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WCRP Report

WORLD CONFERENCE ON RELIGION AND PEACE 777 United Nations Plaza New York, N. Y. 10017, U.S.A.

THE HUMAN RIGHTS COMMISSION AT GENEVA

By Homer A. Jack*

1. INTRODUCTION.

The thirty-first session of the U.N. Commission on Human Rights was held for five weeks during February and early March of 1975. Many positive actions were taken. Many negative tendencies emerged. Among the latter was a draft resolution overwhelmingly adopted severely limiting non-governmental observers (NGOs) in giving oral or written communications citing individual states for violations. This resolution must be adopted by the Economic and Social Council (ECOSOC) before it becomes effective.

Several factors contributed to this action by the Commission. Perhaps the most important was the writing, by several NGOs, of articles revealing the names of States being considered confidentially by the Commission as violators of human rights. Another factor was the address given by myself as Secretary-General of the World Conference on Religion and Peace on violations of religious liberty by several States. However, the initiator of the resolution against NGOs, one debated in private only, insisted that I was not the cause of his resolution. Other members of the Commission felt otherwise. In any case, the address merits publication unabridged as do the immediate replies in the Commission by States. Also the NGO resolution is given in full.

--H.A.J.

Tehran, Iran
March 7, 1975

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3. THE ADDRESS.

(This statement was delivered on February 11, 1975 to the 31st session of the Commission on Human Rights by Dr. Homer A. Jack, Secretary-General, World Conference on Religion and Peace, an international non-governmental organization in consultative status II with the Economic and Social Council.)

Once again the Commission on Human Rights convenes, the highest body in the world today devoted exclusively to promoting, in the words of Article 55 of the U.N. Charter, "universal respect for, and observance of, human rights and fundamental freedoms." Once again this Commission deals with the important agenda item on the "question of the violation of human rights." Once again world public opinion looks to the 32 members sitting around these tables to make studies and draft appropriate instruments, to discover ways of urging States to implement these standards, and to deal courageously with new situations which reveal "a consistent pattern of gross and reliably attested violations of human rights." Once again we hope that the new machinery will begin to work and the Commission will ask for further studies on consistent violations in appropriate States. Once again we would insist that prime efforts be made to eliminate violations of human rights in Southern Africa. The new report of the Ad Hoc Working Group is excellent and should be published in a popular version and taken to heart by the world community -- and the white rulers of Southern Africa.

It is no secret that many observers of the work of this Commission in the non-governmental community are disappointed to the point of disillusionment at the continued lack of progress in elaborating instruments against religious intolerance. We are doubly disappointed when we see how the parallel effort against racial intolerance has long since culminated in a historic declaration and a useful convention. Whether or not these instruments are completed in the religious field, intolerance and discrimination based on religion and belief continue in this world, some of which may well reveal a pattern of gross violations. Progress in drafting these religious instruments has been so slow that the airing of specific cases surely could not make the process appreciably slower. Indeed, our inventory might serve the purpose of showing, as we did last year, that the denial of religious freedom and the practice of religious intolerance are not confined to any one country or any one continent. Many States, many continents, and indeed many religions are involved.

Last year I mentioned the treatment of the Muslims in the Southern Philippines by the Central Government. Since that time their conditions have not improved, although the fate of the Muslims cannot be completely separated from the repression of many peoples in the entire country. Catholic Archbishop Jaime Sin observed in November that the Philippines, nominally a Christian Country, "cannot jail a man indefinitely and still call ourselves Christian." He noted that "some have been confined for over two years without any charge being filed against them." A Church-Military Liaison Committee has been formed; yet the use of torture has been authenticated. Catholic clergymen in Mindanao have called for safeguards against maltreatment and abuse of prisoners, mainly Muslim insurgents.

Muslim groups throughout the world have expressed deep concern for this continuing situation, which has of course many of the same socio-political roots as the religious/political situation in Northern Ireland. In the Southern Philippines, many Muslims continue to fight to prevent what they charge as "genocide" against the 2.5 million Muslims by the Government, with its total population of 40 million. Jolo, the capital of the Sulu archipelago and major spiritual center of the Muslims there, was bombed in 1974 and hundreds of civilians, mostly Muslims, killed. What is ironic is that in 1906 there was a similar battle against the Muslims -- then called Moros -- and 600 were killed for resisting what was, at the time, U.S. rule. The dissident Muslims had then taken refuge with their families in a crater of an extinct volcano and all were slaughtered. Mark Twain sardonically called this incident "incomparably the greatest victory that was ever achieved by the Christian soldiers of the U.S." History repeats itself and the Muslims in the Philippines continue to be the object of political and religious discrimination, despite the demise of colonialism.

From the Philippines, we turn to Pakistan, but also continue to deal with Muslims. The Ahmadiyyas are a sect of Muslims founded in the Punjab in 1889. Today there are an estimated seven million Ahmadiyyas in 50 countries, with several million living in Pakistan, and world headquarters at Rabwah. In 1953 several thousand Pakistani Ahmadiyyas were killed in religious riots. In 1974, since this Commission held its last session, similar riots reoccurred in Pakistan. Dozens of Ahmadiyyas were killed and thousands became refugees.

The National Assembly of Pakistan in September amended the Constitution of the Islamic Republic, after a still-secret inquiry, and declared that any person who does not believe in "the absolute and unqualified Finality of the Prophethood of Mohammad (peace be upon him) and the last of the Prophets or claims to be a Prophet. . . or recognizes such a claimant as a Prophet or a religious informer, is not a Muslim for the purposes of the Constitution or law."

The Ahmadiyyas are admittedly not orthodox Muslims; indeed, among their beliefs is one that Jesus Christ did not die on the cross but went to Kashmir where he died in old age. Their beliefs are their prerogative, but the violence and discrimination against the Ahmadiyyas in Pakistan are of world concern. The new Pakistani law reduces the Ahmadiyyas, living in a theocratic Islamic State, to a non-Muslim minority, with much economic discrimination, and the social pressures resulting therefrom. When Muslims discriminate against Muslims, this is also a concern of the world community, and the Ahmadiyyas outside Pakistan have so informed us.

In Syria, the 4,000 Jews there -- once a community of 40,000 -- are discriminated against in many ways. They are forbidden to travel more than 2.5 miles from their homes. They cannot even obtain driver's licenses. They cannot observe certain religious rites without police permission and surveillance. When a Jew dies, his family must move out of their home. Jews are forbidden to leave the country. Today Jews in Syria are religious hostages in a land they have inhabited for several thousand years.

Turning to Cyprus, we find the ravages of war affecting also organized religion. (Indeed, the passions, at least in part religious, unleashed in both the Philippines and Cyprus accounted perhaps for the only uses of napalm during 1974!) In Cyprus, there are authenticated accounts of the desecration of churches and the ill-treatment of priests. These are the fruits of modern war, and may not be primarily the result of religious prejudice, but these outrages are viewed by the majority population as religious intolerance.

In Egypt, members of the relatively ancient Coptic Church are exposed to systematic religious suppression and discrimination. They are a relatively large minority, consisting of ten to 20 per cent of the population, or between 3.5 and six million persons, larger than several States represented on this Commission. An 1856 law dating from the Ottoman Empire makes it very difficult either to build a new church building or to repair an old one. Also Christians are informally denied equal opportunity to higher education, post-graduate studies, and employment in government and private business. Paraslavery is practiced in some villages in Upper Egypt where poor Christians seek protection from powerful Muslim families and work for them without pay.

These Egyptian Christians fear that they will be treated today as the Armenians were treated in another part of the Middle East yesterday. These Coptics quote an Egyptian leader who, within the decade, distributed weapons and allegedly said, "Today is Saturday and tomorrow is Sunday" -- meaning that today we will get rid of the Israeli Jews and tomorrow the local Christians. The present fear of the Coptic Christians is so great that they have not contacted us; upon hearing their plight, we have contacted their overseas brethren to receive this information which we will be glad to make available to this Commission.

There is one type of religious intolerance that is prevalent in the Third World. It is directed primarily against Christianity as a foreign and Western if not white religion. There is no doubt that many Christian missionaries in the past have spread their faith with the Holy Bible in one hand and the colonial sword in the other. In the post-colonial era, vestiges of colonial Christianity remain. However, some clergymen have been among the leading spokesmen against colonialism and racism in Southern Africa. The Vatican and the World Council of Churches, while they can aptly speak for themselves, have approved and encouraged the use of some indigenous religious practices in what is surely a universal and not a Western church. Thus current attempts in Africa and elsewhere forceably to purge Christian laypersons and clergy of certain Western aspects of Christianity certainly fall within religious intolerance. Specific examples I prefer not to cite at this time.

Reports have reached us of repression of religion in Czechoslovakia. Clergymen, for example, continue to need authorization to perform pastoral duties. One-fifth of the priests have been refused such permission. Those who try to expand the parameters of acceptable pastoral activity are prohibited from performing priestly functions. Few young men are allowed to train for the priesthood. Women of religious orders are forced to live, not in homes of their own, but in so-called "convents of concentration," which recall the camps of concentration. Indeed, believers who try to practice their religion are increasingly excluded from many occupations, including government, army, police, teaching, and the mass media. Believers cannot refute the Governmental attacks on religion. For nearly nine million Catholics who constitute 70 per cent of the population of Slovakia, there is only one weekly newspaper. The latter is under the direct control of the Minister of Culture and the editors are not allowed to answer doctrinal attacks made on the church in the secular press.

In the Soviet Union there is a small Christian sect called the Pentacostalists. They attribute special significance to the commandment, "Thou shalt not kill." A small group in the town of Nakhodka has appealed to Christians throughout the world to help them, since they are not allowed to hold peaceful assemblies for prayer and have been fined and threatened with imprisonment. They write that in the town of Chernogorsk alone about 30 members have been convicted for their religious beliefs and sentenced to three to ten years. Today some of the Pentacostalists want to emigrate from the Soviet Union. These Christians have poignantly asked help to apply to Israel "or any other country not denying the existence of God and permitting its citizens to live by their religious convictions in accordance with the New Testament."

Unlike many other religious and ethnic minorities in the Soviet Union, Jews are prevented from maintaining their spiritual and cultural identity. In violation of Soviet law, the State deprives Jews of their religious, linguistic, and cultural rights. Discrimination against Jews in education and employment continues. An anti-Jewish campaign in the mass media, under the camouflage of anti-Zionism, continues to use Nazi-like stereotypes. While thousands of Jews have exerted their right to leave the Soviet Union in recent years, the serious impediments still put in the way of many Jews flaunt the human right of persons to leave the country of their birth.

Also in the Soviet Union today there are 100,000 or more members of the so-called Initiators who have split off from the All-Union Council of Evangelical Christian Baptists, the largest Protestant group. For organizing a mass demonstration in Moscow, not unlike those of his fellow Baptist, Martin Luther King, Jr., in the U.S.A. a decade earlier, Pastor Georgi Vins was sentenced to three years in labor camps. After release from prison, Vins became a full-time pastor in Kiev, but was ordered to do a year of compulsory factory labor. Just this month he was sentenced to five years in prison and another five in exile for damaging the interests of Soviet citizens under the pretext of religious activity. Three Norwegian parliamentarians were denied visas to observe his trial. Pastor Vins rejected a court-appointed lawyer on the ground that an atheist was not competent to handle a case involving religious matters. I cite the case of Pastor Vins, for at least 700 of

his fellow Protestants have been jailed in recent years and Baptists have comprised more than one-third of the known Soviet political prisoners in the past two decades.

Finally, there is a category of religious repression which is hard to separate from political repression. It is summarized by President Mobutu Sese Seko of Zaire who the day before this Commission opened the present session threatened to close down all Catholic churches in his country if Catholic priests kept interfering with Zaire politics. "They should keep teaching Christ," the President said, implying that they should avoid politics. This type of political-cum-religious intolerance is not confined to Africa. There is imprisonment of dozens of Christian leaders today in the Republic of Korea. Hundreds of Buddhist monks in the Republic of Vietnam are imprisoned, some in prisons built and paid for still by the U.S.A. Many Christian clergy are detained in the Philippines. There was successful pressure to silence a Greek Orthodox priest in Moscow. Since non-religious persons are also imprisoned, or their rights otherwise curtailed, in these countries, and in many others, these examples constitute violations which should be investigated to ascertain if in fact they constitute a pattern. Prophetic religion -- Buddhism, Christianity, Hinduism, Islam, Judaism, and their many branches -- has always been independent of the State and some of its leaders have been willing if seldom eager to pay the price that independent criticism entails. Surely this Commission should help reduce this price still paid by clergy and laypersons alike in demanding political freedom in the modern world.

Note: The above statement was slightly condensed for delivery. Immediately after its delivery, five members of the Commission exerted their right of reply: Egypt, Pakistan, Soviet Union, Turkey, and Zaire. Also two observer States did so: Philippines and Syria.

4. REPLIES OF STATES

(paraphrased réponses made at the 1300th and 1301st meetings of the Commission.)

Turkey (Nuri Yildirim). There are different pathways to God. We regret that the representative of the World Conference on Religion and Peace did not try to be objective. He showed a very important bias. While he discussed the situation of the churches in Cyprus, he did not mention the desecration of the mosques in Cyprus. There is a list of such mosques. According to the Muslim religion, every temple of God is sacred; indeed, Muslims can pray in a church. Thus Muslims would not desecrate churches. And yet some mosques were used for urination, which Muslims would never do in a church.

Egypt (Ambassador Hussein Khallaf). The speaker has unjustly attacked my country with others. His organization is called the World Conference on Religion and Peace. I deeply regret that, from his statement, we cannot conclude that that organization is working for peace. They do not understand what peace means. He can come to Egypt and see social peace among Christians and Muslims, even among Jews. The latter were forced (by Israel) to emigrate to Israel. A minority in Egypt exists only when a group of individuals is distinguished by some means. There are neither Christians nor Muslims, only Egyptians who are equal among themselves. Religion is left to God, but in Egypt on earth all are Egyptians. The Christians are not a minority but one hundred per cent Egyptians. There are some Copts who are ministers in the Government and even members of the Egyptian delegation to the present Diplomatic Conference on International Humanitarian Law. Others are distinguished professors. I come from Upper Egypt where Muslims live side by side with Christians and where people go to church or mosque. Religion belongs to the good Lord and not to the speaker who says he is for religion and peace but avoided discussing all the violations taking place in Israel. What about the sufferings of the population of the Occupied Territories? The speaker has two criteria or a double standard for justice: one for Israelis and another for the rest of the world. This intervention is an unfortunate example which does not do honor to NGOs. It is not an encouraging example to hear such allegations. He offers no shred of evidence. He distributed his accusations left and right without discrimination and without evidence. We should not have to spend our time

listening to allegations which are tendentious and groundless.

U.S.S.R. (Ambassador Valerian Zorin). I regret that I am required to waste the time of this distinguished Commission to refute the words of a representative of a NGO who is so bold as to use the meeting of the Commission to make slanderous, deceitful attacks on a number of countries, including my own. The inept and gross insinuations are taken from unclean sources. Such statements hamper the work of our Commission and divert it from carrying out the tasks before it. Given the statements of the speaker, it is obvious that he takes Zionism under his protection. He shows a national and racial bias, since the daily struggle in the U.N. is against Zionism. He has demonstrated the goals and circles he serves. If he were genuinely concerned with gross violations in certain regions, he would find words for condemning such violations as in the Occupied Territories. As justly pointed out by Egypt, he failed to do so. It is not his genuine purpose. If so, how low must be the worth of his statements? I do not wish to respond to such low quality of statements.

Zaire (Bula Kabangi Kaumbu). The statement that President Mobutu threatened to close down the churches comes to me as a surprise. The speaker is either ill-informed or not objective. We are a secular state where there are all religious freedoms. Apart from Catholicism, there are other religions. To date the Governmental authorities have had no difficulties with the Catholic or Protestant churches. It is only the behaviour of some members of the Catholic Church which give rise to some problems. The Catholic Church had exceptional privileges under colonialism to serve the instruments of colonialism and is still serving foreign interests. After independence, in order that the individual could enjoy sovereignty to the full, some of the activity of the church ran counter to the interests of the State. The Government could not tolerate any religion which followed a political line in variance with the interests of the State and took advantage of religious freedom to disseminate subversive propaganda. Some representatives of the Catholic Church distribute leaflets against the government and it is normal to invite priests to confine themselves to preaching and to refrain from political utterances. There is freedom of religion and to practice religion. There are no privileges based on religion and Catholic priests cannot dominate others. Protestants and all are now free to practice the religion of their choice.

Pakistan (Mohammed Yunas). Unfortunately I must also speak on the statement made here by a NGO. The speakers before me demonstrated the worthlessness and insincerity of the calumnious statements. The exclusion of Israel suggests the real aim and thus the purpose is neither religion nor peace. I hope these noble concepts can be saved from calumnies. What does there remain for me to say? To put the record straight in the absence of facts, and only for this reason, let me respond. The speaker stated that the Pakistan Government is involved in some kind of religious repression. The contrary is true. The Government moved swiftly and effectively to put down unfortunate civilian disturbances which, for some obscure reason, had been selected for mention. That the government was successful in countering the explosion is illustrated by the NGO statement itself: in 1953 there were thousands of deaths, but in 1974 dozens. What do these figures indicate? What lies behind these figures? The unfortunate incident itself is still being investigated to find the basis for it, with a judge of the High Court in charge of the tribunal. The amendment to our Constitution imposes no disability. The right of minorities is specifically protected and in our Constitution human rights are enshrined. The Ahmadiyya community would enjoy the same rights and freedoms as all other minorities living peacefully in Pakistan. The speaker described Pakistan as a theocratic State. (We share the estimate of the Soviet Union about the quality of this NGO statement.) The aim of the amendment to our Constitution is to encourage tolerance and to lead the community to a life of tolerance. In Rabwah just two months ago the annual conference of the Ahmadiyya community was held and there were no incidents or disturbances. The statement is, to say the least, tendentious. I have talked to put the record straight. Religious relations are one of the most sensitive issues and are in the domestic jurisdiction of States. I speak here to clear the air against the

calumny against our country. What are the real motives behind this seemingly innocent concern?

The Philippines (Miss Delia Domingo). The problem is more complex than on the surface and is not unique to the Philippines. It is essentially a clash between two communities with different cultural traditions, historical memories, and rival economic interests. The word, genocide, as used by one speaker, is totally inapplicable. We are trying to deal with this matter in a legal and humanitarian way. This brings everybody into our community and precludes anything resembling genocide. The Government has dedicated itself to upholding the law and acted only within the limits of the law.

Syrian Arabic Republic (Miss Mawia Sheikh Fadli). Scores of Western journalists and writers have visited the Jewish minority in Syria who live on a higher standard than do the Arabs in occupied Palestine and very much better than those of Eastern Jews in Israel. Syrians of Jewish faith enjoy full rights of citizenship and take part in all the country's activities. The statement is ridiculous that Jews cannot move more than 2.5 miles from their domicile. Jewish students in the Damascus area go to the University while living in their suburban homes four or more kilometers from it. There are 12 Jewish students out of every 1,000 university students. This proportion is one to 375 and that is greater than one to 4,900 -- for other groups in the country. As for telephones, this allegation is wrong: the telephone book lists doctors who are Jewish and many Jewish people are active in industry, commerce, and law. These allegations come from a regime (Israel) run by Eastern European Jews.

5. THE U.N. PRESS RELEASES ON THE STATEMENT.

A U.N. press release (No. HR/241) summarized the debate as follows: "After the Commission had heard statements on agenda Item 6 by H. Jacoby (Amnesty International) and H. A. Jack (World Conference of Religion for Peace), Nuri Yildirim (Turkey), Hussein Khallaf (Egypt), Valerian Zorin (USSR), Bula Kabangi Kaumbu (Zaire), and Mohammed Yunas (Pakistan) took the floor on the right of reply, contending that the allegations contained in Mr. Jack's statement were in the main unfounded, biased and even slanderous." Also this press release contained two paragraphs of remarks from two non-member States which intervened: the Philippines and the Syrian Arab Republic.

Dr. Jack made a protest to the U.N. Office of Public Information for distributing allegations about what he said and not including even an indication of the subject-matter of his speech. The Office of Public Information indicated that, in Geneva, they never quote NGOs in press releases, but that they would issue an addition since they did quote allegations of Member States. The following day the OPI issued a press release (HR/241/Add.1) which read as follows: "Violation of Human Rights. Addendum. The following sentence should be added at the end of the fourth full paragraph on page 3; i.e., after the words 'and even slanderous:' 'Mr. Jack had given examples of alleged violations of human rights and religious intolerance affecting Buddhists, Christians, Muslims and Jews in various parts of the world.'"

6. SECOND COMMENT OF THE GOVERNMENT OF EGYPT.

Mrs. Mervate Tallawy of Egypt at the 1307th meeting on February 14th declared that the statement of the NGO some days earlier forced her delegation to put on the record the following statement which should be reflected in the Commission report: We are extremely concerned about the abuse of freedom of speech practiced by some representatives of non-governmental organizations. This particular statement recently delivered by the World Conference on Religion and Peace should not appear in the summary records of this Commission. Indeed, its status should be restudied by the Economic and Social Council. During the past two sessions this organization has made such statements. Their status should be reconsidered in accordance with ECOSOC Resolution 1296 (XLIV). (This relates to "arrangements for

consultation with non-governmental organizations.") The persistence of such an attitude would affect the entire future relationship between Member States and non-governmental organizations. NGOs can find other machinery to submit their findings of violations of human rights. Such an abuse of the privilege of participating in the Commission's deliberations should be the subject of careful scrutiny by all members of the Division of Human Rights which is equally responsible for the future of the Commission's work.

7. THE DRAFT RESOLUTION.

II. Study of situations which reveal a consistent pattern of gross violations of human rights: written and oral statements by non-governmental organizations in consultative status concerning human rights

The Economic and Social Council,

Considering that in its resolution 454 (XIV) it decided that all complaints or allegations emanating from non-governmental organizations in consultative status which relate to human rights should be dealt with not under the rules of consultative relationship but under the decisions for inclusion of such material in confidential lists of communications prepared for the Commission, which is set out in paragraph 2 (b) of resolution 728 F (XXVIII),

Considering further that it has clearly laid down its decision in paragraph 8 of resolution 1503 (XLVIII) that all actions envisaged in the implementation of that resolution by the Sub-Commission on Prevention of Discrimination and Protection of Minorities and the Commission on Human Rights shall remain confidential until such time as the Commission may decide to make recommendations to the Council,

Having been made aware by the Commission on Human Rights that some non-governmental organizations have occasionally failed to observe the requirements of confidentiality under paragraph 8 of resolution 1503 (XLVIII), and having been made aware further that the oral interventions of some non-governmental organizations on matters affecting Member States have often shown disregard for proper discretion,

1. Decides that in future non-governmental organizations in consultative status must comply without exception with Council resolution 454 (XIV) as regards submissions both in written and oral form in so far as they relate to allegations or complaints on human rights, and also observe strictly the provisions of paragraph 8 of Council resolution 1503 (XLVIII);
2. Decides that any non-governmental organization failing to show proper discretion in an oral or written statement may render itself subject to suspension of its consultative status under paragraph 36 of Council resolution 1296 (XLIV),
3. Reminds the Sub-Commission on Prevention of Discrimination and Protection of Minorities of the conditions of admissibility of communications approved in its resolution 1 (XXIV) and requests it to apply these criteria strictly;
4. Decides that the Committee on Non-Governmental Organizations should continue to examine carefully the activities of the non-governmental organizations, bearing in mind the provisions of the present resolution.

8. CONCLUDING POSTSCRIPT BY H.A.J.

Two of the several responses to my address concern me. One is that I did not mention any desecration of mosques in Cypress. I heard of none, but I did say that the religious intolerance there is the result of "the fruits of war." I did not have available the several reports of Dr. John B. Taylor who visited Cyprus in behalf of the World Council of Churches. In the report of his second visit, which ended on February ninth (two days before making my intervention), he did write of some complaints by both Christians and Muslims.

The concluding two sentences of his report bear repetition: "While political solutions seem as elusive as ever and while dangers of more outbreaks of violence cannot be lightly dismissed, it seems more than ever necessary to avoid further dimensions of distrust and violence by imagining or perpetuating acts of desecration. The readiness of a wide range of people on both sides to respect the symbols of each other's rich religious and cultural heritage could be a hopeful sign of returning to trust and cooperation in other spheres."

The second response of concern was that I purposely failed to mention religious intolerance and discrimination in Israel and the Occupied Territories. In addition to the fact that Israel constituted a separate item on the agenda of the Commission, I did not mention Israel in my intervention on major examples of religious intolerance in the world today because I had and still have no evidence that Israel or the Occupied Territories should be on any such list. There is, or course, some religious intolerance in all countries, among all human beings, but I could only select what to me were some of the more flagrant examples.

From what I know about Israel and the Occupied Territories -- and I visited both very briefly again early in March 1975 -- all religious groups represented there have freedom and autonomy in fact and in law and all can practice their respective rites without impediment. For example, Muslims can build and maintain mosques, worship, and educate their children in their religious traditions. Israel will allow Muslims living in Israel or the Occupied Territories to go on pilgrimage, although the Arab States will receive for pilgrimage only those Muslims living in the Occupied Territories.

The real religious problem within Israel relates to the Jewish majority and the definition of a Jew. Under a 1953 statute, all matters relating to marriage and divorce regarding Jewish nationals and residents of the State are subject to the jurisdiction of rabbinical courts. Reform Jews do not have the same rights as Orthodox Jews. These are complex questions which have their parallel in many theocratic States where there is no clear separation of organized religion and the State. However, there are at least two ways in which the treatment of Reform Jews in Israel differs from that of the Ahmadiyyas in Pakistan. To my knowledge, no Reform Jews in Israel, or outside, have asked the world community to air their legal complaint. Also no Reform Jews have been hurt or killed in Israel because of any such conflict between religion and state.

For these reasons, I did not mention Israel and the Occupied Territories in my intervention before the Commission. I do not want to exempt any State from legitimate criticism in these matters. On the other hand, I refuse to make a continued scapegoat of Israel just to seek immunity from unfair attacks by some States for not striking what they call a political balance.

August 8, 1974

Dr. Homer A. Jack
Secretary General
WCRP II International Secretariat
Maria Theresia College
St. Michaelsstr. 6
3000 Leuven, Belgium

Dear Homer:

Our letters evidently crossed in the mails and by now you should have my letter of August 2nd indicating my inability to attend WCRP II. This is a development which distresses me greatly, and your gracious invitation to lead the Jewish prayer service during the Conference added to my distress.

I appreciate your thoughtful invitation, it would have been my great honor and pleasure to have conducted the service of prayers at the meetings. Alas, I must forego the privilege in light of my change in plans.

Again, my warm good wishes for a most successful and meaningful Conference.

With kindest regards, I am

Sincerely,

Alexander M. Schindler

August 2, 1974

Dr. Homer A. Jack, Secretary-General
WCRP II International Secretariat
Maria Theresia College
St. Michaelsstr. 6
3000 Leuven, Belgium

Dear Homer:

I am truly distressed that developments have transpired which necessitate my cancelling the trip to Belgium. I had been so looking forward to being at the WCRP II August Conference and, alas, I now find that it will not be possible for me to attend.

I had hope to be at the Conference and then to spend some time in Europe. Some urgent meetings have been called here in the States and in order to attend them I would have to fly to Leuven for the week-end and immediately turn around and return to New York. My doctor simply will not permit me to undertake such a schedule and my presence at the meetings here in New York as urgent and mandatory.

Please know that I rue my inability to be in Leuven and please convey my regrets to all concerned. I express my warm good wishes for a meaningful and momentous conference and I look forward to receiving reports of the sessions.

With warmest regards and all good wishes, I am

Sincerely,

Alexander M. Schandler

cc Jane E

July 9, 1974

Dr. Homer A. Jack, Secretary-General
WCRP II International Secretariat
Maria Theresia College
St. Michaelsstr. 6
3000 Leuven, Belgium

Dear Dr. Jack:

Your letter of July 4th to Rabbi Schindler has just arrived and I hasten to acknowledge same. You will be pleased to learn that Rabbi Schindler is doing beautifully and is now on a well-earned vacation. He is due back to full-time activity at the office on August 1st. He's looking forward to his return and we are all looking forward to having him in our midst again.

Rabbi Schindler is also looking forward to being at WCRP II in Leuven and he has already completed the "Information, Please" form and returned it to your office in Leuven. I trust it has been received by now.

In accordance with your request, I enclose herewith a glossy photo of the late Rabbi Eisendrath. Should you require any additional information please don't hesitate to contact me.

With every good wish for a fulfilling and excellent Conference, and with kindest regards, I am

Sincerely,

Edith J. Miller
Administrative Assistant

Encl.

Second World Conference on Religion and Peace

Deuxième Conférence Mondiale des Religions pour la Paix

Tweede Wereldconferentie van de Godsdiensten voor de Vrede

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Mlle. Madeleine Barot (France)

Rabbi Lionel Blue (U.K.)

Dr. Alexy Bouevsky* (U.S.S.R.)

Bishop Eamonn Casey* (Ireland)

M. Robert de Montvalon (France)

Metropolitan Emilianos
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Dr. Anwar Harjono (Indonesia)

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Father Engelbert Mveng (Cameroon)

Yen. Thich Nhat Hanh* (Vietnam)

Rev. Junsho Ohta (Japan)

Prof. Hertha Pammer (Austria)

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Dr. Seyyed Hossein Nasr (Iran)

Mrs. Mrs. Gedong Bagoes Oka (Indonesia)

Hon. Gopal Singh (India)

* Executive Committee

INTERNATIONAL SECRETARIAT

Dr. Homer A. Jack

Rev. Yasuo Katsuyama

Msgr. Charles Lagasse

Dr. Maria A. Lückér

Mr. Rene-Louis Pirson

Shri Radhakrishna

Rev. Yashuyoshi Sakata

Dr. J. Van den Bruel

Dr. Herman Will

Leuven

July 4, 1974

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

Dear Friend,

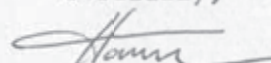
It is good to know that you are recovering rapidly and that you will, after all, be able to attend our Second World Conference.

I understand that you were disturbed that I did not put your name on the first list of delegates to WCRP II. I received a letter from Herman Will on June 5th that you were hospitalized suffering heart exhaustion and your "attendance at Leuven is uncertain."

Given that information, I felt I should not include your name on that first list. Now that I understand you are recovering quickly, I put your name on our next list. We issue them at about fortnightly intervals until the Conference opens.

Kindest regards.

Cordially,



Homer A. Jack
Secretary-General

HAI:ij

P.S. We want to memorialize the memory of Maurice, and three other WCRP Board members who died since Kyoto, through prayers at Leuven but also in the frontispiece of a booklet. Could your office please send me a glossy photograph of Maurice that we can use for this purpose?

WCRP II

International Secretariat: Maria Theresia College, St. Michaelsstr. 6, 3000 Leuven, Belgium - (016) 34.64.1.

Belgian Liaison Office: c/o Prospective, 16, rue E. Cattoir, B-1050 Brussels, Belgium - 48.27.66.

Second World Conference on Religion and Peace Deuxième Conférence Mondiale des Religions pour la Paix Tweede Wereldconferentie van de Godsdiensten voor de Vrede

INTERNATIONAL COMMITTEE

Archbishop Angelo Fernandes*
Chairman (India)

Shri R. R. Diwakar*
Vice-Chairman (India)

Dr. Dana McLean Greeley*
Vice-Chairman (U.S.A.)

Prof. Mahmud Husain*
Vice-Chairman (Pakistan)

Dr. Maria A. Lückert*
Vice-Chairman (F. R. Germany)

Rev. Nikkyo Niwano*
Vice-Chairman (Japan)

Prof. Yoshiaki Iisaka*
Chairman, Programme
Committee (Japan)

Srta Marina Bandeira (Brazil)

Mlle. Madeleine Barot (France)

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Shri Radhakrishna

Rev. Yasuyoshi Sakata

Dr. J. Van den Bruel

Dr. Herman Will

Leuven

August 3, 1974

Rabbi Alexander Schindler

Union of American Hebrew Congregations

838 Fifth Avenue

New York, New York 10021

USA

Dear Friend,

This letter is to invite you to take charge of the Jewish prayer service during our Conference. It probably will be held late Saturday afternoon, August 31st.

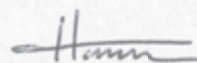
We are devoting 20 minutes on five successive days to prayer services according to the traditions of Buddhism, Christianity, Hinduism, Islam, and Judaism. In each, we would like the traditions represented at the Conference within each religion reflected, both in liturgy and in actual persons. Thus with the Jewish prayers, we hope you can involve more than Reform Judaism and several "non-reform" rabbis will be present. It would be good if two or more could participate in the service. Also there should be a strong dimension about peace and justice. If possible, the material should be written out in advance, since the service will be simultaneously interpreted into French and Japanese. Balfour Brickner did a very good job as leader of the Jewish service at our Kyoto Conference. If you have the proceedings of Kyoto handy, you might look at it. I enclose the section Prayer Services from our handbook.

I hope you can do this task for us.

Also let me tell you that we have reserved a room with a double bed in the Binnenhof Hotel in Leuven for you and your wife. It is a new hotel and the best in Leuven, but no Hilton. Its address is: Maria Theresiastraat 65, Leuven, (telephone 23 69 26). You can reach the hotel by taxi within 25 minutes from the Brussels airport. You can register at our WCRP centre, Maria Theresia College (10 minutes on foot) after arriving at the hotel. We are putting Jane Evans also in this hotel.

I hope you have fully recovered from your illness and we look forward to your being with us in Leuven.

Cordially,



Homer A. Jack

Secretary-General

HAI:ikj

WCRP II

International Secretariat: Maria Theresia College, St. Michaelsstr. 6, 3000 Leuven, Belgium - (016) 34.64.1.

Belgian Liaison Office: c/o Prospective, 16, rue E. Cattoir, B-1050 Brussels, Belgium - 48.27.66.

Enclosures.

REGISTRATION FORM

WORLD CONFERENCE ON RELIGION AND PEACE II
August 28-September 3, 1974

NAME RABBI ALEXANDER M. SCHINDLER
ADDRESS 838 FIFTH AVENUE
City NEW YORK, N.Y. Zip 10023
TELEPHONE Home 203-227-0232 Office 212-249-0100

REPRESENTING SCA
(Synagogue Council of America)

STATUS
DELEGATE ☒
OBSERVER ☐
FRATERNAL DELEGATE ☐
STAFF ☐

Day of arrival in Leuven, Belgium Aug 28

Day of departure from Leuven, Belgium Sep 3

(Please indicate if you wish to stay in housing arranged
by the conference) YES - DOORCE ROOM

MY WIFE WILL JOIN ME



**Board of
Church
and
Society of The United Methodist Church**

June 26, 1974

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

Dear Rabbi Schindler:

I was delighted to hear of your good recovery from illness and that you will be with us in Belgium, August for the World Conference on Religion and Peace.

Would you please complete for our records and return to me the form which is enclosed with this letter. The first list circulated was incomplete and I shall notify Homer that you plan to attend.

Cordially yours,

Herman Will, Secretary
U.S. Interreligious Committee on Peace

HW:hg

Enclosure

... DICTATED BY:
HERMAN WILL,
BUT SIGNED IN HIS ABSENCE

See Attached.

INFORMATION, PLEASE

Sent 9/1/74

We need the following information from you and other participants at once. Please send this filled-in sheet by the quickest method to the International Secretariat at Leuven.

1. Your name: Title Rabbi
 First name Alexander Middle initial or name M.
 Last name Schindler
2. Your address: Street 838 Fifth Avenue
 City, zone, country New York, New York 10021, U.S.A.
3. Your religious affiliation (major religion and also subgroup or "denomination" if any)
Jewish - Reform
4. Title of your present, full-time position: President, Union of American Hebrew Congregations
5. Age on August 28/September 3 (answer optional): 49
6. List one or two of your most important publications, if any: "From Discrimination to Extermination" (A study of the German Government's anti-Jewish Policies from 1933-1945.
7. List one or two of the honors you have received: _____

8. List important positions previously held: Executive Vice President, UAHC;
Director of Education, UAHC.
9. Do you have any special living requirements while attending WCRP II? If so, list them briefly:
 Diet NOPE SPECIAL
 Room with bath (very few available and approx. 500 BF or US \$15 a day extra) PLEASE
10. I will be accompanied in Leuven by RHEA SCHINDLER (relation to you) WIFE
11. Any special comments to the International Secretariat: _____

12. Please enclose a photograph of yourself, glossy if possible and at least 6 cm by 6 cm or larger. We hope, but cannot promise, to publish photographs of participants in the WCRP II biography volume.

Please mail this "Information, Please" sheet immediately to the International Secretariat WCRP II, St. Michielstr. 6, 3000 Leuven, Belgium.

minimum width of glossy photograph of yourself to be enclosed with this sheet.

memo

from

NATIONAL FEDERATION
OF TEMPLE SISTERHOODS
838 FIFTH AVE., NEW YORK, N.Y. 10021

MISS JANE EVANS

DATE: June 28, 1974

TO: Rabbi Alexander Schindler

The enclosed copy of my letter to Homer Jack is self-explanatory. To give you further background I am enclosing a copy of his letter to me. Still another enclosure is information on WCRP II (World Conference on Religion for Peace #I was, as you know, held in Kyoto in 1970) and the information sheet which you are asked to fill in and mail via airmail to:

*Phil
please
do*

International Conference II
St. Michielstr. 6
3000 Leuven, Belgium

Strictly between us, I have worked almost as hard for the London Conference of the World Union as for an NFTS Biennial. Some day you and I will have a talk about this set-up of Dick in Jerusalem, Ira Youdovin here, and an astounding amount of World Union work always tied up, delayed or undone. Don't think about it now.

The London Conference will be good, I hope, although all of us will greatly miss you. But everyone will be delighted to know you will be back in full fettle soon.

Affectionately,

Jane

August 15, 1974

Dr. Homer A. Jack, Secretary General
WCRP II International Secretariat
Maria Theresia College
St. Michaelsstr 6.
3000 Leuven, Belgium

Dear Homer:

I tried, but to no avail. Regretfully it's just too late for some of my colleagues to plan to attend the sessions in Leuven. Know that I deeply regret this.

I am looking forward to learning how the sessions were and I know that Rabbi Mowshowitz and Miss Evans will represent the American Jewish community with distinction.

With every good wish for a superb conference and with warmest regards, I am

Sincerely,

Alexander M. Schindler

AIR MAIL SPECIAL DELIVERY

August 12, 1974

Rabbi Gunther Plaut
Holy Blossom Temple
1950 Bathurst Street
Toronto 10, Ontario
Canada

Dear Gunther:

Due to an important engagement here in the States, I find that it will not be possible for me to attend the Second World Conference on Religion and Peace in Leuven, Belgium. I had hoped to be at the sessions and truly regret that this conflict has arisen.

Dr. Homer Jack has asked me to invite you, in his behalf, to serve as a full delegate to WCRP II. While we realize the time is short, we both hope that you will be able to accept the invitation and serve as a Jewish representative from North America. Please do let me know if you can plan on being in Leuven and, if you can, please also notify Dr. Jack so he can make proper arrangements for your stay.

With warmest regards to you and Elizabeth, in which Rhea joins me, I am

Sincerely,

Alexander M. Schindler

Second World Conference on Religion and Peace

Deuxième Conférence Mondiale des Religions pour la Paix

Tweede Wereldconferentie van de Godsdiensten voor de Vrede

INTERNATIONAL COMMITTEE

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Rev. Yashuyoshi Sakata

Dr. J. Van den Bruel

Dr. Herman Will

Leuven

August 8, 1974

Dr. Alexander M. Schindler

Union of American Hebrew Congregations

838 Fifth Avenue

New York, New York 10021,

USA

Dear Friend,

I am sorry to receive your letter indicating that you will not attend our Conference after all.

It has been too bad that, through a series of circumstances, you and several other rabbis (Blue of the U.K. and Rosen of Romania) who initially indicated they could attend have had to cancel their registration.

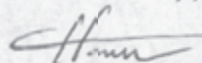
While Jane Evans and Rabbi Mowshowitz will come from the U.S., we could easily have one more Jewish delegate from the U.S. and still hope for a Jewish delegate from Israel.

I wonder if you could, even at this late date, try to induce one of your colleagues--in addition to Jane--to attend. Balfour or Al Vorspan? Gunther Plaut was somewhat upset some weeks ago because we could not initially invite him as a full delegate and, so of now, I believe he is not planning to attend. However, he was a delegate at Kyoto and, in your absence, perhaps he would be another possibility. Or Eric Friedland--who has had some contact with us--but certainly you know better than I.

You will have received my note about the Jewish prayer service. Could you give the material to Jane Evans?

I regret exceedingly your not being with us.

Cordially,



Homer A. Jack

Secretary-General

HAI:ikj

Enclosures.

WCRP II

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The Union of American Hebrew Congregations

838 FIFTH AVENUE, NEW YORK, N.Y. 10021

AIR MAIL SPECIAL DELIVERY

August 12, 1974

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Holy Blossom Temple
1950 Bathurst Street
Toronto 10, Ontario
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With warmest regards to you and Elizabeth, in which Rhea joins me, I am

Sincerely,

Alexander M. Schindler



NOV 20 1974

GREEK ORTHODOX ARCHDIOCESE OF NORTH AND SOUTH AMERICA
ΕΛΛΗΝΙΚΗ ΟΡΘΟΔΟΞΟΣ ΑΡΧΙΕΠΙΣΚΟΠΗ ΒΟΡΕΙΩ ΚΑΙ ΝΟΤΙΩ ΑΜΕΡΙΚΗΣ

November 15, 1974

Mr. Herman Will, Secretary
U.S. Interreligious Committee on Peace
The United Methodist Building
100 Maryland Avenue, N.E.
Washington, D.C. 20002

Dear Mr. Will:

I would like to take this opportunity to thank you for your kind letter of October 25 and the honor bestowed upon me by electing me as a Co-Chairperson for the U.S. Interreligious Committee on Peace. Please know that I gratefully accept this position in an honorary capacity, due to the fact that my time is limited for attending meetings and gatherings.

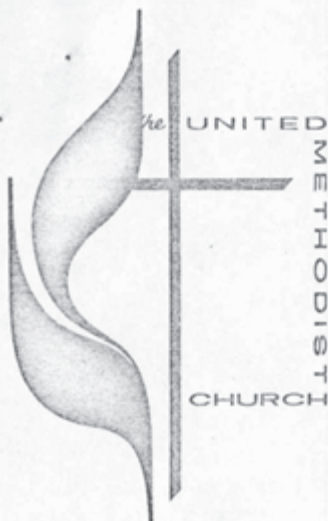
However, I am most confident that the Greek Orthodox Church will be well represented through the capable efforts of my dear and dedicated friend, Mr. Peter Kourides.

Praying that your Committee will meet with great success, and with all personal best wishes, I remain,

In Christ's Ministry,

IAKOVOS
Archbishop of the Greek Orthodox
Church of North and South America

AI:pp



NOV 1 1974

dakotas area

Berkshire Plaza - 405 N. W. Eighth Ave. - Phone (605) 229-0422 - Aberdeen, S. D. 57401

JAMES ARMSTRONG, Resident Bishop

RUSSELL DILLEY, Assistant to the Bishop

October 29, 1974

Dr. Herman Will
Board of Church & Society
100 Maryland Avenue, N.E.
Washington, D. C. 20002

Dear Herman:

I deeply appreciated your leadership role at the annual meeting in New York.

I now find your October 25 letter on hand. I will be happy to serve as one of the five co-chairpersons of the US Interreligious Committee on Peace. I am sure you understand (and I hope the others do) that my location makes 100 percent attendance at meetings extremely difficult. Stay in touch.

Cordially,


James Armstrong

JA:el


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

November 12, 1974

Herman Will, Secretary
U.S. Interreligious Committee
on Peace
The United Methodist Building
100 Maryland Avenue, N.E.
Washington, D.C. 20002

Dear Herman:

It was extremely gratifying to receive your gracious letter noting that the U.S. Interreligious Committee on Peace has voted to elect me a co-chairperson. I am honored by this invitation and would be pleased and happy to serve. I must, however, remind you that my schedule is a very heavy one and the volume of my travels and meetings will undoubtedly preclude as regular and deep an involvement in the work of the Committee as I would wish. I can assure you that I will serve as best I can but I did want to make sure you were aware of the circumstances. The spirit is willing, unfortunately time and travel may not always permit my full participation.

With kindest greetings and every good wish, I am

Sincerely,



Alexander M. Schindler

NOV 13 1974

Superior Court of the District of Columbia
Washington, D. C. 20001

Margaret A. Haymond
Judge

November 11, 1974

The Rev. Mr. Herman Will
U. S. Interreligious Committee on Peace
100 Maryland Avenue, N. E.
Washington, D. C. 20002

Dear Herman:

I am pleased and very much honored that the Committee has asked me to be one of the five co-chairpersons. My acceptance would be forthcoming without hesitation, but I am hampered by two kinds of restrictions, one of which is temporary and the other may be insurmountable.

As I recall the brief discussions we had as a U. S. committee in Leuven, there ultimately will be a need for the solicitation of funds to keep the World Conference in operation.

As a judge, I am required to abide by the Code of Judicial Conduct. Canon 5 of this Code reads as follows in pertinent part:

"B(2) A judge should not solicit funds for any educational, religious, charitable, fraternal or civic organization, or use or permit the use of the prestige of his office for that purpose. ---- He should not be a speaker or guest of honor at an organization's fund raising events. . . . "

As you can see, if it should become necessary for the U. S. Interreligious Committee to solicit among member denominations, for funds to continue the operation of the World Conference, I might be in violation of the judicial ethics involved ^{even} were my name to be carried on stationery used for solicitation purposes.

As I recall the discussions at our brief U. S. delegation meeting in Leuven, support of the World Conference was a major concern.

I am chagrined at having to exercise this kind of caution, and more so to have to pass it along for consideration of people who wish me to participate in what are very worthy efforts. But I have no alternative.

If the above information is out of context with respect to the work anticipated by the Committee, I have only one further concern.

Presently, as Moderator of the General Synod of UCC, I am using almost all my annual leave for meeting with Associations, Conferences, and General Synod itself. This will continue into July, 1975, when my term ends. Thus I anticipate that flexibility for attending meetings of other kinds will be very limited. I do not want to accept any additional board or committee memberships unless it is understood that my attendance at meetings through the first half of 1975 may not be very good.

In sum, if the nature of my limitations does not eliminate me, I will be happy to serve as one of the co-chairpersons.

Sincerely,



November 12, 1974

Herman Will, Secretary
U.S. Interreligious Committee
on Peace
The United Methodist Building
100 Maryland Avenue, N.E.
Washington, D.C. 20002

Dear Herman:

It was extremely gratifying to receive your gracious letter noting that the U.S. Interreligious Committee on Peace has voted to elect me a co-chairperson. I am honored by this invitation and would be pleased and happy to serve. I must, however, remind you that my schedule is a very heavy one and the volume of my travels and meetings will undoubtedly preclude as regular and deep an involvement in the work of the Committee as I would wish. I can assure you that I will serve as best I can but I did want to make sure you were aware of the circumstances. The spirit is willing, unfortunately time and travel may not always permit my full participation.

With kindest greetings and every good wish, I am

Sincerely,

Alexander M. Schindler



**Board of
Church
and
Society of The United Methodist Church**

October 25, 1974

Rabbi Alexander Schindler
838 Fifth Avenue
New York, New York 10021

Dear Rabbi Schindler

I am writing to let you know that the U.S. Interreligious Committee on Peace voted to elect you one of the co-chairpersons, subject of course to your acceptance. We hope very much that you will accept and can assure you that the responsibility is a shared one.

The U.S. Committee meeting was fairly well attended with some 25 persons present. I can assure you that we are looking forward hopefully to your acceptance and to further cooperative work together.

Cordially yours,

Herman Will, Secretary
U.S. Interreligious Committee
on Peace

HW:hg

DICTATED BY HERMAN WILL;
IN HIS ABSENCE

*Al - Should ans
accept? Adone
Eddie
T*

*Why not
let him serve
on the Committee
but of planning his
schedule will not
permit regular
a deep
involvement*