned with religious education on a multifaith basis; or
5. it is a media body concerned with different religious traditions and/or relationships between and among them.

WHAT ARE THE COSTS OF BEING A MEMBER OF THE NETWORK?

The Network is a not-for-profit organization which depends upon the financial support of the member organizations and contributions from others. The Network requests annual minimum contributions from the member organizations as follows:

- **Local or regional organizations are asked to contribute at least \$50 - 100 (US) per year;**
- **National or international organizations are asked to contribute at least \$ 100 - 500 (US) per year.**

Interested individuals are invited to make annual contributions and are encouraged to participate in NAIN conferences and activities.

MEMORANDUM

February 3, 1992

FROM: Edith J. Miller
TO: Rabbi Gary Bretton-Granatoor
COPY:

Please note the enclosed letter we just received from the North American Interfaith Network. Do you know this organization, or anything about them? Please let me have your thoughts on this. I note that David Saperstein received a copy of the letter.

Too Many Organizations already -
If they start doing
something we care about OK
But I wouldn't just yet

g



NORTH AMERICAN INTERFAITH NETWORK, INC.

775 MAIN STREET, SUITE 405, BUFFALO, NY, 14203-1310 . PHONE (716) 854-0822 . FAX (716) 856-1480

January 29, 1992

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

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Dear Rabbi Schindler:

We are writing to invite the Union of American Hebrew Congregations to become a charter member of the North American Interfaith Network (NAIN). In our work we use interfaith, inter-religious and multi-faith interchangeably. We define these terms as describing the relations between and among communities of faith and/or the organizations, offices, agencies, programs which involve persons of diverse faith traditions.

While our traditions and organizations vary greatly, there is a mutual commitment by persons of diverse religious traditions which leads to constructive interfaith encounter, community building, and action on behalf of the society in which we live. NAIN has been formed in response to the need for coalitional efforts between our various efforts. See the enclosed brochure for information about NAIN.

A member of the NAIN Board of Directors, Rabbi Anson Laytner who is the Director of the Community Relations Council in the Jewish Federation of Greater Seattle, has suggested we write to invite you and your interfaith entity to apply for membership in NAIN. Therefore, you will find enclosed a membership application. The next meeting of the NAIN Board of Directors will be on April 11, 1992; and, we would welcome an application to present to the Membership Committee before that date. Moreover, the first biennial meeting of the member organizations will be held on Sunday, June 7, 1992, at the Pacific School of Religion in Berkeley, California. The Pacific Interfaith Parliament will meet on June 7-12, following the NAIN membership meeting. Enclosed is information regarding this conference.

Again, we hope you will show your support of NAIN by applying for membership.

Sincerely yours,

Charles R. White
Charles R. White
Co-Chairperson

cc: Rabbi David Saperstein
Rabbi Anson Laytner

2/6

CC: SENT TO

RICHARD COHEN

ALBERT VORSPAN

MELVIN MERIANS

RABBI GARY BRETON GRANATZ

COPY

Inter Religion

February 5, 1992

1 Adar 1 5752

Rev. Joan Brown Campbell
Secretary General
National Council of Churches
475 Riverside Drive
New York, NY 10115

Dear Joan:

The open statement to President Bush by 15 church representatives opposing Israel's request for Loan Guarantees was truly a source of anguish to me and the leaders of the Union of American Hebrew Congregations.

In the first instance, we were surprised that a statement was issued without any discussion, so far as we can ascertain, with us or with others in the Jewish community. We have come to expect open and frank dialogue with the NCC on even the most delicate issues. In the past such consultations have brought our institutions closer together and have made for greater mutual understanding and respect. We deplore the fact that we were not consulted before your statement was released on a matter critical to the life and well-being of Israel and its people.

No less distressing than the procedure followed was the substance of your statement, linking as it did the loan guarantees, which would provide humanitarian aid for Jewish refugees from the former USSR and Ethiopia, with the political issue of Israeli settlements. In our view, the matter of settlements must be resolved by negotiations between Israel and the Palestinians that include serious consideration of Israel's security.

The Union of American Hebrew Congregations has had unprecedented ties with the National Council of Churches and other church groups. We have maintained an open and warm relationship with them and, even when we disagreed, we have shared our respective positions with one another before any public statements were issued.

Rev. Joan Brown Campbell
February 5 1992
Page -2-

We deplore the fact that the traditional consultative process has been utterly disregarded in this instance. We pray that the church action does not presage a rejection of the spirit of dialogue and consultation by the National Council of Churches and the groups that joined in this statement.

Sincerely,

Alexander M. Schindler

**Comment by Rabbi Alexander M. Schindler, President
and Rabbi Gary Bretton-Granatoor, Director of Interreligious Affairs,
Union of American Hebrew Congregations
On the 'Open Statement of Religious Leaders' to President Bush
Opposing U.S. Loan Guarantees for Israel**

The Union of American Hebrew Congregations is deeply troubled to learn of the action of members of the National Council of Churches, along with other church representatives, in sending an "open statement" to President Bush calling on the President to oppose Israel's request for housing loan guarantees "until it halts construction and expansion of settlements in the West Bank, Gaza and East Jerusalem."

We are distressed that these church groups should link the loan guarantee request, which is for humanitarian aid to provide jobs and housing for Jewish refugees from the former Soviet Union and from Ethiopia, with the political issue of Israeli settlements.

The settlements have nothing to do with Israel's request for loan guarantees, and it is regrettable that the church officials' statement should have demanded a halt in settlements as the price of the President's support for the loan guarantees. The settlements are an issue that can be resolved only in negotiations that include consideration of Israel's security concerns. Unfortunately, the religious leaders' statement disregarded this crucial factor.

No less saddening is the manner in which this open letter came to the fore, without any consultation with us or others in the Jewish community. The Union of American Hebrew Congregations has had unprecedented ties with the National Council of Churches and other church groups. We have maintained an open and warm relationship with them and, even when we disagreed, we have shared our respective positions with one other before any public statements were issued.

We deplore the fact that the traditional consultative process has been utterly disregarded in this instance. We pray that the church action does not presage a rejection of the spirit of dialogue and consultation by the National Council of Churches and the groups that joined in this statement.

At the same time, we are heartened by a recent statement issued by the National Christian Leadership Conference for Israel strongly endorsing the loan guarantee request. Most importantly, the NCLCI calls on our Government to press the Arab states to follow the example of Egypt in ending the boycott against Israel and in accepting Israel's right to exist within secure borders. A statement such as this, which urges all parties to make a good faith effort to further the peace process, is a positive and welcome development.

2/4/92

X

X

X

1/28 revised

OPEN STATEMENT OF RELIGIOUS LEADERS TO PRESIDENT BUSH

Ever concerned for peace and security,
write to commend your leadership in encouraging the present peace
process.

We urge you to oppose housing loan guarantees to Israel until
it halts construction and expansion of settlements in the West
Bank, Gaza and East Jerusalem. The continuation of settlements
poses an enormous obstacle to this fragile peace process.

We seek peace and security for Israel as we seek justice and
self-determination for Palestinians. Neither cause will be
served by making loan guarantees while settlements continue to be
built and expanded on land occupied since 1967.

We extend our deepest gratitude and appreciation for your
efforts.

MEMORANDUM

COPY

December 26, 1991

Interplay

FROM: Rabbi Alexander M. Schindler
TO: Rabbi Gary M. Bretton-Granatoor
COPY: Mr. Albert Vorspan, Rabbi Eric Yoffie

In answer to the two questions of your December 23rd memorandum:

1. Singer must have a divining rod as far as my sentiments are concerned. I never discussed this issue with him.
2. I don't think we should sit and do nothing. It seems to me that we should develop our own view first, then consult with others and then raise the issue in the IJCIC and SCA circles if we deem such a step warranted.

~~X~~ 2
MEMORANDUM

December 23, 1991

TO: Rabbi Alexander M. Schindler

FROM: Rabbi Gary M. Bretton-Granatoor

COPY: Al Vorspan, Rabbi Eric Yoffie

Alex:

Rabbi Mark Winer (JCC White Plains) recently traveled to Geneva for a planning meeting with Vatican officials for the upcoming IJCIC meeting with Catholic leaders to be held in Baltimore, this coming Spring. Marc was there as the CCAR delegate to the SCA Interreligious Affairs Committee. While in Geneva, in his free time, he went to the offices of the World Council of Churches (Protestant). He had a three hour meeting and subsequent dinner with Rev. Hans Ucko, the head of the WCC Jewish / Christian Relations Office.

As you may recall, the appointment of Rev. Ucko caused quite a stir with the SCA and IJCIC as Rev. Ucko was born a Jew and converted to Christianity at the age of twenty. Marc Winer found him to be charming and dedicated to the cause of Jewish / Christian dialogue, thoroughly dedicated to the eradication of anti-semitism of any kind and opposed to every form of proselytization to the Jews.

Leon Feldman and Israel Singer were quite upset at Marc's meeting with Ucko and Singer told Winer, "Even Schindler was angry at the appointment as an insult to the Jewish People."

Thus far, IJCIC and SCA have almost severed relations with the WCC over this issue. While in Geneva for the meeting with Vatican officials, they had a meeting with Castro (head of WCC), the day after Marc's meeting with Ucko. This meeting was reported to be cordial but not quite substantive (according to Winer). The WCC has refused to appoint another chair of this department, maintaining that Ucko is their man and it is up to the Jews to decide whether or not to continue the relationship. There was some discussion as to certain areas on which the WCC and IJCIC should focus.

Obviously, this is a very delicate matter. My questions are as follows:

- 1) Did Singer fairly represent your sentiments?
- 2) Given the position of the WCC shall we "shayv v'lo ta'aseh" or should we raise the issue within IJCIC and SCA circles, after consultation with other liberal constituencies?

g

COPY



December 16, 1991
9 Tevet 5752

Rabbi Amiel Wohl
Temple Israel
1000 Pinebrook Blvd.
New Rochelle, NY 10804

Dear Amiel:

Thanks for sending me the press notices.

Of course Rhea joins me in reciprocating your good wishes
for a festive season.

Fondly,

Alexander M. Schindler

Temple Israel of New Rochelle

1000 Pinebrook Blvd. • New Rochelle, NY 10804 • 914-235-1800

AMIEL WOHL, RABBI

December 11, 1991

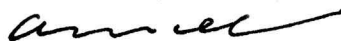
Rabbi Alexander Schindler
U.A.H.C.
838 Fifth Avenue
New York, NY 10021

Dear Alex,

I would like you to see the good press we're
getting for our Israel trip (enclosed).

Ivy joins in bright post-Chanukah greetings
to you and Rhea.

Sincerely,



Rabbi Amiel Wohl

AW:hl
enc.

EDITORIALS

New Rochelle's interfaith respect

A planned Christmas-week trip to Israel is yet another way the New Rochelle-based Coalition for Mutual Respect lives up to its name. What a fine example this interfaith group is setting for bringing people together of different races, faiths and cultures.

The 11-year-old coalition, headed by the Rev. Vernon Shannon of St. Catherine African Methodist Episcopal Zion Church and Rabbi Amiel Wohl of Temple Israel, plans to leave Dec. 26 on an 11-day trip to Israel. Fifteen seats are still available.

A trip to Africa is planned for next year.

The trip to Israel joins a list of

activities coalition members have sponsored since 1980. They've included Wohl and Shannon trading pulpits once a year, picnics, trips to museums, seminars and theater outings.

This is the way to truly bring people together. Civil-rights laws alone can't make people better understand each other. It's only through relationships of choice that the gap that often exists between different races and cultures is bridged.

There is no reason other churches, synagogues and community groups can't do what the coalition has been doing, with success, for more than a decade. Surely, there are those willing to try.

Interfaith group organizes trip to Israel

By William G. Cary

Staff Writer

A New Rochelle interfaith group is reaching thousands of miles beyond the city's borders to bring together people of different faiths, cultures and races.

In one of its most ambitious endeavors to date, the Coalition for Mutual Respect is organizing an 11-day trip to Israel next month. It will be led by Rabbi Amiel Wohl of Temple Israel of New Rochelle and the Rev. Vernon Shannon of St. Catherine AME Zion Church in New Rochelle.

Close personal friends, Wohl and Shannon formed the coalition 11 years ago. Members of their congregations have been meeting regularly ever since.

As part of the coalition's activities, Wohl and Shannon trade pulpits once a year. There also

are picnics, trips to museums, seminars and theater outings.

Next year, there will be a trip to Africa.

So far, 15 people have signed up for the trip to Israel, Wohl said. There is space for 15 more.

The coalition also is trying to raise scholarship money so that black youth leaders from area high schools can participate, Wohl said.

"The interfaith dimension of this group will attract a lot of attention in Israel," he said. "I think we'll get a real red-carpet treatment while we're there."

There will be visits to Jewish, Moslem and Christian holy sites. Other scheduled activities include:

- A visit to an absorption center for Soviet and Ethiopian Jews.

- Sunday services in Jaffa at the Church of St. Peter.

- Meetings with members of the Knesset, the Israeli parliament and Muslim leaders from the West Bank.

- Trips to the Dead Sea, Bethlehem and Nazareth, the boyhood home of Jesus.

- Chamber concert performed by Soviet immigrants.

- Baptism in the Jordan River.

- Dinner-dance cruise on the Sea of Galilee.

- Archaeological seminar in Jerusalem's Old City.

- An overnight stay on a kibbutz.

"The Holy Land sites are important to me, and I'm looking forward to learning something about other people's cultures," said Ann Moseley, former head of the New Rochelle chapter of the National Association for the Advancement of Colored People and recently retired New Rochelle teacher.

"Learning to live together and respecting each other — that's what it's all about."

Moseley said she was somewhat concerned about safety issues, but "so many things can happen to you here, too."

Wohl said: "Now is probably the best time to go, because everything has calmed down as a result of the recent peace talks. The Palestinians are holding out olive branches."

The tour will leave from New York City via El Al Israel Air-



The Rev. Vernon Shannon, left, and Rabbi Amiel Wohl discuss plans for an 11-day trip to Israel.

lines on Dec. 26 and return Jan. 5, 1992. The trip costs \$1,699 a person. The cost includes many meals and accommodations.

A \$200 deposit should be sent to Rabbi Wohl's office at Temple

Israel of New Rochelle, 1000 Pinebrook Blvd., New Rochelle, N.Y., 10804.

For more information, call Wohl at 235-1800 or Shannon at 235-0001.

John P. Kelly

MEMORANDUM

January 23, 1991

From: Rabbi Alexander M. Schindler

To: Rabbi James Simon

The enclosed on the St. Louis Airport Chapel will be of interest to you. Please keep on top of this issue and keep me posted.

Thanks and warm regards.

January 23, 1991
8 Shevat 5751

Rev. Robert Trautmann
8750 West Kingsbury
St. Louis, MO 63124

Dear Bob:

It was a joy to see you and Anita.

I am enclosing a report I just received from our Washington Religious Action Center on the St. Louis project. I hope that the compromise on which people seem to be working will be achieved. It would be a shame to tear the community apart on this issue. I have asked our regional director in St. Louis to keep on top of this issue.

Rhea joins me in sending fondest regards from house to house.

Sincerely,

Alexander M. Schindler

RELIGIOUS ACTION CENTER
OF REFORM JUDAISM

File

January 15, 1991

To: Rabbi Schindler
From: Bonnie Dunninger
Re: St. Louis Airport Chapel
cc: David Saperstein

To Office

The Religious Action Center
pursues social justice and
religious liberty by
mobilizing the American
Jewish Community and
serving as its advocate
in the nation's capital

2027 Massachusetts Ave NW
Washington, DC 20036
(202) 387-2800

Harris Gilbert, Chairman
Commission on Social Action
of Reform Judaism

Albert Vorspan
Co-Director

Rabbi David Saperstein
Co-Director and Counsel

Rabbi Lynne Landsberg
Associate Director

The Religious Action Center
is under the auspices of
the Commission on Social
Action of Reform Judaism,
a joint instrumentality of
the Central Conference of
American Rabbis and
the Union of American
Hebrew Congregations
with its affiliates:
American Conference
of Cantors,
Association of Reform
Zionists of America,
National Federation of
Temple Brotherhoods,
National Federation of
Temple Sisterhoods,
North American Federation
of Temple Youth.

David asked me to prepare this memo summarizing the research I have done into the controversy surrounding the interfaith chapel at the St. Louis airport. I have spoken with Jimmy Simon and Jay Goldberg, a local Reform rabbi, in addition to Steve Sorkin at the local JCRC, Marge Bilinsky at the American Jewish Congress and Roslyn Borg at the American Jewish Committee. I have reviewed some of the legal materials involved as well.

The key issue focuses on the rent subsidy and the violation of church-state separation this government subsidy represents.

When the chapel project was begun in 1984, it was fully supported by the local Jewish groups and the Rabbinical Assembly. At that time \$16,000 was included in the budget for rent -- which was equal to the fair market value of the space they would occupy. Later, there was an offer by TWA to pay \$10,000 in rent for the chapel and although this was not fair market value, the Jewish groups felt this was a good faith effort and decided to stay involved with the project.

Around 1988, the airport authority (which is wholly owned and operated by the City of St. Louis) dropped its requirement that the chapel pay any rent. Their only cost to occupy the space would be a \$1/year permit fee. It is at this point that the Jewish groups stopped participating because they believed that this public support of the chapel would violate the establishment clause of the First Amendment. In September of this year, the chapel committee once again invited the the Jewish groups to participate - but they declined because of their church-state concerns. Discussions are continuing and the Jewish groups have made it clear that they will participate only if the interfaith groups agree to pay rent for the space.

There is still hope among the Jewish groups that the controversy can be resolved through the ongoing discussions with the other denominations. The people with whom I consulted think it is unlikely that the Jewish groups will take it upon themselves to litigate. However, the ACLU has been monitoring the situation very closely and if they decided to litigate, it is likely that the Jewish groups would sign-on.

David's legal judgement is that while the presence of the chapel on airport property, per se, does not raise the level of government support to a First Amendment problem (see enclosed case from the JFK airport chapel issue), the provision of the space for free does (the chapel at JFK does pay rent). This therefore is a real problem. Since the Jewish community is prepared to sign-on at even a less than fair market value rental, we would encourage Jim Simon and the Jewish community organizations to strongly push for a compromise and we will communicate this to them.

I hope this answers your questions. If you need any additional information please do not hesitate to contact me.

in an action brought in the United States District Court for the Southern District of New York. *Brashich v. The Port Authority of New York and New Jersey, et al* (77 Civ. 6159). The plaintiff alleged the Port Authority of New York and New Jersey "established religion" in permitting public land to be leased for religious purposes.

The plaintiff not only alleged leases were made on favorable terms, but in addition pointed to other benefits provided gratis to the three houses of worship. Costs of paving and bringing utilities to the site and costs for central heating plant connections were borne entirely by the Port Authority. The plaintiff elicited in Court an admission from the Port Authority that it had even "on occasion bought tickets to various social/fund raising events sponsored by the religious groups." The Port Authority, it was conceded, at its expense, provided directional and parking signs at the Airport giving instructions to persons interested in visiting the chapels. The combination of these nefarious actions, the plaintiff alleged, constituted religious establishment.

The Court rejected the plaintiff's claim on two grounds. First, it found that the plaintiff had no standing to sue because as an individual he had "fallen short of alleging the type of concrete and direct injury requisite to invocation of federal judicial power." He had "not alleged or shown any direct economic or non-economic injury." Second, the Court found the Port Authority to have hewed to that fine line requiring "government to maintain a neutral role with respect to religion, and to avoid either state sponsorship of or interference with religion." It had not established religion, but "only made accommodations for religious practices." The analogy which makes the distinction not as gossamer as it sounds is the comparison of Kennedy Airport to a vast city. In 1978 some 22 million passengers thronged its Central Terminal Area, a "city-like" territory replete with nine airline terminals and control tower, banks, barber shops, beauty salon, book and stationery stores, cutlery store, gift shops, 24-hour medical service, dental service and pharmacy. At the airport some 40,000 employees labor in their mini-metropolis which covers a two mile distance from terminal to perimeter. The Court received in evidence testimony on behalf of the synagogue that "there are some 4,000 Jewish workers among the 40,000 employees at the Airport. Many of them have to observe the Yahrzeit with special prayers and the only place available for them to do so is The International Synagogue." It was pointed out that at the synagogue's daily service the "special mourner's prayer known as the 'Kaddish'" is recited. Further, many Jewish travelers who arrive late Friday afternoon have religious convictions which prevent them from traveling on until dusk of the following day. Such travelers "have often stayed over at The International Synagogue to conduct their

Sabbath pray
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The plaint

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Sabbath prayers. They remain there until after sunset Saturday when they are allowed to proceed on their journey."

A public body which would deny religious ministrations in such a public place risks interfering with constitutional rights of religious free exercise. *Wolin v. Port of New York Authority*, 268 F. Supp. at 859.

The plaintiff has given notice of his intention to appeal.

3. CIVIL TREATMENT OF THE RABBI

When United States Courts will lend their assistance to resolving disputes over congregational governance defies predictability. Aiming at once to assure religious freedom while refraining from any tendency to "establish" religion, entanglement in credal quicksand is feared, but only "excessive entanglement" is condemned. *Walz v. Tax Commission*, 397 U.S. 664, 674. The result is that within the same Court, one judge has justified his adjudication of a rabbi's rights on the ground that a rabbi's calling is "mundane and temporal" (New York State Supreme Court Justice William A. Waltemade in *Kupferman v. Congregation Nusach Sfarde of the Bronx*, 39 Misc. 2d. 107), while another judge, disclaiming that "unfounded conclusion in the *Kupferman* decision", proceeds to adjudicate another rabbi's rights on "religiously neutral" grounds after having "established that the calling and tenure of a Rabbi is a spiritual matter" (New York State Supreme Court Justice Martin Rodell in *Zimble v. Felber*, N.Y.L.J., December 15, 1981, p. 14 col. 6).

How much entanglement is permissible? Justice Rodell's opinion aims at a maximum airing of the rabbi's role as described in Jewish sources and concludes with a "religiously neutral" decision extending the employment of the rabbi in quo for six years. Befitting the homiletic nature of the opinion, it closes with a benediction: "'May the Almighty bless and prosper the joint efforts of both the Rabbi and the Congregation.' Settle judgment."

Since the decision rests strictly on the Court's analysis of "religiously neutral" documents: the rabbi's employment contract and supplemental agreements, the Jewish Center's constitution, minutes of membership and board meetings, and upon pertinent statutes and case law, the extensive survey in the opinion of halakhic literature on the relation of the rabbi to his congregation appears to be dictum.

That survey includes the *Responsa Rivash*, No. 271, in which R. Isaac b. Sheshet Perfet (1326-1408) cites the *Palestinian Talmud*, *Horayot* 3:5, in his *a fortiori* defense of rabbinic tenure; for even as the boards of the ancient Tabernacle, once having been accorded the "privilege" of position

Only for

MEMORANDUM

*raise
Held for me*

NOC

Tenure fl.

*they're coming
at 12:00*

FROM: Rabbi Gary M. Bretton-Granatoor

TO: Rabbi Alexander M. Schindler ✓
Rabbi Daniel B. Syme
Rabbi Eric Yoffie
Rabbi Jerome Davidson
Al Vorspan

DATE: January 2, 1991

Our meeting with the National Council of Churches' representatives is now scheduled for January 23rd., from 10:00 a.m. and concludes with lunch. Although we do not have the final list of the representatives from the NCC's delegation, I know that they view this meeting very seriously and it is our expectation that both Reverend Leonid Kishkovsky, President of the NCC, and Rev. Joan Campbell, General Secretary-elect of the NCC are planning to attend.

The issues for us are: First to hear a report from them on their reactions to a Christmas mission to Israel, Iraq, Cyprus and Beirut. Second, we need to share our concerns over the issues that are raised under the rubric of "Linkage".

For your background, I have enclosed a copy of the NCC's Statement on the Middle East, the Open Letter to the NCC from the UAHC Committee on Interreligious Affairs, a copy of "War Is Not The Answer" (the statement released following the pilgrimage to the Middle East).

It would be helpful for us to gather twenty minutes before the start of our formal meeting, so that we might consult with each other.

Enclosures (5)

GBG/mp

J

A Message of
National Council of the Churches of Christ in the U.S.A.
on the Gulf and Middle East Crisis
Adopted November 15, 1990

Theological and Moral Imperative

I, therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bonds of peace. (Eph. 4: 1-3)

Throughout the history of the church, the question of the admissibility of war as a means of resolving disputes has been a source of differences, and at times division, in the body of Christ. Among our own communions, there is a wide diversity of approaches to this question. For all Christians, however, war is a sign of the sinful human condition, of human alienation from God, of alienation between human beings who are all children of God.

We stand at a unique moment in human history, when all around us seemingly impregnable walls are being broken down and deep historical enmities are being healed. And yet, ironically, at such a moment, our own nation seems to be poised at the brink of war in the Middle East. "What then are we to say about these things?" (Romans 8:31)

The quest for peace and the quest for Christian unity, which is the very reason for our existence as a Council, are intimately related. As churches seeking to recover our unity, we are called to be the salt and leaven of our societies. Together with other faith communities, we are called to address moral and spiritual dimensions in the debate on a national policy that seems to be careening toward war. Believing that Christ is our peace, we cannot do other than to strive to be the incarnation of creation's cry for peace.

Unanswered Questions

Two months ago, on September 14, 1990, the Executive Coordinating Committee of the National Council of the Churches of Christ in the U.S.A. addressed a message to its member communions on the Gulf crisis. That message condemned Iraq's invasion and occupation of Kuwait, raised serious questions about the decision of the U.S. government to send troops to the Gulf region and about the growing magnitude of U.S. presence, noting that the extent of the

commitment of U.S. forces and weaponry was the largest since the Vietnam War. Since then, the U.S. has more than doubled the number of troops sent to the region to a number approaching a half million persons.

The message also questioned the apparent open-ended nature of U.S. military involvement in the Middle East and the failure on the part of the administration clearly to state its goals. President Bush and administration officials have done little to clarify either of these points. Indeed the rationales offered for the steady expansion of U.S. presence have often been misleading and sometimes even contradictory. Early statements that U.S. forces had been deployed for the defense of Saudi Arabia or the enforcement of U.N. sanctions have been supplanted by suggestions of broader goals, including expulsion of Iraqi forces from Kuwait by military means, or even offensive action against Iraq itself. The nation still has not been told in clear and certain terms what would be required for the withdrawal of U.S. troops.

The Prospect of War

The initial response of the NCCC/USA was carefully measured, recognizing the magnitude of the injustice inflicted by Iraq against Kuwait, and the unprecedented reliance by the U.S. on the mechanisms of the U.N. In contrast, the U.S. administration increasingly prepares for war, a war that could lead to the loss of tens of thousands of lives and the devastation of the region. Such talk has given rise to widespread speculation in our country, in the Middle East and elsewhere that the United States will initiate war.

In the face of such reckless rhetoric and imprudent behavior, as representatives of churches in the United States we feel that we have a moral responsibility publicly and unequivocally to oppose actions that could have such dire consequences.

The Wider Implications

Our earlier message also pointed out that the active U.S. effort to implement United Nations Security Council resolutions relating to the occupation of Kuwait by Iraq stands in marked contrast to U.S. negligence regarding the implementation of Security Council resolutions 242 and 338. These call for the withdrawal of Israeli troops from the territories occupied in the 1967 War and the convening of an international conference to resolve the Israeli-Palestinian issue. There has also been negligence regarding the implementation of Security Council resolutions 359, 360 and 361 which call for the withdrawal "without delay" of Turkish troops from Cyprus and solving the problems of the island through negotiations.

During the intervening weeks the situation in the Israeli-Occupied

Territories has, in fact, worsened. The U.S. government's condemnation of the massacre on the Haram al-Sharif/Temple Mount and its endorsement of a U.N. mission to the Occupied Territories was a welcome departure from past policies. The failure of the U.S. government to take any substantive measures to oppose the Israeli occupation, however, weakens the effect of its appropriate outrage over Iraqi aggression against Kuwait. The region cries out for a U.S. policy that seeks to redress all cases of injustice, including those of Israel and Palestine, Lebanon and Cyprus.

The Dangers of Militarization

The presence of U.S. troops in the Middle East has led to an expansion of the military capacity of an already grossly over-militarized region. The proposed billions of dollars of arms sales to Saudi Arabia, the forgiveness of military debts to Egypt and Israel and the supplying of both with new and more sophisticated weaponry, combined with a seeming lack of initiative to resolve the region's unsettled disputes, can only be seen as morally irresponsible.

The Price of War

The price of war and the preparation for further conflict is already being paid in human terms. Hundreds of thousands of foreign workers and their families have been compelled to leave Kuwait and Iraq, creating enormous strains on the Kingdom of Jordan and the Republic of Egypt and, ultimately on the societies to which they are returning.

The cost of the current U.S. military presence in the Gulf is estimated at \$1 billion per month. This "extra-budgetary expenditure" is once again likely to reduce further the nation's capacity to address human needs in our own society. Thus, among the early victims of this tragic engagement will certainly be the growing number of the poor, homeless, sick and elderly. The corrosive effects on our own nation will be felt especially by racial/ethnic communities who make up a disproportionate number both of the poor and those who are on the front lines of military confrontation.

We are appalled by the past and present behavior of the regime in Iraq, one which has previously enjoyed U.S. support. But the demonization of the Iraqi people and their leader has led to an increased incidence of defamation of or discrimination against persons of Arab descent or appearance.

A New World Order

We stand on the threshold of a "new world order." Indeed, the near unanimous condemnation by the nations of the world of Iraq's illegal occupation of its neighbor, Kuwait, shows the promise of a

new approach to the vocation of peacemaking for which the United Nations was created 45 years ago. There are present in this moment seeds either of a new era of international cooperation under the rule of international law or of rule based upon superior power, which holds the prospect of continuing dehumanizing chaos.

Our churches have long sought to nurture and bring to fruition the seeds of hope. The power we would invoke is not the power of the gun, nor is it the power of wealth and affluence; we would invoke the power of the cross and the resurrection, symbols for us of love and hope. As Christians in the U.S. we must witness against weak resignation to the illogical pursuit of militarism and war. We must witness to our belief in the capacity of human beings and human societies to seek and achieve reconciliation.

The General Board of the NCCC/USA commends this message to the churches, all Christians, and persons of other faiths, inviting them to join with us in continuing prayer and urgent action to avert war in the Persian/Arabian Gulf region, and to join in the quest for a just and durable peace in the Middle East.

Resolution on the Gulf and Middle East Crisis

The General Board of the National Council of Churches, meeting in Portland, Oregon, November 14-16, 1990, recognizing its solidarity with the Christians of the Middle East and with the Middle East Council of Churches,

Urges the government of Iraq to release immediately all those citizens of other nations being held against their will in Kuwait or Iraq and to withdraw immediately its troops and occupation forces from Kuwait.

Calls for the continued rigorous application of the sanctions against Iraq authorized by the United Nations Security Council until such time as it withdraws its forces from Kuwait.

Reiterates its opposition to the withholding of food and medicine as a weapon against civilian populations.

Encourages the Secretary-General of the United Nations to exercise fully his own good offices in pursuit of a rapid negotiated resolution of the present conflict in the Gulf.

Calls upon the President and U.S. Congress to pursue every means for a negotiated political solution to the crisis in the Gulf, including direct negotiations with Iraq.

Reiterates support for the convening under U.N. auspices of an international conference for a comprehensive peace in the Middle East, as a means of implementing United Nations Security Council resolutions on Israel and Palestine, Lebanon and Cyprus, recognizing that the present crisis cannot be isolated from the unresolved issues of the region as a whole.

Calls for an immediate halt to the buildup and the withdrawal of U.S. troops from the Gulf region except those which might be required and explicitly recommended by the Security Council of the United Nations in accordance with the relevant provisions of the United Nations Charter.

Calls upon the U.S. government to give leadership to the institution of an immediate and complete embargo under U.N. auspices on arms transfers to the Middle East.

Calls upon member communions, congregations, local and regional ecumenical agencies and individuals to make peace in the Middle East a paramount and urgent priority for prayer, study and action.

Expresses its profound gratitude for the witness of the Middle East Council of Churches and commits itself to continued partnership with the MECC in its efforts for peace, justice and development.

Requests the President and General Secretary to engage in dialogue and to coordinate where possible and appropriate with the National Conference of Catholic Bishops and Evangelical Organizations with regard to the development of statements or actions in an effort to provide a common Christian witness.

Requests the President and General Secretary to communicate this resolution to the President and Secretary of State, to the members of Congress, to the President of Iraq, to the Secretary General of the United Nations, the World Council of Churches, and to the Middle East Council of Churches.



Union of American Hebrew Congregations

SERVING REFORM JUDAISM IN NORTH AMERICA

PATRON OF HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION
838 FIFTH AVENUE, NEW YORK, N.Y. 10021-7064 (212) 249-0100 CABLES: UNIONUAHC

AN OPEN LETTER TO OUR FRIENDS OF THE NATIONAL COUNCIL OF CHURCHES OF CHRIST

During the last twenty-five years, we have witnessed remarkable progress in the relationship between Christians and Jews. Many factors have contributed to this evolution in our relationship, but two factors stand out. A new spirit of openness and mutual respect has allowed us to speak not just words of introduction to one another, but also words of deep and abiding meaning. The pluralistic society of the United States, fosters a conducive environment for us to meet each other as equals. As Jews and Christians, we care deeply for the society that has both protected our liberties and also allowed us to celebrate our differences and rejoice in our common goals.

The crisis with which we are faced in the Persian Gulf, challenges us as Americans. We realize how far we have come together, as Jews and Christians, when we can issue a joint statement to the leadership of our country such as the statement that came forth from our Washington offices, entitled, "Ten Points on the Iraq - Kuwait Crisis and U.S. Policy." Our voices, when joined together, speak out of our respective religious mandates; may our voices rise above the din of conflicting and confusing rhetoric for supporting such action.

There are many issues upon which we agree; and, of course, there are areas of divergence. One issue which has caused us great pain, however, is the position taken in the NCCC's most recent statement, "A Message of the National Council of Churches of Christ in the U.S.A. on the Gulf and the Middle East Crisis." In this statement, specifically in the section entitled, "The Wider Implications," Israel's presence in the Territories is linked to Iraq's invasion of Kuwait. That statement suggests that the failure of the U.S. to express outrage over one situation weakens the U.S. response to the other situation. The implication that the relationship between Israel and the Palestinians is analogous to the relationship between Iraq and the Kuwaitis or the Turkish troops in Cyprus is wrong. Each situation calls for resolution, but each situation must be resolved independent of the other. To equate the Iraqi aggression with Israel's treatment of the Palestinians is a moral obscenity; it also plays into the hands of Saddam Hussein and his efforts to escape responsibility for the rape of Kuwait.

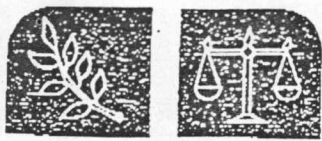
We can pray together for peace in the region. We must stand together and speak out of our moral and religious traditions that peace should rain down on that land. But we do the peoples of the Middle East a grave injustice by suggesting that all conflicts can be resolved at the same time. Let Iraq make peace with her neighbor just as we will gladly urge Israel to make peace with the Palestinians.

It is imperative that we sit down face to face and pick up the tools of communication. We must learn to listen to each other and hear each other's concerns in the spirit of our on-going relationship.

The UAHC Committee on Interreligious Affairs

Rabbi Jerome Davidson, Chairman

Rabbi Gary Bretton-Granatoor, Director



NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

The Very Rev. Leonid Kishkovsky, President

James A. Hamilton, General Secretary

INTERFAITH RELATIONS

Christian-Jewish Concerns

Jay T. Rock, Director

475 Riverside Drive, New York, NY 10115-0050, Room 870

(212) 870-2560

December 12, 1990

Rabbi Gary M. Bretton-Granatoor
Union of American Hebrew Congregations
838 Fifth Avenue
New York, NY 10021

Dear Gary,

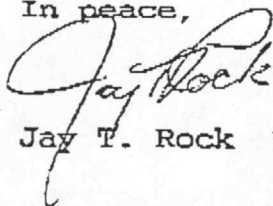
Your "Open Letter" to "Friends of the National Council" is a welcome communication. Our President and General Secretary have received it and read it carefully. I have distributed it to a number of my colleagues in interreligious relations in member denominations. We are in your debt, and express our appreciation to the UAHC Committee on Interreligious Affairs for such a clear, even hopeful, expression of concerns.

As you probably already know, the situation in the Gulf was one discussed at the December 3rd Consultation here. Your concerns and others were raised by many in attendance. It was Al Vorspan, in fact, who impressed upon a number of us just how essential and primary it is to address the crisis in the Gulf before any further progress can be made toward a secure and just peace for Israel and the Palestinians. Conversation on the issues has indeed begun.

Dale Bishop of our Middle East Office is aware of your concerns, and is very willing--as am I-- to discuss them further with you following his return from an upcoming ecumenical delegation to the Middle East, including to Iraq. Further conversation early in the new year could be very fruitful.

The spirit of mutual respect to which we have come, and the experience of so much work shared between give us solid ground for probing and candid discussion, and for journeying on.

In peace,


Jay T. Rock

cc: L. Kishkovsky
J. Hamilton
D. Bishop

M. Giuffrida

ATT: Rabbi Gary Breffton-Granatour

FAX 734-2857

Church Leaders' Peace Pilgrimage to the Middle East

December 14-21, 1990

Coordinated by staff of the National Council of the Churches of Christ in the U.S.A.

J. Martin Bailey, press officer
475 Riverside Drive,
New York, N.Y. 10115, U.S.A.
Telephone: 212-870-2252
Fax: 212-870-2030

WAR IS NOT THE ANSWER

A Message to the American People

We are marching toward war. Indeed the stakes are horribly high. Military experts predict casualties in the tens and hundreds of thousands. And it won't end there. War would unleash a chain of human tragedies that will be with us for generations to come.

Our Christmas pilgrimage to the Middle East has utterly convinced us that war is not the answer. We believe the resort to massive violence to resolve the Gulf crisis would be politically and morally indefensible. One clear message emerged from our many conversations in these holy lands--"War would be a disaster for us all." We were told again and again, "Please go home and tell the American people that a way to peace can and must be found." We have concluded that in the Middle East today it is no longer only a question of right and wrong; it is also a matter of life and death.

The unspeakable loss of lives, especially innocent civilians, would be unacceptable on moral grounds. Nations hold in their hands weapons of mass destruction. It is entirely possible that war in the Middle East will destroy everything. No cause will be served, no crisis resolved, no justice secured.

War will not liberate Kuwait, it will destroy it. War will not save us from weapons of mass destruction, it will unleash them. War will not establish regional stability, it will inflame the entire Middle East. War will not resolve longstanding conflicts, it will explode them wider and deeper. War will not unite the Arabs with the West, it will rekindle painful historical memories of past efforts by the "Christian" West to dominate the "Muslim"

aggression. It will instead rapidly accelerate the cycle of violence and revenge, which will not be limited to the Middle East.

We will also be ravaged here at home by a war in the Middle East. Given the make-up of U.S. volunteer armed forces, we know that those who will do most of the suffering and dying in the Gulf War will be disproportionately low-income and people of color. Similarly, if "Desert Shield" continues to swallow up limited national resources in a time of economic contraction, the prospects of justice at home will disappear like a mirage in the sand.

Again and again during our pilgrimage we heard the sentiment that peace in the Middle East is indivisible. While we do not accept the proposition that the resolution of all other conflicts must precede the solution of the Gulf crisis, we do believe that there will be no lasting peace in the region until interrelated issues are dealt with in a comprehensive framework. What is required is not "linkage," but consistency in the implementation of U.S. foreign policy. Our government should support the convening of an international Middle East peace conference by the United Nations.

We have prayed in Jerusalem for the peace of Jerusalem. Jerusalem's vocation as the city of peace will not be realized until both Israelis and Palestinians are free and fully protected in the exercise of their human rights within secure and recognized boundaries.

We have seen both the hopes and the frustrations of Lebanon as it emerges from its 15-year nightmare of Civil War. A durable peace in Lebanon requires the withdrawal of all foreign forces--Syrian, Israeli and Iranian -- and international support as Lebanon seeks to rebuild its shattered society.

We have felt the anguish of a divided Cyprus, which seems to have

been forgotten by the world community. Cyprus can be united and free only when occupation forces are withdrawn from the island, and a unified and pluralistic Republic of Cyprus is acknowledged as the only legitimate government of the entire island and its population.

There is no such thing as a benign occupation. Occupation of the lands of others is wrong. It breeds frustration and frustration leads to conflict. Even as we oppose the Iraqi occupation of Kuwait on moral grounds, so also we believe that the West Bank and Gaza, Lebanon and Cyprus must be free. These occupations must end before even more precious human blood is shed.

We have looked into the faces of children in Iraq. In Jordan we have witnessed in dusty refugee camps the compassionate response of a democratic government and the churches to the thousands of evacuees who descended upon a country already impoverished by the Gulf crisis. We have seen fear in the eyes of people who could lose their homes or their lives in the event of war.

Having seen the faces of victims and potential victims, we believe that there must be an alternative to war. That alternative is negotiations -- serious and substantive negotiations. If the United Nations can be mobilized to impose sanctions and to set dead-lines, it can also be mobilized to provide a forum to resolve disputes between nations. The U.N. can be the place where the deadly escalation of armaments of mass destruction in the Middle East can be reversed. The U.N. should be given the opportunity to provide a framework for an Arab contribution to the resolution of the Gulf crisis.

Our nation must not submit to the inevitability of war. By acting now on a very broad scale we as people of faith will mobilize on behalf of a peaceful alternative. Citizen action and the strength of public opinion could literally make possible a solution to this crisis without war.

13672

Returning church delegation rejects any use of force in Gulf

By Gustav Spohn
RNS Associate Editor

NEW YORK (RNS) — A delegation of high-ranking U.S. church leaders has returned from a week-long trip to the Middle East bearing the message that war and threats of war will do nothing to promote peace in the Persian Gulf.

The church leaders, many the highest officials in their denominations, met Dec. 21 at the United Nations Church Center here and issued a "Christmas Appeal for Peace" calling for further efforts at negotiating a settlement to the Gulf crisis and recognition of parallels between the invasion of Kuwait and the situation in other occupied territories in the Middle East.

The three-page statement warns, "We are marching toward war. Indeed the stakes are horribly high. Military experts predict casualties in the tens and hundreds of thousands. And it won't end there. War would unleash a chain of human tragedies that will be with us for generations to come.

"We believe the resort to massive violence to resolve the Gulf crisis would be politically and morally indefensible."

The church leaders told reporters they believe there is strong anti-war sentiment from the people in the pews, who are often cast as far more conservative politically than a more liberal church leadership.

Meanwhile, Episcopal Church Presiding Bishop Edmond Browning announced that he met privately Dec. 20 with President Bush and Secretary of State James Baker in the Oval Office to share impressions of the trip and to tell them that "the option of war was not an option that would serve anyone."

Bishop Browning said he was thankful the president was willing to listen but said Mr. Bush used a recent Amnesty International report on alleged atrocities committed by Iraqis to support his view that force is justified in the Gulf.

The bishop also reported that Mr. Bush appeared "very, very uncomfortable" with the church leaders' assessment of the "interrelatedness" of the Gulf situation and other hot spots in the Middle East, such as the Israeli occupation of East Jerusalem, the West Bank and the Gaza Strip.

The church leaders began their week-long sojourn in Cyprus, meeting with leaders of the Middle East Council of Churches and then fanned out in smaller groups to Beirut and Damascus, Amman and Baghdad, and Jerusalem.

The Rev. Joan Campbell, general secretary-elect of the National Council of Churches, which coordinated the trip, called the trip "a peace pilgrimage seeking an alternative to war" and said she and others plan to carry their message throughout their respective churches and organizations.

Ms. Campbell said, "We will not allow this issue to become a back-burner issue."

In contrast to the U.S. Catholic bishops, who have counseled caution in the Middle East but as a group have not ruled out "just war" possibilities, the church leaders who participated in the trip appear to be staking out an absolute "no war" position.

In their statement, the leaders said, "War will not liberate Kuwait, it will destroy it. War will not save us from weapons of mass destruction, it will unleash them."

The Rev. Jim Wallis, editor of Sojourners magazine in Washington, D.C., and a well-known evangelical, said he believes a "core of common theology" is emerging characterized by the perception that "the war option could not be acceptable." And the threat of war, he suggested, is not politically helpful.

Inter-religious

COPY

MEMORANDUM

DATE: January 9, 1991
FROM: Rabbi Alexander M. Schindler
TO: Albert Vorspan, Rabbi Gary Bretton-Granatoor
COPY: Rabbi Jerome Davidson

Please notice the enclosed book on "Paul the Convert" by Alan F. Segal. As you can see, it has been accepted for distribution by the Book of the Month Club as have his prior writings.

Alan is a confirmant of mine from Worcester, Mass, went on to HUC and after graduation chose an academic career. He received a doctorate and taught at Columbia and now at Barnard. He has obviously become an expert in Judaism and Christianity alike - I suppose the kind of role that Sam Sandmel used to play.

I really think we should use him as a resource for our interfaith work. Perhaps you might invite him to make some sort of presentation at an Interfaith Commission meeting to see whether he might be of use to us even as a speaker.

Perhaps an extract of his book could be used for RJ.

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A book of Paul that illuminates both Jewish history and the Christian faith

Paul the Convert

The Apostolate and Apostasy of Saul the Pharisee

by Alan F. Segal

ALTHOUGH PAUL'S LETTERS HAVE
been studied intensely for
what they have to say about
the Christian faith, they have been
largely dismissed by Jewish histori-
ans. In *Paul the Convert*, Alan F. Segal,
a professor of religion at Barnard Col-
lege, challenges both faiths to take a
fresh look at this controversial figure.

Segal contends that Paul never
saw his conversion to Christianity as

a break with his Jewish past. He shows how, instead, Paul's training as
a Pharisee influenced his Christian theology and supported his ultimate
goal—the creation of a new, unified community of Jews and Gentiles.

Segal also reveals Paul to be a major, much-neglected source for Jewish
historians. As one of only two Pharisees to leave any personal writings
behind, Paul provides a rare glimpse of a Hellenistic community of Jews
long vanished.

Without understanding Paul's Jewishness, says Segal, we can't fully
appreciate either his Christian writings or the world of first-century Judaism
from which he came. *Paul the Convert* is a rich source of insight into both.

400 pages • notes • index

Publisher's price \$29.95

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Two Book-Dividend Credits given



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ending guaranteed to catch you
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debut," says *Publishers Weekly*.

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Date sent

RABBI ALEXANDER M. SCHINDLER
PRESIDENT

UNION OF AMERICAN HEBREW CONGREGATIONS
838 FIFTH AVENUE NEW YORK, N.Y. 10021 (212) 249 0100

November 16, 1989
18 Heshvan 5750

Sir Sigmund Sternberg
Star House
Grafton Road
London NW5 4BD England

Dear Sir Sigmund:

Thank you for sharing with me the information on the 1990 Colloquium of the International Council of Christians and Jews. It will undoubtedly be a very interesting gathering and your plans sound very exciting.

Unfortunately, the UAHC has no budgetary allocation which would permit our naming a delegate. However, I would suggest that you might invite three Reform rabbis who are deeply involved in interfaith activities. If their travel schedules and budgets permit, perhaps one or even all three would be interested in attending this colloquium in Israel. I refer to:

Rabbi Jack Bemporad
Temple Israel
140 Central Avenue
Lawrence, NY 11559

Rabbi Balfour Brickner
Stephen Wise Free Synagogue
30 West 68th St.
New York, NY 10023

Rabbi Jerome Davidson
Temple Beth El
5 Old MC11 Road
Great Neck, NY 11023

With warm personal regards, I am

Sincerely,

Alexander M. Schindler

Sir Sigmund Sternberg O.St.J. KCSG JP

Star House Grafton Road
London NW5 4BD
Telephone 01-485 2538
Facsimile 01-485 4512

Date 7 November 1989

Our ref

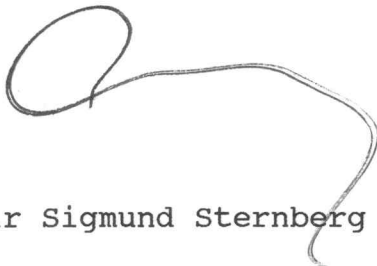
Rabbi Alexander Schindler BSS BHL MHL DHL
Union of American Hebrew Congregations, ^{Your ref}
838 Fifth Avenue,
NY 10021
USA

Dear Rabbi Schindler

I enclose a Press Release, for the 1990 ICCJ Colloquium to be held in Jerusalem next July. Can you think of anyone we could invite?

With kind regards,

Yours sincerely,

A handwritten signature in dark ink, consisting of a large, stylized 'S' followed by a long, sweeping horizontal line that curves upwards at the end.

Sir Sigmund Sternberg

Sir Sigmund Sternberg O.St.J. KCSG JP

Star House
104-108 Grafton Road
London NW5 4BD
Tel: 01-485 2538
Fax: 01-485 4512



INTERNATIONAL COUNCIL OF CHRISTIANS AND JEWS

FROM THE OFFICE OF: THE CHAIRMAN OF THE EXECUTIVE COMMITTEE: SIR SIGMUND STERNBERG KCSG JP

The International Council of Christians and Jews is an association of organisations established to promote mutual respect and cooperation between Christians, Jews and other faiths.

THE INTERNATIONAL COUNCIL OF CHRISTIANS AND JEWS 1990 COLLOQUIUM JERUSALEM JULY 8 - 11. "INTERFAITH IN THE LAND OF FAITHS"

The Colloquium will explore ways whereby the three religions of the country, Judaism, Christianity and Islam can contribute to justice and peace in the Holy Land. In addition to the Jews in Israel, Arab-Christians, Muslims and Christians of all denominations will participate and play a major role. 400 participants from all over the world are expected to attend.

Sir Sigmund Sternberg, Chairman of the Executive Committee of the International Council of Christians and Jews and Dr. Jacobus Schoneveld, the ICCJ General Secretary, have just returned from Israel having held discussions with the Israel Interfaith Association and made preparations for the Colloquium.

There were 300 participants at the 1989 Colloquium, "Religious Consciousness among Jews and Christians in the wake of the French Revolution", held in Lille France.

The Hon. Presidents of the ICCJ are Lord Coggan, the previous Archbishop of Canterbury and Cardinal Albert Decourtray, Archbishop of Lyon and Primate of France.

Richard Cohen Associates
PUBLIC RELATIONS COUNSEL

FAX COVER SHEET

To: Robert Schindler
(Name) (Firm) (Fax Number)

Sent by: _____

In behalf of: _____

Date: _____

This message consists of 3 pages, including this cover sheet.

OUR FAX NUMBER IS: (212) 755-8598

*I re-did the Exer resolution
for NYTimes to include (oblique)
comment on Theo Klein*

Rabbi Schindler expressed dismay that the February 1989 deadline for removal of the convent had not been honored. The agreement for moving the Carmelite convent had been signed by four European Cardinals and representatives of world Jewry.

The UAHC executive committee resolution, introduced by Rabbi Schindler, said: "We are pained by the public silence of the Vatican. Pope John Paul did not disavow Cardinal Glemp's offensive commentary. Nor did he exercise his authority to implement the pact negotiated by his legates. We call on him to do so, lest this issue rekindle the very evil the Carmelite nuns presume to expiate."

UAHC's Leadership in Catholic-Jewish Dialogue

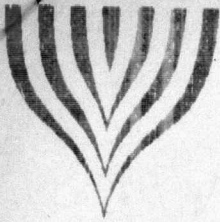
The UAHC's 820 Reform synagogues in the United States and Canada have played an active role in efforts to foster better understanding between Catholics and Jews, particularly at the local level.

In 1935, following adoption of a resolution by its board of trustees, the UAHC launched a series of interfaith programs including dialogues between parishes and Reform synagogues, conducting joint classes and exchanging teachers in religious school programs and uniting on common social concerns, such as nuclear disarmament and economic justice.

The UAHC's Department of Interreligious Affairs produced a video cassette titled "Jews and Catholics: From Fear to Friendship," which traces the revolution in Catholic-Jewish relations since the Second Vatican Council under Pope John XXIII, reviews past history and considers future challenges to dialogue and cooperation. The film has been praised and endorsed by Dr. Eugene Fisher, head of the Secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops; Dr. Manuel Gold, educational specialist of the Board of Jewish Education of Greater New York, and other Catholic and Jewish leaders.

9/11/89

X X X



איחוד
הקהילות
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Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION
838 FIFTH AVENUE, NEW YORK, NY 10021 (212) 249-0100 CABLES: UNIONUAHC

NEWS RELEASE

For Immediate Release

Contact: Richard Cohen
(212) 758-6969

Reform Leader to Pope:

LET'S CONTINUE CATHOLIC-JEWISH DIALOGUE, BUT THE CONVENT MUST BE MOVED AND GLEMP'S 'SHAMEFUL' STATEMENTS ABOUT JEWS DISAVOWED

Rabbi Alexander M. Schindler, president of the Union of American Hebrew Congregations, said tonight (Monday, Sept. 11) that the controversy over the Carmelite convent at Auschwitz should not be allowed to disrupt ongoing programs of Catholic-Jewish dialogue between the Vatican and the Jewish community and between local churches and synagogues.

At the same time, the head of the movement of Reform Judaism called on Pope John Paul II to end his "silence" on the issue and "exercise his authority to implement the pact" signed by Catholic prelates in 1987 to move the convent from the immediate site of the death camp.

Rabbi Schindler cited a resolution adopted Sunday (Sept. 10) by the executive committee of the UAHC criticizing the Vatican's "failure" to disavow recent remarks by Poland's primate, Jozef Cardinal Glemp. The resolution characterized the Glemp statements as "shameful, blatantly anti-Semitic and painfully reminiscent of the kind of verbal assault against Jews that paved the way to Auschwitz."

Rabbi Schindler said he was "heartened that the Polish primate's unsavory language has been censured by the official newspaper of the Solidarity movement in Poland and that his unilateral decision to abrogate the convent pact has been repudiated by many of his fellow Cardinals in Europe and America," including John Cardinal O'Connor of New York.

The "constructive response" of these leading church figure, Rabbi Schindler said, "reinforces our determination not to allow isolated incidents, however ugly, to disrupt the ongoing Catholic-Jewish dialogue."

Inter Policy

October 12, 1989
13 Tishri 5750

The Most Reverend William H. Keeler
Archbishop of Baltimore
Cathedral of Mary our Queen
5300 North Charles Street
Baltimore, MD 21210

Dear Bill:

I thought you might be interested in my reaction to the statement of the National Conference of Bishops on the Middle East situation and enclose the full text of my comments herewith.

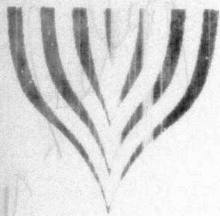
By now I trust you are well settled in Baltimore and that all is well with you. I think of you often and send you my warm regards.

With every good wish, I am

Sincerely,

Alexander M. Schindler

Encl.



התאחדות
הקהילות
היהודיות
האמריקאיות

Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE--JEWISH INSTITUTE OF RELIGION
638 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100 CABLES: UNIONUAHC

October 11, 1989

For Immediate Release

RABBI SCHINDLER ON CATHOLIC BISHOPS' DRAFT REPORT:
MANY GOOD THINGS IN IT, BUT DON'T PRESCRIBE OUTCOME
OF NEGOTIATIONS; 'LET THE PARTIES INVOLVED DECIDE'

Commenting on a proposed statement of Middle East policy submitted to the National Conference of Bishops, Rabbi Alexander M. Schindler, president of the Union of American Hebrew Congregations, stated today:

"The draft prepared by the committee consisting of Archbishop Roger Mahony, Cardinal John O'Connor and Archbishop William Keeler is constructive in tone and positive in spirit. It reflects an honest and friendly dialogue, which continues, between representatives of the Catholic church and the Jewish community.

"We are gratified that the proposed statement supports the need for negotiations between Israelis and Palestinians, recognizes the importance of reconciling Israeli security requirements with the aspirations of the Palestinian Arabs and calls on all of Israel's Arab neighbors to end their state of war with Israel. These are all vital ingredients of any progress toward peace in the Middle East.

"We endorse as well the proposed statement's call for negotiations between Israel and representatives of the Palestinians, with all options open for discussion. However, in our judgment, questions of Palestinian 'sovereignty' and 'homeland,' raised in the Bishops report, should be left to the negotiating parties themselves. It is not helpful, as we see it, to prescribe in advance what the outcome of those negotiations should be.

"To that extent, the statement distracts from the peace process which is their -- and our -- goal."

#



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

August 9, 1989
8 Av 5/49

The Most Reverend William H. Keeler
Archbishop of Baltimore
Cathedral of Mary Our Queen
5300 North Charles Street
Baltimore, MD 21210

Dear Bill:

I hope that be now you are nicely settled in your new community and that all goes well with you. I was truly sorry that it was not possible for me to share in your installation as Archbishop of the See of Baltimore. I am certain it was a wonderful occasion.

You will recall you had indicated you would work with Gene Fisher to recommend a person to participate in our Biennial program in New Orleans on November 5, 1989. I know you have been very busy and may not have gotten to this. I write now to indicate that we have completed the panel for the particular workshop, so everything is now in order. I do appreciate your willingness to be of assistance to us.

With warm good wishes, I am

Sincerely,

Alexander M. Schindler

AG
AG

DIOCESE OF HARRISBURG

4800 Union Deposit Road • P.O. Box 2153 • Harrisburg, PA 17105-2153
(717) 657-4804 / 652-3920



OFFICE OF THE BISHOP

CO To AG
+ A ✓

May 8, 1989

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

Dear Rabbi Schindler,

Many, many thanks for your thoughtful letter of May 2, 1989, and for your telephone call on May 5.

I am most grateful for your friendship and, of course, fully understand the important meeting of the Board of Trustees of the UAHC which requires your presence on May 23rd.

Because all our bishops should be in Baltimore for the bicentennial celebration scheduled for Sunday, November 5, I am working with Doctor Gene Fisher to find the right person to recommend to you for participation in the program scheduled for Sunday, November 5, at 10:00 a.m. ||

With warm and cordial wishes always, I remain

Very sincerely yours,

Most Rev. William H. Keeler
Archbishop-designate of Baltimore
Episcopal Moderator for the
Catholic-Jewish Relations
Secretariat

cc: Doctor Eugene Fisher

May 2, 1989

The Most Reverend William H. Keeler
Archbishop-Designate of Baltimore
P.O. Box 2153
Harrisburg, PA 17105-2153

Dear Bill:

Your personal invitation to attend your installation as Archbishop of Baltimore meant a great deal to me. I am honored and delighted by this thoughtful expression of friendship. Because it means so much to me, I am all the more distressed that I am unable to share in this milestone occasion with you.

The Board of Trustees of the UAHC will be meeting at the same time as your installation and our staff will begin a meeting the evening of May 23rd. Thus, as you can see, it is simply not possible to be in Baltimore. From afar I express my warm good wishes. I know you will serve the historic See of Baltimore with great dignity, devotion and dedication.

On another matter, Bill. You will recall our invitation to participate in the forthcoming UAHC Biennial Convention to be held in New Orleans, November 2-6, 1989. Since you are unable to be with us, I thought perhaps you might have been able to suggest a Roman Catholic Clergyman in the New Orleans area who might participate in a program on Sunday, November 5 at 10:00 a.m. The discussion will deal with Catholic-Jewish Relations so we obviously wish to have someone knowledgeable in this area. Any suggestions you can share will be much appreciated.

Again, my warm and hearty mazal tov!

Sincerely,

Alexander M. Schindler



DIOCESE OF HARRISBURG

4800 Union Deposit Road • P.O. Box 2153 • Harrisburg, PA 17105-2153
(717) 657-4804 / 652-3920

OFFICE OF THE BISHOP

April 25, 1989

Rabbi Alexander M. Schindler
U.A.H.C.
838 Fifth Avenue
New York, NY 10021

Dear Rabbi Schindler,

Pope John Paul II has called me to serve the historic See of Baltimore and the installation has been set for Tuesday, May 23, 1989, at 3:00 p.m. in the Cathedral of Mary Our Queen, 5300 North Charles Street, Baltimore, Maryland. 21210

Prior to the installation, a private luncheon will be served to the cardinals and bishops in attendance and to members of my family. You also will be invited to this luncheon.

A formal invitation will be sent in several weeks. While recognizing that you are indeed faced with many commitments, I thought you might be interested in this opportunity for a reunion of colleagues in dialogue and concern.

With sentiments of esteem and all cordial wishes, I remain

Very sincerely yours,

William H. Keeler, per HAO

Most Rev. William H. Keeler
Archbishop-designate of Baltimore

10.4
Outreach Etc.
9-7/2/89
C.M. Pappas

Interd. gen

August 13, 1986
8 Av 5746

C. Dale White, Resident Bishop
The United Methodist Church
252 Bryant Avenue
White Plains, NY 10605

Dear Bishop White:

Thank you for your letter of August 11 and the various materials on the important work being undertaken by The United Methodist Church in connection with the nuclear arms crisis. You are to be commended on the pastoral letter and on your plans to call a National Religious Leadership Convocation. This will, I am certain, be a very important gathering.

While I am impressed by your plans, I myself cannot accept your invitation to a planning session for such a Convocation on September 12. A speaking engagement in behalf of the Union of American Hebrew Congregations on that date precludes my being with you. If you wish me to name a representative to the planning group I will be pleased to do so. There are two staff members who come to mind immediately and if you agree to a substitute I will determine the schedule of both parties and let you know who will attend the meeting in my behalf. I will, of course, share all of the materials you provided with that person.

With kindest greetings and every good wish, I am

Sincerely,

Alexander M. Schindler



The United Methodist Church
New York Area

252 Bryant Avenue, White Plains, New York 10605

New York and Troy Annual Conferences
(Eastern New York, Vermont, West/Central Connecticut)

Telephone: 914 684-6922

C. Dale White
Resident Bishop

August 11, 1986

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

al

Dear Rabbi Schindler:

The pastoral letter addressing the nuclear arms crisis sent by the Council of Bishops of the United Methodist Church has attracted unprecedented attention, both in the media and in governmental circles. The letter will be read this September from the pulpits of 40,000 United Methodist Churches and the Foundation Document studied intensively.

A number of religious leaders have requested that we build upon the impact of our pastoral letter and take initiative to develop an ecumenical strategy for peacemaking at this critical moment in our history. At a strategy session held on July 10th at Wainwright House, consensus quickly emerged favoring a National Religious Leadership Convocation, along the lines of the attached proposal. Our Council of Bishops called for such a Convocation, and others have discussed the possibility of a religious summit meeting.

Would you be willing to serve as a member of a small, covenantal group of initiators to explore the need and nature of such a Convocation? Since several key leaders will be present in New York City for the Executive Committee of the NCCC on September 12, we are suggesting an exploratory breakfast meeting in the City at 8:00 a.m. on that day. Please let me know whether you are able to serve and whether you can clear your schedule to be with us.

*PM
Norwalk
Delicate*

Sincerely yours,

C. Dale White

C. Dale White, Resident Bishop
New York Area

CDW/b

Enclosures

*Say you're delighted but
recovering / busy
Could Annette or David represent*

PROPOSAL FOR A U. S. INTERFAITH LEADERSHIP CONVOCATION ON RELIGIOUS FAITH, NUCLEAR ARMS, AND THE HUMAN FUTURE

Why a Convocation Now?

The necessary but draining task of opposing each new weapons system and regressive policy proposal has kept the peace movement (religious and secular) in a reactive posture. It has been extraordinarily difficult to assert positive peacemaking proposals or to confront the presuppositions that humanity must be forever at risk in a bipolarized world, or that peace can be maintained by constantly increasing nuclear stockpiles.

Many of our national religious bodies have developed and asserted alternative perspectives and presuppositions concerning the possibilities of international relationships, the processes of peacemaking, and the characteristics of a peaceful world. Our religious communities embody the pervasive channels of communication, the ethnic, social and racial diversity, and the sheer numbers with which to impact the political process. Yet U. S. policies continue to increase the likelihood of nuclear disaster.

Why Religious Leaders?

The critical additional element necessary for effectiveness of the religious community in the political arena is the establishment of a new locus of authority which can bring coherence to the many denominational position statements, which can establish its own "ground" above the arena of conventional political debate, which can affirm advocacy by citizens at local levels, and which can personify the religious commitment to peace.

A national convocation of prelate and executive-level religious leaders would serve as a first step in developing action strategies and organizational mechanisms for acting in concern, and would be a public declaration of the intention of the leaders to devote the influence of their offices and the necessary time, talent and energy to end the blasphemous threat to all earthly creation. With this unified practical and symbolic leadership, our religious institutions could become the persuasive and pervasive channels through which new energy and commitment for a peaceful world could flow.

The Work of the Convocation.

The Convocation would be a working meeting of two to four days which would include presentations on biblical/theological stances and on upcoming legislative issues and presidential actions related to nuclear policies. The majority of the time would be spent on planning, based on specific questions:

1. What are the basic, common elements in our positions on which we can unite in this ongoing work?

2. What is the most effective role we, as religious leaders, can play in the struggle to end the nuclear arms race?
3. What sorts of organizational mechanism(s) will enable us more effectively to mobilize the interfaith community?
4. What immediate and long-range steps will we take?

The event would end with a service of commitment to the defense of the creation and to reclaiming the resources of God's earth for the purposes of justice.

An Ongoing Organization for Action.

It is hoped that the Convocation would stimulate the founding of something like a "National Interfaith Leadership Coalition to Reverse the Arms Race." A primary task of such a coalition could be to initiate, resource, and support interfaith teams at state and congressional district levels for peace ministry with opinion-shapers (media editorial policy boards) and decision-makers (members of Congress). Leaders of the Coalition could conduct an ongoing peace ministry with Administration leaders and nationally influential news media.

Convocation Planning and Design.

Prior to the Convocation, the Delphi process can be used to establish consensus on a coalition of the position statements of our national religious bodies and to generate new options for action strategies. At the Convocation, participants would assess, affirm and apportion the different elements of the strategy.

A small group of religious leaders could act as initiators, securing approximately twenty prelates/religious executives to serve as an executive committee. That committee would invite 200-250 participants, seeking highest level religious leadership from across a broad theological and political spectrum. Denominational executives with responsibilities for peace and international relations would serve as a secretariat to oversee design and planning. A small administrative staff would be needed.

Resources.

The Interfaith Conference of Metropolitan Washington (composed of the prelate/executive leadership of the Catholic, Jewish, Muslim and Protestant bodies of the area) has offered to perform whatever host functions might be needed.

An additional resource is the Dumbarton Ecumenical Peace Ministry, based in Washington. The staff of three persons experienced in work with religious bodies and social change, and well-known in Washington interfaith circles, is ready -- if so desired -- to serve under the direction of the Secretariat as the administrative staff. The service would be without compensation, as the ministry raises its own operating funds from interested individuals and foundations.

PROPOSAL FOR A U. S. INTERFAITH LEADERSHIP CONVOCATION

Leaders invited to September 12 exploratory meeting

The Rev. James E. Andrews
The Presbyterian Church
475 Riverside Drive, Room 1201
New York, NY 10115

Most. Rev. Edmond L. Browning
Presiding Bishop
The Episcopal Church
815 Second Avenue
New York, NY 10017

The Rev. Joan B. Campbell
Executive Director, U. S. Office
World Council of Churches
475 Riverside Drive, Room 1062
New York, NY 10115

The Rev. Robert C. Campbell
General Secretary
American Baptist Churches in the USA
P. O. Box 851
Valley Forge, PA 19481

Prioress Joan Chittister, O.S.B.
Mount St. Benedict Priory
6101 East Lake Road
Erie, PA 16511

Dr. William Sloane Coffin
The Riverside Church
490 Riverside Drive
New York, NY 10027

The Reverend Kara Cole
The Friends United Meeting
101 Quaker Hill Drive
Richmond, IN 47374

Bishop Philip R. Cousin
President, Council of Bishops
African Methodist Episcopal Church
P. O. Box 2140
Jacksonville, FL 32203

Bishop James R. Crumley, Jr.
The Lutheran Church in America
231 Madison Avenue
New York, NY 10016

Bishop Thomas J. Gumbleton
Diocese of Detroit
1234 Washington Boulevard
Detroit, MI 48226

His Eminence Archbishop Iakovos
President, Archdiocesan Council
Greek Orthodox Archdiocese
8-10 East 79th Street
New York, NY 10021

Dr. Robert W. Neff
General Secretary
Church of the Brethren
1451 Dundee Avenue
Elgin, IL 60210

Dr. Avery D. Post, President
United Church of Christ
105 Madison Avenue
New York, NY 10016

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

Bishop C. Dale White, New York Area
The United Methodist Church
252 Bryant Avenue
White Plains, NY 10605

In Defense of Creation

The Nuclear Crisis
and a Just Peace



The
United
Methodist
Council of
Bishops

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Graded Press

A Pastoral Letter

A Pastoral Letter to All United Methodists

From your brothers and sisters in Christ Jesus, the Council of Bishops, to all those people called United Methodist in every land: Grace to you and peace in the name of our Lord Jesus Christ.

With hearts and minds open to Christ, who is our peace;

In obedience to his call to be peacemakers;

And in response to the biblical vision of a wholistic peace, *shalom*, revealed in Scripture to be God's will and purpose for all of creation:

We, the bishops of The United Methodist Church, have been moved by the spirit of Jesus to send you a message that we have titled IN DEFENSE OF CREATION: THE NUCLEAR CRISIS AND A JUST PEACE, a message we believe to be of utmost urgency in our time.

This message has been prepared over a span of two years during which time we have earnestly sought to hear the Word of God through the Scriptures. At the same time we have prayerfully and penitently reflected on the continuing buildup of nuclear arsenals by some of the nations. We have become increasingly aware of the devastation that such weapons can inflict on planet earth. We have watched and agonized over the increase in hostile rhetoric and hate among nations. We have seen the threat of a nuclear confrontation increasing in our world. We have been motivated by our own sense of Christian responsibility and stewardship for the world God created.

This brief *Pastoral Letter* is an introduction to a substantial *Foundation Document* that we have produced as the major portion of our message to the church. In our *Foundation Document* we have attempted to state with clarity the biblical basis for our concerns and

our conclusions about the issue we are addressing. We have set forth a theology for peace with justice in our time that reflects our understanding of the mind and will of Jesus Christ. This theology for a just peace reflects also our understanding of those insights of both pacifism and just-war theory that speak with relevance to the issues of the present nuclear crisis.

We write in defense of creation. We do so because the creation itself is under attack. Air and water, trees and fruits and flowers, birds and fish and cattle, all children and youth, women and men live under the darkening shadows of a threatening nuclear winter. We call The United Methodist Church to more faithful witness and action in the face of this worsening nuclear crisis. It is a crisis that threatens to assault not only the whole human family but planet earth itself, even while the arms race itself cruelly destroys millions of lives in conventional wars, repressive violence, and massive poverty.

Therefore, we say a clear and unconditioned *No* to nuclear war and to any use of nuclear weapons. We conclude that nuclear deterrence is a position that cannot receive the church's blessing. We state our complete lack of confidence in proposed "defenses" against nuclear attack and are convinced that the enormous cost of developing such defenses is one more witness to the obvious fact that the arms race is a social justice issue, not only a war and peace issue.

Our document sets forth a number of policies for a just peace, including such disarmament proposals as a comprehensive test ban, a multilateral and mutually verifiable nuclear weapons freeze and the ultimate dismantling of all such weapons, and bans on all space weapons. However, the nuclear crisis is not primarily a matter of technology; it is a crisis of human community. We encourage independent US and Soviet initiatives to foster a political climate conducive to negotiations. We urge a renewed commitment to building the institutional foundations of common security, economic justice, human rights, and environmental conservation. And we make appeal for peace research, studies, and training at all levels of education.

This message we are sending to United Methodist people is not meant to be a consensus opinion of our church or a policy statement of our denomination on the nuclear crisis and the pursuit of peace. It is given from the bishops to the church as both a pastoral and a prophetic word. It is *pastoral* in that we as bishops will seek to lead

the church in study, prayer, and action related to this issue and this theme, using the *Foundation Document* as a basic resource and guide. It is *prophetic* in that the *Foundation Document* is our response to the Word of God. It faithfully states our understanding of that Word to our world at this moment in history.

Our message is the result of many months of prayerful study, research, and reflection. It is not given to the church with any feeling that it should be the final word on this issue or with the hope that it will silence all contrary opinions; but rather, we are sending this statement to the church seeking the fullest and fairest possible discussion of our understandings and convictions, together with an honest consideration of different and critical opinions.

Peacemaking is ultimately a spiritual issue. It is a sacred calling of Jesus. All dimensions of church life offer openings for peacemaking: family life, Christian education, the ministry of the laity, pastoral ministry in every respect, political witness, and the great fact of the church as a worldwide company of disciples that transcends all nations, governments, races, and ideologies.

Now, therefore, we ask you, our sisters and brothers, to join with us in a new covenant of peacemaking; to use the Bible together with our Council's *Foundation Document* as basic resources for earnest and steadfast study of the issues of justice and peace. We call upon each local pastor and lay leader to give leadership in a local church study of the issues surrounding the nuclear threat. We ask you all to open again your hearts, as we open our hearts, to receive God's gracious gift of peace; to become with us evangelists of *shalom*, making the ways of Jesus the model of discipleship, embracing all neighbors near and far, all friends and enemies, and becoming defenders of God's good creation; and to pray without ceasing for peace in our time.

Now we draw this *Pastoral Letter* to a close with prayers for all of you and for all the nations and peoples of the earth.

We humbly pray that God will accept and use our lives and resources that we dedicate again to a ministry of peace.

May the love of God, the peace of Christ, and the power of the Holy Spirit be among you, everywhere and always, so that you may be a blessing to all creation and to all the children of God, making peace and remembering the poor, choosing life and coming to life eternal, in God's own good time.

Amen.
