



Max M. Kampelman Papers

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AMERICAN RELIGIOUS TOWN HALL MEETING, INC.
745 North Buckner Boulevard
Dallas, Texas 75218

Televising from Sheraton Roma
Rome, Italy

Tuesday, September 4, 1984 - 1:00 P.M.

"EQUAL ACCESS" IN STATE SCHOOLS

PART I

VIDEO #785

MODERATOR'S STATEMENT:

1. Is "Equal Access" an issue that should demand the time and energy of liberators?
2. Does violation of a conception of "Equal Access" constitute discrimination?

CLIFFHANGER: "Equal Access" in public schools will promote problems created by
undesirables.

PASTOR ROBERT W. LEISKE
MODERATOR

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"EQUAL ACCESS" IN STATE SCHOOLS

PART II

VIDEO #786

MODERATOR'S STATEMENT:

1. Does the application of "Equal Access" violate the principle of separation of Church and State?
2. Does the denial of "Equal Access" violate the constitutional rights of free speech?

CLIFFHANGER: "Religious students should have the same right to assembly in public school rooms as political clubs do."

PASTOR ROBERT W. LEISKE
MODERATOR

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Tuesday, September 4, 1984 - 1:00 P.M.

"IS THERE A FUTURE FOR RELIGIOUS LIBERTY AROUND THE WORLD?" PART I VIDEO #787

MODERATOR'S STATEMENT:

1. Is it realistic to promote the conception of religious freedom in other areas of the world?
2. With less than half the world's population enjoying religious freedom, is the idea of religious liberty outmoded?

CLIFFHANGER: "Religious Liberty is under attack in every area of the world."

PASTOR ROBERT W. LEISKE
MODERATOR

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"IS THERE A FUTURE FOR RELIGIOUS LIBERTY AROUND THE WORLD?" PART II VIDEO #788

MODERATOR'S STATEMENT:

1. Is religious liberty recognized as a basic human right by the international community?

2. Do religious zealots enhance or distract from the cause of religious freedom?

CLIFFHANGER: "The future of religious freedom looks good!"

PASTOR ROBERT W. LEISKE
MODERATOR

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Wednesday, September 5, 1984 - 1:00 P.M.

"PROBLEMS OF WORLD POPULATION GROWTH"

PART I

VIDEO #789

MODERATOR'S STATEMENT:

1. Is there really a global population crisis?
2. Is it immoral for governments to encourage family planning in the interest of solving the population crisis?

CLIFFHANGER: "The United States Government should not refuse family planning aid to countries permitting abortion."

PASTOR ROBERT W. LEISKE
MODERATOR

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Wednesday, September 5, 1984 - 1:00 P.M.

"PROBLEMS OF WORLD POPULATION GROWTH"

PART II

VIDEO #790

MODERATOR'S STATEMENT:

1. Would the United States be justified in imposing Western ideals on third world nations in the interest of easing the population crisis?"
2. Are certain abortions justifiable in the light of world population conditions?

CLIFFHANGER: "There is no global population crisis."

PASTOR ROBERT W. LEISKE
MODERATOR

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- Pluralism of religious expression
- Growth of state interests
- Free Exercise
 - Govt v. Regulated
 - Compelling State Interest

"FREEDOM OF RELIGION AND BELIEF: BASIS OF PEACE"

SPEECH BY
MAX M. KAMPELMAN
SECOND WORLD CONGRESS ON RELIGIOUS LIBERTY

Rome, Italy

September 5, 1984

Thank you very much for the opportunity to address you today. I will be guided by the advice given by a deacon to the new minister of his church: "We do not have time limits on our sermons," he said, "but we feel very few souls are ever saved after the first 20 minutes."

I am not an expert on religion, but you may consider my membership on the Board of Governors of the Hebrew University of Jerusalem, known as the University of the Jewish people, and my membership on the Board of Governors of Georgetown University, the oldest Jesuit institution of higher learning in my country, as an ecumenical qualification for my appearance before this distinguished and learned audience.

I share my thoughts with you today as one who appreciates the importance of religion in providing the cement to bind together the human beings on this earth with a spirit of brotherhood that is at the essence of all religious faiths. I am aware that fanaticism is the enemy of idealism, in religion as in politics. I am also aware that too often the churches, synagogues, mosques, and other places of worship tend to divide rather than to unite us. But we must never

lose sight of the intrinsic unity of faith which underlies the basis of all religion.

This is so of the Hinduism born in India 6,000 years ago; the message of Moses on Sinai 3,500 years ago; the teachings of Buddah, Jain, and Confucius in India and China 2,500 years ago; the lessons of Christ in Galilee 1,900 years ago; those of Mohammed in Arabia and Shintoism in Japan 1,200 years ago. All of these great faiths, which have made their mark on our evolving civilization and continue to attract endless millions of human beings, emphasize Man's duty to his fellow man. The Brotherhood of Man is their great common ideal.

It is tempting to conclude as we look at the inhumanities which continue to invade our lives, that religion has been tried and found wanting. I suggest rather that religion has been found difficult and, therefore, not tried. Men and women may differ profoundly in how they pray, but not in how they should behave if they are to be true to their faiths. Their priests may differ in what and whom they assert to be Divine, but their priests did not differ in the need for man to be humane.

I am a Jew. The ancient Hebrew tribes made their historic contribution to civilization by proclaiming to their neighbors that there was only one God. The immense significance of that insight was in the concept that if there is only one

God, then all of us are His children and thus brothers and sisters to one another.

It is important for us to note that the ancient Hebrews might not even be remembered today, except as a learned footnote in the history of the Near East, (and certainly their offspring would have been lost in the vast chasm of history) had this new and astute insight not influenced new religious groupings.

I trust you will permit me to elaborate upon this. The Jewish Talmud asks: "Why did God create only one man? In order that all men would have the same ancestor, and no man could claim superiority over another," was the response. Leviticus (19:18) could then command: "You shall not take vengeance or bear any grudge against the sons of your own people, but you shall love your neighbor as yourself, I am the Lord."

In the same chapter of Leviticus there is found the equally strong requirement to love the stranger who sojourns with you as one's self (19:33-34). Jesus, distinguishing love from self interest, then unequivocally taught that one love his enemies and pray for those who abuse him.

The religious principle of human brotherhood had inevitable social and political implications. Democracy became the political expression of that religious ethic.

The notion that human beings are the children of God and that they thus have the potential for developing that which is God-like within them is clearly anathema to any political system which does not respect the dignity of the human being. The development of democracy as a political philosophy and system of governance was an inevitable outgrowth of the belief in the dignity, liberty and integrity of the human being.

There is one other related ingredient of belief common to all major religions that must here be noted. It is that the human being is not only capable of reaching God-like dimensions through the process of growth, experience, performance and faith, but that there is also a baser and lesser part of the human being. The ancient Jewish Rabbis referred to that in the soul which was good and that in the soul which was evil. Reinhold Niebuhr, the great Christian theologian in my country, called it "Children of Light and Children of Darkness." We have here as well the root of modern psychiatry. This dichotomy in the human being is understandably also found in the societies which the human being creates.

Thus, just as democracy is the political expression of the religious notion of human brotherhood, so is totalitarianism an expression of the destructive side of us. This explains the horrors of the Nazi phenomenon, as well as, regrettably, the brutalities of the Soviet system.

In the onward evolutionary development of the "human being," we are challenged in each generation to stretch toward the supremacy within us and our institutions of that which is God-like. The obstacles that we face may well be opportunities provided us to fulfill that evolutionary destiny. I once heard it said that the Lord supplies us with a load of burdens, but also with shoulders to carry that load.

Throughout the ages, forces have arisen determined to resist and turn back the forward movement of civilization. But history has demonstrated that the power of Man to stretch himself into a more God-like form of self cannot be permanently denied. Within every age the dehumanizing forces have been stopped, because the drive for human liberty and dignity is too strong within us.

This makes it all the more necessary for those who have been called upon to carry forward the values of our religious faiths never to tire of that special responsibility. Our task is to recognize the challenge where it exists and then find the ways to overcome it. By maintaining fealty to our values, we contribute to the onward evolutionary development of the human being and his society. This is the best way to secure the lasting peace with dignity that we all seek.

It is not surprising that religious liberty should be among the first victims of totalitarianism. That was certainly the case in the Soviet Union which early proclaimed its atheism, a faith its leaders have a right to proclaim for themselves, but have no right to impose on others. I recall here the words of the elder: "I fear God and next I chiefly fear him who fears Him not."

The early Bolshevik efforts to erase religion from within their society failed. Now indirectly seeking to accommodate the same goals, more slowly and with less international condemnation, the leadership has come, after more than 65 years, to understand the need to adjust to the power of religion within the souls of the people over whom they rule.

The new Soviet Constitution of 1977 makes certain verbal commitments to human rights. It is of interest that in the area of religion, even the verbal right only recognizes the celebration of religious ritual and does not recognize the right to teach and propogate the faith. This is a retreat from the 1918 Constitution, which created the right to conduct "religious and anti-religious propaganda."

More fundamentally, let us recall that:

-- For any religious association in the Soviet Union to be entitled to celebrate its rituals, it must first register and receive official government approval.

-- Church buildings in the Soviet Union are owned by the State. This obviously provides significant Soviet control over religious activities. Religious services may, in fact, only be conducted in "prayer buildings" as designated by the authorities and not in homes, undesignated places, or the outdoors.

-- The authorities have a veto power over the election of church leaders.

-- Every religious group must submit its membership lists to the authorities.

-- Children under 18 are forbidden by law from being inside a prayer building. Youth oriented religious activities, including study groups, are forbidden. The Chairman of a Baptist congregation was, indeed, recently heavily fined for allowing three young people under 18 to sing in a church choir.

-- Churches are prohibited from engaging in any charitable activities.

-- Under the Soviet criminal codes, those who disobey the laws on religion may be imprisoned. Hundreds and perhaps thousands are. And outside of the law, since October 1980, five Catholic priests in Lithuania and Latvia have been victims of mysterious violent deaths.

-- Despite the fact that the USSR is the fifth largest Muslim country, with more than 40 million adherents, there are only two theological schools in the country training about 50 Muslim students.

-- The USSR has the third largest Jewish population in the world, yet there are no rabbinical schools in the country, with only one in the entire Soviet bloc, in Hungary; and only seven rabbis in the entire country. The limited number of synagogues is dramatized by the experience in the Ukrainian city of Khrakov, with an estimated Jewish population of 75,000, and with no synagogue; and for Moscow's quarter of a million Jews one synagogue; and for Leningrad, Kiev and Odessa, with populations of 120,000-160,000, only one synagogue in each. Recent attempts to organize Jewish religious study groups and Hebrew language courses have met with disruptions, arrests, house searches, intimidation, and imprisonment.

-- The Soviet Union totally prohibits Catholic monastic orders.

-- There are today approximately 20 Russian Orthodox monasteries and convents compared to more than 1,000 prior to 1917, although there are an estimated 30 to 40 million members of that church. With that immense formal membership, there are fewer than 10,000 priests remaining in the country servicing about 7,000 churches.

-- In 1980, it was reported that out of a total of 620 Lithuanian Catholic churches, 95 had no priests.

-- The Greek Catholic church is outlawed. Efforts by these Uniates in March 1981 to register led to the doors to their Church being nailed shut and the church declared a museum.

I could go on with a description of further excesses, arrests, persecutions, but there is no need to do so in this forum. Suffice it to say that the civilized world judges political systems, and history will judge societies, on the basis of how men and women are treated as they seek to exercise their rights, particularly their religious rights, as human beings.

The Soviet Union is a vast continent of more than 100 distinct nations and peoples. It is, in effect, the world's largest surviving empire. The Tzars tried to meld this sprawling empire into a homogeneous Russian nation with only very limited success and many failures. The Communist effort to create a "Soviet people" has also floundered. Organized religion is looked upon as a barrier toward that homogenization under the State.

There is reason to believe that what we are observing today is a multi-national state in ferment. It is clear that deep resentments are prevalent against the police state violence

extensively used to destroy proud cultures with long historic roots. In areas like the Ukraine, Latvia, Lithuania, Estonia, and the Caucasian Republics, smoldering yearnings for self-determination continue to exist. (It is significant that ten days ago, the Vatican announced that Pope John Paul II was refused permission to visit Lithuania and was prevented from sending a representative to ceremonies in honor of the Lithuanian patron saint, Casimir.) There is widespread evidence of Jewish and Tartar agitation in protest against discrimination and persecution. And, historically perhaps more significant, there is an explosive growth of the Islamic population in Central Asia.

The revival of religion in the Soviet Union creates a dilemma for Communist authorities. As a means of resolving that dilemma, they have invited church groups from other countries, including my own, to visit their country. These visits are arranged by the official Soviet travel agency and with the chosen leaders of the officially recognized Soviet churches. The visits are widely publicized in the Soviet press. Visitors see that the 48 churches functioning in Moscow, a city of more than 8 million, (prior to 1917, there were an estimated 1,400 churches in Moscow serving about a million people) are, of course, well attended. There is a hunger for religion. But the visitors are not told of the many millions of Soviet citizens, who belong to denominations not officially recognized by Soviet authorities and who have no place in

which to worship.

Many of these visitors were regretably advised by their leaders "not to raise human rights issues lest their hosts be insulted" (Los Angeles Times, June 22, 1984). Yet, some were recently dramatically brought to face reality when two Russian women at Moscow's main Baptist Church, risking arrest and imprisonment, unfurled a banner protesting religious persecution. This act of frustration was considered by some leaders to be interference with the sacred experience of worship, but it reminds us that human rights and freedom from religious persecution are sacred as well. We later learned that the husband of one of these women is serving a three-year sentence for being an unregistered Baptist preacher.

Is it too much if I now quote from a personal letter of the outspoken and imprisoned Orthodox priest, Dr. Gleb Yakunin, who wrote: "We Christians in the Soviet Union are willing to suffer for our faith, but it makes it so much easier to suffer when we know we are not forgotten in the West."

Frantic efforts by Soviet authorities to obliterate the memory of deep spiritual yearnings within the people and to stop the intrusion of new ideas into their closed society are doomed to fail. Their rigidly bureaucratic administrative system, obvious industrial stagnation, and agricultural inefficiencies are no match for the evolving humanism which is a part of

Western civilization and a major contributor to its industrial and cultural productivity. There are no walls high enough to keep out the winds of change carrying ideas for human dignity from other parts of the world.

The problems are not easy ones for the Soviet leadership to resolve. They are finding that repression has its limits and can be self-destructive, as people seek ways to express their resentments and their self-respect. But the leadership, which does not enjoy the legitimacy that comes from consent, appears not yet ready to understand that a humanizing and civilizing process is indispensable for their own stability.

In the meantime, what do we do? Do we remain silent because to speak out causes confrontation and that creates tension and that is too risky in the nuclear age? Do we remain silent because at least some can pray within the state's requirements and to speak out may endanger their rights? I respectfully suggest that such silence is submission to totalitarian intimidation. No peace with dignity can come from such intimidation. And I suggest that silence in the face of cruelty may well be complicity, inadvertent as that may be.

Our effort must be to persuade those who today lead the Soviet Union that just as the two sides of the human brain, the right and the left, adjust their individual roles within the body to make a coordinated and functioning whole,

so must the hemispheres of the body-politic, north and south, east and west, right and left, learn to harmonize their contributions to a whole that is healthy and constructive and coordinated in the search for peace with liberty.

We will come closer to our goal to the extent that we understand that our religious values are at the center of it all. Our quest for peace is to protect the human being and the civilization he is continuing to build, so that the evolutionary process of which we are an integral part can continue to strengthen that which our religious teachers call the God-like within us. The Nobel Committee shared this insight when it awarded Andrei Sakharov the Nobel Peace Prize. For it is the Shcharanskys, the Orlovs, and the Sakharovs who are the true peacemakers of the world.

At the end of the Second World War, searchers with flashlights found their way to the basement of one abandoned house. There, on a crumbling wall, they found scratched out in rough lettering the following message:

"I believe in the Sun -- even when it does not shine;
I believe in love -- even when it is not shown;
I believe in God -- even when he does not speak."

We must, all of us, never lose our sense of identification with the heroes of the human spirit who keep reappearing in the pages of history and who are with us today and should be

recognized by us during the years of our lives.

All of us and our societies fall short of our aspirations. We grow by stretching to reach them. As we do so, however, let us be reassured by the conviction that the future lies with freedom because there can be no lasting stability in societies that would deny it. Only freedom can release the constructive energies of men and women to work toward reaching new heights.

A human being has the capacity to aspire, to achieve, to dream, and to do. We seek these values for all the children of God. Our task, your task as religious teachers and leaders, is to stretch yourselves to come closer to that realization and thereby assist those who look to you for guidance to fulfill their responsibilities as children of God.

Thank you, and may you all have the blessings of God.

M E M O R A N D U M

TO: Max Kampelman
FROM: Becky Peters
RE: Current Status of Religious Freedom in the U.S.S.R.
DATE: July 13, 1984

You have requested that I survey certain materials and extract from them possibly useful facts and insights reflecting the current status of religious freedom in the U.S.S.R. For organizational purposes, I have clustered the relevant information around what seem to be the main problems presently faced by U.S.S.R. citizens seeking religious liberty.

A. Soviet Laws on Religion

1) Constitutional separation of church from state, school and public life. This provision was written into the first comprehensive Soviet enactment on religion (1918 Separation Decree).

a) Professor Bohdan Bociurkiw of Carleton University, probably the leading Western specialist on religion in the U.S.S.R., notes that the "separation" of the church from the state is implemented in the U.S.S.R. only in a one-sided manner, i.e. to prevent the church from intervening in politics, and, in particular, from assuming the role of political opposition to the regime.

2) Article 52 of 1977 Soviet Constitution guarantees each Soviet "freedom of conscience," defined as "the right to profess any religion or to profess none, to celebrate religious rites or to conduct atheist propaganda."

1) a) While the 1918 Soviet Constitution granted the right to "conduct religious and antireligious propaganda," the 1977 Constitution grants only the right to "celebrate religious rites."

3) Lack of Legal Right to Own Church Property and Contents. No church or other religious institution in the U.S.S.R. is entitled to own property in its own name, unlike in all other Soviet bloc countries.

2) a) Leasing Prayer Buildings from the State: Professor Bociurkiw calls it "the cornerstone of Soviet control over religious activities that the state owns the churches, the synagogues, the mosques, and everything within them." A prayer building may be taken back at short notice by administrative decision.

4) Registration Necessary to Achieve Legal Status: In the U.S.S.R., every religious association must get registered before it is entitled to "celebrate religious rites." Registration subjects every religious association to a myriad of government regulations and party directives implemented by the Council on Religious Affairs ("CRA") in Moscow.

3 / a) Veto Power over Church Leadership. The CRA has a veto power over the election of members to a religious association's executive.

4 b) Place restrictions on religious rites. Religious rites may only be conducted in an officially approved "prayer building." (Conducting rites in the open air is thus illegal.)

c) Regulation of religious instruction: CRA permission is necessary to maintain theological schools or monastic institutions. In addition, the state in practice decides who may enter the place of study by either granting or refusing a residence permit.

5 d) Submission of membership lists: Every religious association must submit membership lists to the CRA.

6 / e) Children under 18: Minors are forbidden by law from being inside a prayer building.

6 / [See 1.9] f) Ban of church-directed youth organizations: A religious association is forbidden from engaging in any sort of youth-oriented religious activities, including study groups.

6 g) Licensing of clergy: A clergy must be licensed by the CRA before he may conduct services.

h) Preliminary censorship of publications: Permission is required for the publication of religious books and periodicals.

⑦ / i) Other charitable or welfare activities: Churches are prohibited from engaging in any charitable or welfare activities.

⑧ / 5) Criminal Sanctions for violation of Soviet Laws on Religion. Two articles in Soviet criminal codes permit the imprisonment of those who disobey soviet laws on religion. Another article provides up to five year's imprisonment and property confiscation for any Russians who encroach on the rights of citizens under the guise of performing religious rites, a provision sandwiched between "maintaining dens of depravity" and "the preparation and distribution of pornographic materials." One article in the criminal code provides severe penalties for performing "religious frauds," thus in effect banning "miracles" in the U.S.S.R.

6) Restriction of Churchs' Income. The income of religious associations is restricted by law to voluntary offerings from members within their place of worship. Professor Bociurkiw notes that to deprive the churches of what the Soviets would call "income gained from socially unproductive activities," the state takes away large sums of church income - amounting to many millions of rubles per year - in the form of so-called voluntary donations to the Soviet Peace Fund.

EVERY JUD, PRAMA URGED A MORE ACTIVE BATTLE
RELIGION. GUSTIN LEMIA'S CALL FOR A STRONG
"PREJUDICES AND -5- SCARY THAT ARE THE HEART OF
THE CHURCH!"

B. Soviet Reaction to Current "Religious Renaissance"

1) Existence of Religious Revival Movement

a) In general: Among others, Prof. Bociurkiw notes that in the U.S.S.R. today there is a kind of religious revival movement among particular strata that traditionally were alienated from the church: the intellectuals, the intelligentsia and the youth. A 1982 article in the Russian journal Voprosy Nauchnogo Ateizma, entitled "Problems of Scientific Atheism," examines causes of what the author calls "cases of a definite revival of religion or at least of the interest of religion in certain regions and some population layers." A 1983 CSCE Implementation Report states that since August 1980, the Soviet government has stepped up its campaign against religious believers, particularly as regards "unregistered" religious communities.

2) Increasing Oppression of Religious Activity

In general: Persecution of religious movements in the U.S.S.R. appears to have intensified recently. Reported recent anti-religious activities include vandalism of churches, synagogues and cemeteries, harassment of believers and even murders of priests.

a) On June 10, 1980 the popular Russian Orthodox priest Father Dmitri Dudko, who had been arrested six months earlier for his candid defense of religious rights, confessed to

"anti-Soviet" activities on television. This was the first time Soviet television carried a full confession in an official attempt to discredit religious activists. The full text of the recantation was later printed in eight regional and national newspapers.

b) Incomplete statistics compiled by the Russian Public Fund for Aid of Political Prisoners and Their Families show that almost 50% of those arrested in the U.S.S.R. during a six month period in 1980 on political charges were detained either for their religious or charitable activities.

c) With the rise of solidarity in Poland, Soviet authorities have stepped up their campaign against the four million Roman Catholics in the U.S.S.R. and in Baltic states, especially Lithuania.

(i) Since October, 1980, five Catholic priests
⑧ EP.V in Lithuania and Latvia have been victims of mysterious
violent deaths.

(ii) In August, 1981 permission was refused for
the major annual procession in the Catholic Faith. On the pretext that the entire zone was under quarantine due to an epidemic of swine fever, party officials, militia and army blocked off all access roads. A KGB official reportedly
stated "In Poland, too, everything started with a rosary."

8) (iii) While sources indicate that in 1979 there were forty imprisoned reformed Baptists, today there are 185.

3) Rumored Improvements in Position of Official Religious Groups As Result of Soviet Adoption of Helsinki Accords.

a) Prof. Bociurkiw notes the rumored improvements in the position of official religious groups and attributes it to the rise in religious dissent inspired by the U.S.S.R.'s printing the full text of the Accord in central newspapers and thereby giving every Soviet citizen a "supranational frame of reference, moral encouragement and international resonance." He refers to photos of hundreds of letters written prior to the emergence of U.S.R.R. Helsinki monitoring groups which invoke point seven of the principles in the Act's opening part to protest against violation of their religious rights. Officials had to respond to these charges, according to Prof. Bociurkiw, while repressing dissidents, and superficial improvement in the position of official religious groups resulted, in conjunction with an increase in the repression of dissidents.

C. Problems Arising From Official Soviet Version That Religion Is Dying

1) Problems in Regeneration of Clergy

a) Severe Shortage of Theological Seminaries

(i) Examples:

9) A) Soviet Islam: Despite the fact that the U.S.R.R. is the fifth largest Muslim country with approximately

44 million Soviet Muslims, there are only two theological schools in the U.S.S.R. training a mere 50 students.

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B) Judaism: Although the U.S.S.R. has the third largest Jewish population in the world, there is only one functioning rabbinical school for Judaic minorities in the entire Soviet bloc (which is located in Budapest, Hungary). There is no rabbinical school in the U.S.S.R. Until the appointment of Deputy Rabbi Shayevich, who received training in Budapest, Rabbi Yakov Fishman of Moscow was the only known rabbi in the U.S.S.R. Official Soviet sources do not acknowledge that the small number of rabbis in the U.S.S.R. is related to the lack of Soviet rabbinical schools but claim Jews are simply not interested in clerical careers.

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C) Roman Catholicism: The U.S.S.R. totally bans Catholic monastic orders.

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D) Russian Orthodox: Although there were approximately 1,025 ^{convents} ~~converts~~ and monasteries in the U.S.S.R. prior to 1917, there are only around 20 Orthodox monasteries and convents left today. Although there are an estimated 30-40 million members of the church at present, there are fewer than 10,000 priests remaining in the U.S.S.R. ^{8000 churches}

13
E) Lithuanian Catholics: In 1980, 95 of 620 Lithuanian Catholic churches reportedly had no priests.

2) Problems in Regeneration of Flock:

a) Youth Study Groups are forbidden:

2. ANKLA
i) Recent attempts to organize official Jewish religious study groups met with disruptions, threats of arrest, house searches and surveillance of the organizers and other forms of intimidation.

b) Minors are forbidden to be in church:

21.3)
⑥ /
i) The Chairman of the Ventspils Baptist Congregation was reportedly fined 50 rubles for allowing three young people under 18 to sing in a church choir.

ii) At major religious festivals, older people are allowed to attend without but the young are prevented from worshipping. In Leningrad and Moscow, this restriction is claimed to be justified by a limited space rationale, but the practice is applied even more severely in some provincial cities (to substantiate the official version that religion is dying and is the belief only of the old).

3) Lack of Sufficient House of Worship

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a) Examples of Shortages: While there were around 60,000 Russian Orthodox churches in the U.S.S.R. at the turn of the century, there are now approximately 6,500 churches to serve over 30 million members. Similarly, there are fewer synagogues (only 60) in the U.S.S.R., which has the third largest Jewish population in the world, than in either Hungary or Romania, whose combined Jewish population is only around 120,000. In addition, almost 50% of the remaining synagogues are in areas where less than 10% of the Soviet Jewry resides. According to the

(10) National Conference on Soviet Jewry, the Ukrainian city of Kharkov with an estimated Jewish population of 75,000 has no synagogue.

b) Official Reluctance to Authorize Churches

i) Examples:

A) According to a document describing a Nov. 1977 confrontation, religious believers had to travel to Moscow ten times before getting permission for a priest to visit. Because they had nowhere to congregate, they tried to hold meetings in private homes, but fines were imposed. They tried to build an unauthorized church, but police turned out with large numbers and an array of equipment and razed the building.

(14) B) According to the CSCE 1983 Implementation Report, a delegation of Uniates (the outlawed Greek Catholic Church) went to CRA in Moscow in March 1981 for assistance in registering a church. Although assistance was promised, Soviet authorities instead nailed the doors of the church shut and declared it to be a museum.

c) Burning and Vandalism: Recent outbreaks of the burning and vandalism of churches have been reported. Pastor Grivens testified before the Australian Subcommittee on Human Rights in the Soviet Union that "sometimes when churches in country towns are set alight by vandals and aesthists and communist sympathisers, fire brigades do not attend the fires under pretext of overwork and shortage of fire units."

4) Inadequate and Censored Church Literature

a) Permits Required for Publication: Under Soviet law, no religious materials may be printed without a permit issued by the State for each individual item.

i) Although the common practice is to indicate in every Soviet book the number of copies printed, this information is omitted from the few religious items allowed to be published, perhaps because the number is so small.

ii) Only one printing of about 5,000 copies of the New Testament and the Psalms appears to have been permitted since Latvia was occupied by the Soviets at the end of World War II. The Old Testament has not been available at all.

iii) The Koran is reportedly in chronically short supply. Keston College reports that Soviet Muslim troops eagerly exchanged rifles for copies of the Koran from the Afghans during the recent 1980 invasion.

iv) The Hebrew Bible has not been published in the U.S.S.R. since the late 1920's. 3,000 copies of the Peace Prayer Book were published in 1957, and in 1968 some 10,000 more prayer books officially were permitted to the Jewish community but only a few thousand were actually distributed since Soviet authorities ban a central Jewish representation body, thereby making distribution of Jewish devotional materials nearly impossible.

D. Inaccurate Portrayals to the Outside World of Religion in the U.S.S.R.

1) Representatives of U.S.S.R. groups as "travelling hostages": Professor Bociurkiw notes that Baptist representatives and representatives of other officially recognized churches in the U.S.S.R. often paint a rosy picture of life and religious liberty in the Soviet Union when visiting foreign countries. He attributes this at least partly to their role as "travelling hostages" for their churches in the U.S.S.R., since if they speak ill of the regime they might jeopardize some of the limited concessions their churches might have.

2) Cooperation of Officially Recognized Church Leadership with the Kremlin.

a) In general: A secret 1974 document of the CRA contains an evaluation of all churchmen according to their subservience to the state. Russian Orthodox bishops and priests are reportedly ranked by Soviet officials according to three categories of loyalty to the state.

b) Cooperation in greeting Western tourists.

i) A Reverend Victor Ozolins apparently served for several years on the KGB "Committee for Cultural Exchanges with Latvians in Exile" and greeted Latvian tourists from the West who came to Riga. When a Chicago tourist visited the Riga church where Ozolins was a pastor, she reported that only four people were in attendance. The dearth of worshippers was attributed to the fact that the pastor was a known KGB informer.

ii) Testifying before the Australian Parliament Sub-Committee on Human Rights in the Soviet Union as to his experience in the U.S.S.R., a Pastor Grivans stated that the few remaining churches in the Riga and other U.S.S.R. capitals where tourists are permitted are being shown off to underline the State's tolerance of religious beliefs.

c) Cooperation in advocating Soviet foreign policy initiatives.

i) Current Soviet peace offensive. At a May 1981 Moscow "World Conference of Religious Representatives for the Protection of the Sacred Gift of Life Against Nuclear Castastrophe" sponsored by the Russian Orthodox Church, a series of positions on disarmament favorable to the Soviets was adopted. According to a State Department Soviet specialist, in return for support of the U.S.S.R. peace offensive, authorities granted the church some concessions, including permission in 1980 and 1981 to publish several editions of religious literature, including -- for the first time since the revolution -- 150,000 copies of combined Prayer Book and Psalter.

ii) Projecting A Positive Image in Muslim States. Islan used to be attacked in the U.S.S.R. as a "foreign ideology" imposed on Central Asia and the Caucasus by "feudal Arabs," and as a religion characterized by "primitive and unhealthy customs." In the 1970's, however, the U.S.S.R. regime shifted its anti-Islamic campaign away from the "Arab origins" argument to an

attack on the ultra-conservative tendencies of Sufi sects. Prof. Alexandre Benningsen notes that in the late 1970's, a period marked by a significant upsurge in Soviet activity in the Middle East, a "tentative symbiotic relationship" was established between Soviet Muslim religious leaders and the Kremlin leadership to project a positive image of Soviet treatment of Islam, especially to conservative Muslim states. The 1983 CSCE Implementation Report describes four spiritual Boards recognized by the CRA and states "As the price for such organizational visibility, Soviet Mufti -- whose appointment must be approved by the State - act as official spokesmen extolling Islamic Soviet-style and Soviet policies in the Muslim world."

Prof. Benningsen states that the first Soviet units to invade Afghanistan consisted of about 40-50% Muslim soldiers from Central Asia. He explains that this was an attempt by the Soviet authorities to demonstrate the unity of all Soviet nationalities, including the Muslims of Central Asia, to show that the Soviet Union has a Muslim face and to show that the entire Afghan adventure was an inter-Islamic enterprise.

3) Contribution of World Council of Churches ("WCC") to Inaccurate Portrayal. Prof. Bociurkiw states that the record of the WCC in its actions in defense of religious freedom in the U.S.S.R. has been quite poor. He states that one reason for this is that continued membership of the churches of the Communist bloc that have joined the World Council since 1960 has been made

virtually dependent on the WCC's abstention from criticism of these countries: "You cannot openly attack the Soviet Union because this would mean that the churches from the Soviet Union would have to leave."



**INTERNATIONAL
RELIGIOUS
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ASSOCIATION

MARYLAND BLDG. 6840 Eastern Ave., N.W., Washington, D.C. 20012

November 21, 1984

Ambassador Max M. Kampelman
Suite 1000
600 New Hampshire Avenue, N.W.
Washington, DC 20037

Dear Ambassador Kampelman:

It has come to my attention that although we agreed to pay your airfare to Rome for our recent congress, no such payment has been made. Since you haven't submitted a figure, I enclose a check in the amount of \$758--the amount we paid for our staff's travel to Rome. If this is unsatisfactory, please contact me.

Let me express to you once again our appreciation for your contribution to the success of our congress.

Very truly yours,

Mitchell A. Tyner, Esq.
Congress Coordinator

mlk

Enclosure: Check



**INTERNATIONAL
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ASSOCIATION

MARYLAND BLDG. 6840 Eastern Ave., N.W., Washington, D.C. 20012

September 27, 1984.

Ambassador Max Kampelman
600 New Hampshire Avenue NW
Suite 1000
Washington DC 20037

Dear Ambassador Kampelman:

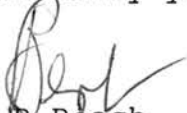
It was a real pleasure working together with you in regards to our Second World Religious Liberty Congress. You made a real contribution not only in the well-prepared lecture you presented, but also in your counsel in making arrangements for the Congress. We hope to be able to print the Congress report before the end of the year.

I am sorry that you were not able to attend the closing awards banquet of the Congress. We had a little surprise for you. Earlier, the International Religious Liberty Association Board voted to elect you to the Association Committee of Honor and it was the plan to present the certificate to you at the time of the banquet. However, I will be seeing you next Tuesday and I will have the pleasure of presenting to you the certificate at that time.

The Congress I think was a great success. We had more than fifty representatives of the media who registered to cover the Congress and that in itself was quite a surprise to me. I had not expected such a great European media interest.

Again a sincere thank you for your contribution to the success of the Congress and with warm personal regards, I remain,

Cordially yours,



B B Beach

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INTERNATIONAL RELIGIOUS LIBERTY

ASSOCIATION

MARYLAND BLDG 6840 Eastern Ave. N.W. Washington, D.C. 20012

August 20, 1984

The Honorable Maxwell Raab
American Embassy
APO New York, NY 09794

Dear Ambassador Raab:

The purpose of this letter is to let you know that the International Religious Liberty Association is holding the Second World Congress on Religious Liberty in Rome, this coming September 3-6 at the Sheraton Roma Hotel.

Over 300 individuals (statesmen, churchmen, lawyers, educators, and others) from all continents will participate under the theme: "Freedom of Religion and Belief - Basis of Peace." Speakers from East and West and the Third World, representing various religious and political systems, will cover various aspects of the theme and engage in dialogue.

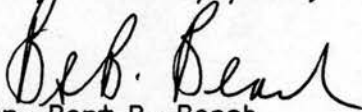
We expect a hundred plus participants from the United States, including several of the two dozen speakers. Ambassador Max M. Kampelman will be one of the key speakers.

I cannot send you the printed program, since it is currently at the printers (we had to wait as long as possible in order to incorporate last-minute changes). However, I'm sending you mimeographed information regarding speakers and the program. I hope you find this information helpful.

We hope our Congress will help sensitize public opinion to the importance of religious belief as that fundamental human right which undergirds all other human rights.

May I extend to you a warm invitation to attend any portion of the Congress which you may wish and be able to attend. It would be a pleasure to meet you.

Very sincerely yours,


Dr. Bert B. Beach
Secretary General

BBB:lef



**INTERNATIONAL
RELIGIOUS
LIBERTY**

ASSOCIATION

MARYLAND BLDG. 6840 Eastern Ave., N.W., Washington, D.C. 20012

Rome September 3-6, 1984

Dear Congress speaker:

Thank you very much for your willingness to speak at the Second World Religious Liberty Congress. Your presence and address have contributed significantly to the success of this international meeting.

Please accept this small token of our appreciation. At a later date we will of course send you the Congress report. We are grateful that you have lent your distinguished support to the noble cause of freedom of religion and belief as a necessary basis for world peace.

Very cordially yours,

B. B. Beach
Secretary-General

gk

**Wednesday 5
September 1984**

- 08:30-09:10 **INTERNATIONAL REPORT**
Lynn Buzzard, Esq: "The International Law of Human Rights and the Protection of Religious Liberty"
- 09:10-12:10 **EMPHASIS: EUROPE**
- 09:10-09:50 Dr. Gerhard Claas: "Called to Freedom"
- 09:50-10:30 Hon. D. J. Ezquerra-Calvo: "Toleration of Religious Pluralism in Spain"
- 10:30-10:50 Break
- 10:50-11:30 **PRESS CONFERENCE**
- 11:30-12:10 Prof. Adam Lopatka: "Freedom of Religion and Belief in the Polish People's Republic"
- 19:30-21:00 **EMPHASIS: EUROPE**
- 19:30-20:15 Dr. Klaus Gysi: "Socialism and Christianity in the German Democratic Republic"
- 20:15-21:00 Hon. Ion Cumpanasu: "Freedom of Belief in Romania"

Thursday 6 September 1984

- 08:30-09:10 **INTERNATIONAL REPORT**
Ambassador Max M. Kampelman
"Is There a Future for Western Values and Religious Liberty?"
- 09:10-12:50 **EMPHASIS: NORTH AMERICA**
- 09:10-09:50 Dr. James E. Wood, Jr.: "The Role of Religion in the Advancement of Religious Liberty and World Peace"
- 09:50-10:30 Dr. Robert Maddox: "Religion in American Political Elections"
- 10:30-10:50 Break
- 10:50-11:30 Samuel Rabinove, Esq.: "Religious Freedom for All: A Jewish Perspective"
- 11:30-12:10 Jeremiah S. Gutman, Esq.: "The Liberty of Newer and Unpopular Religions"
- 12:10-12:50 Dr. Richard Pierard: "The New Christian Right and Religious Liberty in America"
- 19:00-21:00 IRLA AWARDS BANQUET**
Conclusion of Congress

The Congress Speakers

LYNN ROBERT BUZZARD

Executive Director, Christian Legal Society, Oak Park, Illinois. Pastor, teacher, attorney, and writer with preoccupying interest in the nexus between religion and U. S. law.

GERHARD CLAAS

General Secretary, Baptist World Alliance, Washington, D.C. Pulpit and peacemaker known internationally for his loving response to the world's spiritual and physical needs.

ION CUMPANASU

President, Department of Cults, Romania.

D. J. EZQUERRA-CALVO

Director-General of Religious Affairs, Ministry of Justice, Spain. Former ambassador, counselor and consul.

JEREMIAH S. GUTMAN

President, New York Civil Liberties Union, and former director of the American Civil Liberties Union. Attorney, New York and federal jurisdictions. Counsel for diverse groups and agencies and contributing editor for *Environment* magazine.

KLAUS GYSI

Secretary of State for Religious Matters, German Democratic Republic. Former Ambassador to the Republic of Italy and former Minister of Culture.

KURT HERNDL

Assistant Secretary General of the United Nations; Director, United Nations Human Rights Centre, Geneva. Well-known Austrian diplomat and writer.

FERNANDO VOLIO JIMENEZ

Professor, School of Law, University of Costa Rica. Previously Deputy Prime Minister, Minister of Foreign Affairs, Minister of Education, President of the Legislative Assembly, and chairman of the United Nations Commission on Human Rights.

MAX M. KAMPELMAN

Attorney and political scientist with Washington, D.C., law firm. Former ambassador and chairman of U. S. Delegation to the Conference on Security and Cooperation in Europe (1980-1983). Author of more than 25 books and scholarly articles and recipient of many honors.

J. B. O. KIO

Director of Public Affairs, Seventh-day Adventist Church, Africa-Indian Ocean Division, Ivory Coast. Communication specialist. Former church leader in Nigeria.

ADAM LOPATKA

Director, State and Law Institute, Polish Academy of Sciences, Warsaw. Member of the Diet of the Polish People's Republic and chief of the government's Office for Denominational Affairs. Attorney, professor, college administrator and writer.

ROBERT L. MADDOX

Executive Director, Americans United for the Separation of Church and State, Silver Spring, Maryland. Speechwriter and Special Assistant to the President in the Carter administration. Pastor and school administrator.

DANIEL D. N. NSEREKO

Professor of Law, University of Botswana, and social affairs officer in the United Nations Centre for Social Development and Humanitarian Affairs. Recipient of numerous academic degrees. Writer, consultant and lecturer.

MAHINDA PALIHAWADANA

Professor of Sanskrit and Buddhist Philosophy, Vidyalaya University, Maharagama, Sri Lanka. Avid writer and participant in inter-religious dialogue.

RICHARD V. PIERARD

Professor of History, Indiana State University, Terre Haute, Indiana. Currently Fulbright Professor, University of Frankfurt. Widely known writer and commentator on New Christian Right in American religion and politics.

SAMUEL RABINOVE

Legal Director for the American Jewish Committee of New York, with concentration on Jewish rights and anti-Semitism. Lawyer, social activist, teacher and writer residing in New York.

ABDUS SALAM

Founder and Director, International Centre for Theoretical Physics (Trieste) and Professor of Theoretical Physics, London University. Author of 250 scientific papers on the physics of elementary particles. Recipient of numerous awards, including the Nobel Prize in Physics.

JAN SCHOTTE

Canon law scholar, seminary rector, and attaché to recent papal secretariates of State. Holy See representative in numerous international conferences. Secretary, Pontifical Commission on Justice and Peace. Titular Bishop of Silli.

MOHÁMED TALBI

Professor, Faculty of Letters and Human Sciences, University of Tunis. Author of several historical and cultural works, participant in Christian-Moslem dialogue, and lecturer to audiences throughout the world.

JAMES E. WOOD, JR.

Director, J. M. Dawson Institute of Church-State Studies, and Bunn Professor of Church-State Studies, Baylor University, Waco, Texas. Former Executive Director, Baptist Joint Committee on Public Affairs, in Washington, D.C. Prolific author and editor.

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Gary M. Ross



A Message From The Honorary President

Even as a girl growing up in the relatively sheltered environment of Plains, Georgia, participating freely in the churches of our town, I began to realize that religious liberty was fairly new in human experience and anything but worldwide. With a teenager's missionary zeal I wanted people beyond our shores to know the freedom I enjoyed. Imagine my shock and pain the day a black friend asked me what our Methodist church looked like on the inside. To my embarrassment, I realized I could attend her Bible school but she could not attend mine. Suddenly the need for universal religious liberty focused on my own hometown.

Struggling with intense human problems on the local, state, national and international level has made me all the more grateful for my own freedom while spurring me to work harder that others might have the same blessing. I can never deserve nor earn the gift of freedom given to me as an American or as a believer in Jesus Christ. But I can work to see that disenfranchised people in my own land and to the ends of the earth enjoy this same freedom.

I hope your time together in Rome will result in deeper and wider liberties—religious, political and social—for the people of our wonderful but troubled planet. May the discussions forge friendships and relationships that can help move us all toward God's intended measure of dignity and liberty.

Problems of scheduling prevent my attendance at the conference. But know that as you meet, Jimmy and I and a score of concerned Americans are physically working in an inner-city slum restoring an old apartment building so that sixteen more of God's families can have decent, affordable housing.

Let's pray for each other as we combine our best efforts to see that all people come into the fullest level of their God-given potential.

Rosalynn Carter

Nancy

Let's discuss next week

(H)
Beach 384-2271
(O) 722-6681



**INTERNATIONAL
RELIGIOUS
LIBERTY**

ASSOCIATION

MARYLAND BLDG. 6840 Eastern Ave., N.W., Washington, D.C. 20012

May 30, 1984

Ambassador Max M. Kampelman
600 New Hampshire Ave., N.W.
Suite 1000
Washington, D.C. 20037

Nancy

Dear Dr. Kampelman:

RE: Rome International Religious Liberty Congress

Once again let me begin by saying that we look forward with great expectancy to your participation in this meeting. Please remember our need immediately for a photo of yourself and the title of your presentation.

As for the presentation itself I had expressed a desire to have it in typewritten form no later than the start of the Congress. However, I am now advised by our press bureau and translation office that all manuscripts must be in my hands considerably earlier, namely by July 15. I do trust that you can comply with this scheduling and that it will not place undue hardship on you.

As for style, the paper should be typewritten and double-spaced. Footnotes or backnotes should be limited and concise, and should adopt short titles in second and subsequent citations.

Until I meet you personally in Rome, I am

Yours sincerely,

G. M. Ross

G. M. Ross, Ph.D.
Associate Secretary

GMR/hmd

TITLES OF PRESENTATIONS FOR ROME CONGRESS

Lynn Buzzard: "The International Law of Human Rights and the Protection of Religious Liberty."

Gerhard Claas: "Called to Freedom"

1. The Divine Destiny
2. Limitations of Freedom
3. Freedom Lost
4. Freedom Regained

Kurt Herndl: "The Implementation of the U.N. Declaration on the Elimination of Intolerance and Discrimination Based on Religion or Belief."

Richard Pierard: "The New Christian Right in America and Religious Liberty."

Samuel Rabinove: "Religious Freedom for All--A Jewish Perspective."

Abdus Salam: "Liberty of Science and Belief in the light of the Holy Quran and the Islamic Experience."

Jan P. Schotte: "Religious Liberty as a Human Right in the Thought of John Paul II."

Mohamed Talbi: "Religious Liberty: A Muslim Perspective."

James E. Wood, Jr.: "The Role of Religion in the Advancement of Religious Liberty and World Peace."

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Ralph Thompson, Fernando Volio, James Wood

DISPLAYS OF MATERIALS:

Neville Matthews, coordinator

SECOND WORLD CONGRESS
ON RELIGIOUS LIBERTY

SHERATON ROMA HOTEL
Rome, Italy
September 3-6, 1984

THEME--Freedom of Religion and Belief: Basis of Peace

PRELIMINARY PROGRAM
(As of June 15)

Monday, Sept. 3	12:30 - 7:00 P.M.	Registration of Congress Participant
	7:00 - 8:00 P.M.	Welcome and Opening Ceremonies
	8:00 - 9:00 P.M.	Keynote Address
Tuesday, Sept. 4	8:30 - 9:10 A.M.	INTERNATIONAL REPORT: Dr. Kurt Herndl, Assistant Secretary General of the United Nations and Director of the U.N. Human Rights Centre, Geneva
	9:10 A.M.- 12:10 P.M.	EMPHASIS: EUROPE
	9:10 - 9:50 A.M.	Dr. Gerhard Claas, General Secretary of the World Baptist Alliance
	9:50 - 10:30 A.M.	Professor Joaquin Ruiz-Gimenez, Defensor del Pueblo, Spain
	10:30 - 10:50 A.M.	Break
	10:50 - 11:30 A.M.	PRESS CONFERENCE
	11:30 - 12:10 P.M.	Ambassador Max M. Kampelman, Madrid Conference on Security and Cooperation
	2:00 - 6:00 P.M.	Individual activities or optional tour of Roman Forum and Colosseum
	7:30 - 8:15 P.M.	Adam Lopatka, Minister of Religious Affairs, Poland
	8:15 - 9:00 P.M.	Dr. Klaus Gysi, Secretary of State for Religious Matters, German Democratic Republic

Wednesday, Sept. 5 8:30 - 9:10 A.M.

INTERNATIONAL REPORT:

Bishop Jan P. Schotte,
Vice-President, Pontifical
Commission, Justice and Peace

9:10 A.M.- 12:10 P.M.

**EMPHASIS: AFRICA, ASIA,
LATIN AMERICA**

9:10 - 9:50 A.M.

Professor Mohamed Talbi, Professor
of History in the Faculty of Lettres,
University of Tunis

9:50 - 10:30 A.M.

Dr. Abdus Salaam, Director,
International Center for Theoretical
Physics, Trieste

10:30 - 10:50 A.M.

Break

10:50 - 11:15 A.M.

Daniel Rossing, Director Christian
Relations, Ministry of Religious
Affairs, Israel

11:15 - 11:45 P.M.

(African speaker)

11:45 A.M.- 12:10 P.M.

(Asian speaker)

2:00 - 6:00 P.M.

Individual activities or optional
tour of the Vatican, Ara Pacis and
Augusteum

7:30 - 7:50 P.M.

Dr. Sergio Montiel, Governor,
Entre Rios Province, Argentina

7:50 - 8:25 P.M.

Dr. Galvez Vega, Associate Justice
of the Supreme Court of Peru

8:25 - 9:00 P.M.

Dr. Fernando Volio, Former Foreign
Minister of Costa Rica; former
chairman, U.N. Human Rights
Commission; member, Inter-American
Human Rights Commission; professor,
Constitutional Law, University of
Costa Rica

Thursday, Sept. 6 8:30 - 9:10 A.M.

INTERNATIONAL REPORT:

Lynn Buzzard, Esq., Executive Director,
Christian Legal Society, U.S.A.

9:10 A.M.- 12:10 P.M.

EMPHASIS: NORTH AMERICA

9:10 - 9:50 A.M.

Dr. Robert Maddox, Executive Director,
Americans United for the Separation
of Church and State, U.S.A.

9:50 - 10:30 A.M.

Break

10:30 - 10:50 A.M.

Sam Rabinove, Esq., Legal Director,
American Jewish Committee

10:50 - 11:30 A.M.

Dr. Richard Pierard, Professor of
History, Indiana State University

11:30 - 12:10 P.M.

Dr. James E. Wood, Jr.,
Director Church-State Studies,
Baylor University

2:00 - 6:00 P.M.

Individual activities or optional
tour of the catacombs and Pantheon

7:00 - 9:00 P.M.

IRLA AWARDS BANQUET

Conclusion of Congress

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18 APR 1984



INTERNATIONAL RELIGIOUS LIBERTY

ASSOCIATION

MARYLAND BLDG. 6840 Eastern Ave., N.W., Washington, D.C. 20012

March 20, 1984

Re: Second World Congress on Religious Liberty

Dear Friends:

Plans for the upcoming Congress in Rome, September 2-6, are proceeding apace, and we have exciting news.

First, the International Religious Liberty Association has a new honorary chairman! This post was first filled by Eleanor Roosevelt, and then, after her death, by Dr. Albert Schweitzer. Following in this distinguished tradition now is our new honorary chairman, Rosalynn Carter, another former First Lady of the United States and distinguished advocate of religious freedom.

And there's more good news--a distinguished scholar and statesman, Dr. Fernando Volio, has been added to our list of speakers for the Congress. Dr. Volio is Professor of Constitutional Law at the University of Costa Rica and is a member of the Inter-American Human Rights Commission. He is a former chairman of the United Nations Human Rights Commission and has ably served his country as its Foreign Minister. We are pleased to tell you that one of Dr. Volio's stature and experience will be with us to discuss religious freedom in a part of the world which is now very much in the public eye.

If you have already made your reservation to attend the Congress, consider this information as evidence of your good judgment. If you have not done so, may we suggest that you do so today. This Congress is going to be just too good to miss!

Very truly yours,

Mitchell A. Tyner, Esq.
Congress Coordinator

mlk

TITLE
NANCY- ASK THEM ABOUT
HOTEL RESERVATIONS FROM
9/4 THROUGH 9/6 - TELL
THEM THEY CAN PLAY AROUND
WITH TITLE

May 8, 1984

The Honorable Max M. Kampelman
600 New Hampshire Avenue, NW
Suite 1000
Washington, DC 20037

Dear Mr. Kampelman:

RE: Rome International Religious Liberty Congress

It is a pleasure to have you on our list of confirmed speakers for this important meeting next September 3-6.

If you have not yet submitted the title of your presentation please let me have it immediately for use in printing the program of the conference. You may also have an abstract of your paper to share with us.

These additional things are herewith requested:

As soon as possible--a glossy 4x5 or 5x7 photo of yourself and a biographical sketch.

No later than the meeting itself--a typed copy of your speech (10-15 pages, double spaced) for inclusion in the printed proceedings. It is absolutely imperative that this be provided us and we are operating on the assumption that it will be.

The format of your session is a twenty-minute formal address followed by fifteen minutes of questions taken in writing from the audience.

I look forward to hearing from you at your earliest convenience, and also to seeing you personally in Rome.

Yours sincerely,



G. M. Ross, Ph.D.
Associate Secretary

GMR/hmd



ASSOCIATION

MARYLAND BLDG. 6840 Eastern Ave., N.W., Washington, D.C. 20012

"IS THERE A FUTURE FOR
OUR RELIGIOUS VALUES
AND FOR RELIGIOUS LIBERTY?"

Nancy



**INTERNATIONAL
RELIGIOUS
LIBERTY**
ASSOCIATION

MARYLAND BLDG. 6840 Eastern Ave., N.W. Washington, D.C. 20012

December 19, 1983

Ambassador Max M. Kampelman
600 New Hampshire Avenue, N.W.
Suite 1000
Washington, D.C. 20037

Dear Ambassador Kampelman:

Thank you so much for your letter of December 15 and your kind acceptance in principle to participate in our Second World Congress on Religious Liberty. While we would, of course, be happy to have you attend the whole Congress, I can well understand that, due to a previous commitment over the Labor Day weekend, it is not possible for you to be in Rome before the fourth of September. It is quite acceptable to us, and we will arrange your speaking appointment to fit your schedule and the time that you will be able to be in Rome for the Congress.

I am asking my secretary to contact your office and to arrange by telephone a suitable time, at your convenience, when I can meet with you and discuss the Congress and your participation.

I look forward to meeting with you. In the meantime, I thank you for the pleasure of having your cooperation.

I am happy for this opportunity of wishing you a very happy and blessed Christmas/Hanukkah Season.

Very cordially yours,

B. B. Beach, Ph.D.
Secretary-general

bof

P.S. I am enclosing a provisional list of confirmed speakers for the Congress as of December 10.

BBB

Sept
3-6, 1984

December 15, 1983

Dr. B. B. Beach
Secretary-General
International Religious Liberty
Association
Maryland Building
6840 Eastern Avenue, N.W.
Washington, D.C. 20012

Dear Dr. Beach:

Thank you very much for your most gracious letter of December 1 and for your invitation that I participate in the Second World Congress on Religious Liberty which will take place in Rome. I have reserved the dates and would be pleased to sit down with you, at your convenience, to discuss the matter further. There is one question that does occur to me with respect to the dates and that is whether you require full participation during all of the four days. I do have a commitment over the Labor Day weekend which would make it impossible for my wife and me to arrive in Rome before the fourth of September.

I look forward to seeing you.

All my best.

Sincerely,

Max M. Kampelman

MMK:nct

PERSONAL BIOGRAPHICAL SHEET

1. Name:

Dr. Bert B. Beach

2. Address:

Office: 6840 Eastern Avenue, N.W., Washington, D.C. 20012

Home: 2233 Countryside Drive, Silver Spring, MD 20904

3. Educational Background:

Secondary education, Berne, Switzerland

B.A., Pacific Union College, California, 1948

Graduate study, Stanford University, California

Ph.D., magna cum laude (history) Sorbonne (University of Paris),
France, 1958

4. Former Positions:

Principal, Istituto Avventista, Florence, Italy, 1952-58

Chairman, History Department, Columbia Union College, Maryland,
1958-60

Director, Department of Education, General Conference of
Seventh-day Adventists, Northern Europe-West Africa Division,
1960-73

Secretary, General Conference of Seventh-day Adventists,
Northern Europe-West Africa Division, 1973-80

5. Present Positions:

Director, Department of Public Affairs, General Conference of
Seventh-day Adventists, since 1980

General Secretary, Seventh-day Adventist Council on Interchurch
Relations, since 1980

Secretary, Conference of Secretaries of Christian World
Communities, since 1970

Secretary-general, International Religious Liberty Association,
since 1980

Member, Board of Trustees, Andrews University, Michigan, since 1981

Vice President, International Commission for the Prevention of
Alcoholism, since 1982

Member, Board of Adventist Development and Relief Agency, since 1983

Chairman, Editorial Board, Liberty Magazine, since 1981

Member, various boards and committees

6. Affiliations:

Member, Rotary International (Silver Spring Club)
Phi Alpha Theta (honorary historical fraternity)
Sons of the American Revolution (District of Columbia Society)
Member, National Press Club
World Affairs Council
Washington Interreligious Staff Council
Order of the Founders and Patriots

7. Publications:

Author of the following books:
"Vatican II--Bridging the Abyss" (1968)
"Ecumenism--Boon or Bane?" (1974)
(these books have been translated into several foreign languages)
Editor of book:
"M. B. Czechowski" (1979)
Contributor to various other books (e.g., "S.D.A. Encyclopedia,"
"Dictionary of Liturgy and Worship")
Published some 200 articles in various journals

8. Preaching and Lecturing:

Has spoken and lectured on educational, religious, church-state,
and ecumenical themes in many countries around the world

9. Conferences

Has attended many international conferences (religious, peace,
church-state, alcoholism) in Europe, North and Latin America,
and Africa, since 1962

10. Personal:

Dr. B. B. Beach was born (1928) in Switzerland and is a U.S.A.
citizen. He has lived for forty years in Europe and has
traveled widely in scores of countries on all continents.
He speaks fluently five languages (English, French, German,
Italian, and Swiss German). He is married to the former
Eliane Palange, from Brussels, Belgium. They have two
daughters and two grandchildren.



INTERNATIONAL RELIGIOUS LIBERTY

ASSOCIATION

MARYLAND BLDG. 6840 Eastern Ave., N.W., Washington, D.C. 20012

December 1, 1983

Mr. Max Kampelman
Suite 1000
600 New Hampshire Avenue, N.W.
Washington, D.C. 20037

Dear Mr. Kampelman:

I am writing to you at the suggestion of my friend Rabbi Irwin M. Blank, past president of the Synagogue Council of America and currently its Washington representative. I believe that sometime ago you served as chairman of the group Institute for Jewish Planning and Research. Rabbi Blank remembers you from that time.

We are currently involved in planning the Second World Congress on Religious Liberty, which will take place at the Sheraton Hotel in Rome, September 3-6, 1984. The first congress was held in Amsterdam in 1977. The purpose of my letter is to invite you to participate in the Congress as one of the distinguished speakers. Your experience as head of the U.S. delegation at the Madrid Conferences dealing with the Helsinki final act eminently qualifies you to deal with religious liberty, that fundamental human right which undergirds all other human rights.

The theme of our Conference is "Freedom of Religion and Belief--Basis of Peace." In harmony with the United Nations Declaration on Religious Liberty of November 25, 1981, it is difficult to envision having stable peace in the world without a recognition of religious liberty on a worldwide scale.

I am enclosing a brochure which gives some of the technical information regarding the Congress. Also enclosed is the report of the 1977 Congress. This gives you an idea of who the speakers were. We would expect at the Rome Congress to follow something similar, though I hope that we will have even more outstanding speakers.

It is not the purpose of our Congress to attack nations or ideological systems, but to simply emphasize the importance of freedom of religion and freedom of belief, including ideological beliefs, and to sensitize public opinion to the importance of this fundamental human right.

Mr. Max Kampelman
December 1, 1983
Page 2

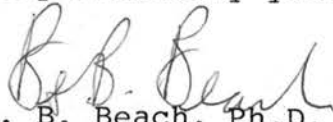
Our Association works along the lines of "quiet diplomacy," rather than headline-grabbing protest and confrontation approaches.

It goes, of course, without saying that we will be happy to pay your trip to Rome and the costs involved in your attending the Congress. /

I would be happy to meet with you at your convenience to discuss the plans for the Congress, speakers, and endeavor to answer any questions that you might have. Furthermore, we would be very open to any advice or suggestion that you might have in order to strengthen the program and impact of the Congress.

Looking forward to hearing from you, and with every good wish, I remain

Very sincerely yours,


B. B. Beach, Ph.D.
Secretary-general

bof

Enclosures

(Confirmed as of December 10)

**PARTIAL LIST OF SPEAKERS
SECOND WORLD CONGRESS
ON RELIGIOUS LIBERTY**

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Rome, Italy
September 3-6, 1984

1. Dr. Gerhard Claas (German Federal Republic): General Secretary of the World Baptist Alliance
2. Dr. Klaus Gysi (German Democratic Republic): Secretary of State for Religious Matters of the German Democratic Republic
3. Dr. Kurt Herndl (Austria): Assistant Secretary General of the United Nations and Director of the U.N. Human Rights Centre, Geneva
4. Reverend Jan P. Schotte (Netherlands and Vatican): Secretary, Pontifical Commission, Justice and Peace
5. Madame Antoinette Spaak (Belgium): Member of the Belgian Parliament; Member of the European Parliament
6. Professor Mohamed Talbi (Tunisia): Professor of History in the Faculty of Lettres, University of Tunis. Active in the Christian-Moslem Dialog
7. Dr. Galvez Vega (Peru): Associate Justice of the Supreme Court of Peru and 1983 Chief Justice

Negotiations are still underway with several other distinguished prospective speakers.

We believe that religious liberty is a God-given right, and hold that it is best exercised where separation is maintained between church and state.

We believe that legislation and other governmental acts which unite church and state are contrary to the best interests of both institutions and are potentially prejudicial to human rights.

We believe that government is divinely ordained to support and protect citizens in their enjoyment of natural rights, and to rule in civil affairs; and that in so doing, government warrants respectful obedience and willing support.

We believe in the natural and inalienable right of freedom of conscience — to have or not to have a religion; to adopt the religion or belief of one's choice; to change religious belief according to conscience; to manifest one's religion individually or in community with others, in worship, observance, practice, promulgation and teaching—sub-

ject only to respect for the equivalent rights of others.

We believe that religious liberty includes also the freedom to establish and operate appropriate charitable or educational institutions, to solicit or receive voluntary financial contributions, to observe days of rest and celebrate holidays in accordance with the precepts of one's religion, and to maintain communication with fellow believers at national and international levels.

We believe that religious liberty and the elimination of intolerance and discrimination based on religion or belief are essential to promote understanding, peace and friendship among peoples.

We believe that citizens should use lawful and honorable means to prevent the reduction of religious liberty, so that all may enjoy its inestimable blessing.

We believe that the spirit of true religious liberty is epitomized in the Golden Rule — do unto others as you would have others do unto you.

**INTERNATIONAL
RELIGIOUS
LIBERTY
ASSOCIATION
DECLARATION OF
PRINCIPLES**



**INTERNATIONAL
RELIGIOUS
LIBERTY**

ASSOCIATION

MARYLAND BLDG. 6840 Eastern Ave. N.W.
Washington, D.C. 20012

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AMBASSADOR MAX M KAMPELMAN
600 NEW HAMPSHIRE AVENUE NW
WASHINGTON DC 20037

I WILL LEAVE TO AM
9/4 TO LONDON - THEN
EARLIEST CONNECTION
TO ROME THAT NIGHT OR
NEXT AM - AMBASSADOR
CLASS (MAGGIE TOO, BUT I'LL
PAY FOR HER)

YOUR TRAVEL AND LODGING EXPENSES TO ROME IRLA CONGRESS ARE BEING
MET BY IRLA. PLEASE GIVE DESIRED DEPARTURE AND ARRIVAL DATES
SO THAT WE CAN SEND APPROPRIATE TICKETS AND RESERVE ROOM AT
SHERATON. GREETINGS.
OUR TELEX 89580

G. M. ROSS, SPEAKER LIAISON
IRLA
6840 EASTERN AVENUE, N.W.
WASHINGTON DC 20012
TELEX 89580 GEN CONF WSH

10:05 EST

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INTERNATIONAL RELIGIOUS LIBERTY

**Articles Of Incorporation
Of The
International Religious Liberty
Association**

**Bylaws
Of The
International Religious Liberty
Association**

Articles Of Incorporation Of The International Religious Liberty Association

Know all men by these presents: That we, the undersigned, S.A. Wellman, of 6604 First Street, N.W., Washington 12, D.C., E.W. Dunbar of 6632 Harlan Place, N.W., Washington 12, D.C., and H.H. Votaw of 711 Carroll Avenue, Takoma Park, Montgomery County, Maryland, citizens of the United States of America, the majority of whom are residents of the District of Columbia, have associated and do hereby associate ourselves together to form a corporation in the District of Columbia for educational purposes in pursuance of and in conformity with Sections 599 to 604 inclusive of Sub-chapter 5 of the Code of the District of Columbia, approved March 3, 1901, for ourselves, our associates and successors do make, sign and acknowledge this certificate in writing, which, when recorded, shall constitute the Articles of Incorporation of the hereinafter named corporation.

ARTICLE I

Name

The name of the corporation hereby created shall be the International Religious Liberty Association.

ARTICLE II

Duration

The term for which this corporation is organized and the duration of its existence shall be perpetual. It may be dissolved at any biennial meeting or at a specially called meeting, on condition that the voting members are duly notified that the purpose of the meeting is to consider the proposition of dissolving the corporation, and that the dissolution is approved by the affirmative vote of two-thirds of the members present and voting.

ARTICLE III

Objects

The particular business and purposes for which this corporation is formed are as follows:

(a) To disseminate the principles of religious liberty throughout the world.

(b) To defend and safeguard by all legitimate means and agencies the right of all men to worship or not to worship as each shall individually choose.

(c) To receive and acquire by contract, deed, gift, devise or bequest money or other property, real, personal or mixed, it being, however, expressly declared that this corporation is not for personal gain or profit to any one, but that all its property and assets must be used and expended in carrying into effect the aims, ends and objects of its existence.

ARTICLE IV

Directors

The business affairs and funds of this corporation shall be under the control and management of a board of directors. The number of directors for the first year of existence shall be not less than seven and not more than fifteen. The first board of directors shall be elected by the incorporators of the corporation and shall hold office until the first biennial meeting of the corporation. Thereafter the board of directors shall be elected by the voting members of the corporation from the voting members at such a time and place and in a manner provided in the bylaws. Vacancies occurring in the board of directors shall be filled as provided by the bylaws.

ARTICLE V

Membership

The membership of this corporation shall consist of one class of voting members. Voting members shall be elected by the original incorporators and thereafter shall fill all vacancies in their own ranks at a biennial or special meeting of members. Such voting members shall not at any time number less than one hundred. The board of directors shall establish criteria for membership.

In witness whereof, we, the undersigned, have here-
unto set our hands and seals this 16th day of August,
A.D., 1946.

[S.A. Wellman] (Seal)

[E.W. Dunbar] (Seal)

[H.H. Votaw] (Seal)

City of Washington

ss

District of Columbia

I, M. Stella Fleisher, a Notary Public in and for the
District of Columbia, do hereby certify that S.A.
Wellman, E.W. Dunbar and H.H. Votaw, parties to a
certain instrument purporting to be a Certificate of Incor-
poration of the International Religious Liberty Associa-
tion of the City of Washington, District of Columbia,
bearing date of August 16, A.D., 1946, and hereto
annexed, personally appeared before me in the District
of Columbia and all the said persons being well known to
me as the persons who executed this said instrument of
writing and acknowledged the same to be their free act
and deed.

Given under my hand and notarial seal this 16th day
of August, A.D., 1946.

[M. Stella Fleisher]

Notary Public

(As Amended 1977)

Bylaws Of The International Religious Liberty Association

ARTICLE I

Offices

Section 1. **Principal Office.** The principal office of
the corporation shall be located at 6840 Eastern Avenue,
N.W., Washington, D.C. 20012, United States of
America.

Section 2. **Branch Offices.** Branch or subordinate
offices may be established at other locations if approved
by a majority of the board of directors and a majority of
members voting at a biennial or special meeting.

ARTICLE II

Board of Directors

Section 1. **General Powers.** The business and affairs of the corporation shall be managed by its board of directors.

Section 2. **Number.** The board of directors shall consist of fifteen persons, including **ex officio** members.

Section 3. **Ex Officio Members.** The president, vice-president, secretary-general, and treasurer of the corporation shall be **ex officio** members of the board.

Section 4. **Election and Term of Office.** Members of the board of directors shall be elected by majority vote of members of the corporation at a biennial meeting. They shall hold office for two years or until their successors are duly elected and enter upon their duties.

Section 5. **Officers.** The board shall elect a chairman, vice-chairman, and secretary from among its fifteen members.

Section 6. **Compensation.** No member of the board of directors shall receive compensation for services rendered as a member of the board.

Section 7. **Removal.** A member of the board of directors may be removed by a majority vote of a biennial or special meeting, with or without cause.

Section 8. **Vacancies.** When a vacancy occurs in the board of directors, the remaining directors may by majority vote elect a successor. The director so elected shall hold office for the unexpired term or until a successor has been elected by the voting members.

Section 9. **Quorum.** A quorum of the board of directors shall consist of five members, one of whom shall be the president or secretary-general of the corporation.

Section 10. **Committees.** The board of directors by majority vote may appoint committees that do not exercise the authority of the board.

Section 11. **Regular Meetings.** A regular meeting of the board of directors shall be held without notice immediately after a biennial meeting of members of this corporation.

Section 12. **Special Meetings.** A special meeting of

the board of directors may be called by or at the request of any three directors and shall be held at the principal office of the corporation or at such other place as the president or three directors may determine.

Section 13. **Notice.** Notice of any special meeting of the board of directors shall be given at least 96 hours before the time fixed for the meeting by written notice delivered personally or mailed, Telexed, or telegraphed to each director at his business address. If mailed, such notice shall be deemed to be delivered when deposited in the United States mail so addressed, first-class postage prepaid, six days prior to commencement of the above-stated notice period. If notice is by telegram or Telex, such notice shall be deemed to be delivered when the message is transmitted by the sending operator. Any director may waive notice of any meeting. Attendance of a director at a meeting shall constitute a waiver of notice of such meeting, except where a director attends a meeting for the express purpose of objecting to transaction of business because the meeting is not lawfully called or convened. The written notice must specify if the meeting is to consider removal of any officer. Otherwise, neither the business to be transacted at, nor the purpose of, any regular or special meeting of the board of directors needs be specified in the notice or waiver of notice of such meeting.

ARTICLE III

Officers

Section 1. **Number.** The corporation will have a minimum of four officers: president, vice-president, secretary-general, and treasurer, each of whom shall be elected by the board of directors.

Section 2. **Other Officers.** The directors may appoint other officers or agents to carry out objectives of the corporation.

Section 3. **Election and Term of Office.** Corporation officers shall be elected by the board of directors at the meeting of the board following a biennial meeting. If officers are not elected then, they shall be as soon as is convenient. Officers shall hold office for two years or until their successors have been duly elected and enter upon their duties.

Section 4. **Duties of President and Chairman of the Board.**

(a) To preside at meetings of the board of directors and of members.

(b) To see that all orders and resolutions of the board are implemented.

(c) To have such other powers, duties, and authority as may be set forth elsewhere in these bylaws or as may be prescribed by the board of directors.

Section 5. Duties of Vice-President and Vice-Chairman of the Board.

(a) To perform the duties and exercise the powers of the president whenever the president, because of illness, disability, or absence, is unable to act.

(b) To have such other powers, duties, and authority as may be set forth elsewhere in these bylaws or as may be prescribed by the board of directors.

Section 6. President Pro Tempore. In the absence of the president and vice-president at a meeting of the board of directors or members, the board or members, respectively, shall appoint a president **pro tempore**.

Section 7. Duties of the Secretary-General and Secretary of the Board.

(a) To record the minutes of all meetings of the board of directors and of members and to maintain separate minute books at the principal office of the corporation, or such other place as the board may order, of all such meetings in the form and manner required by law.

(b) To keep at the principal office the original or a certified copy of the articles of incorporation and of the bylaws of the corporation as amended or otherwise altered.

(c) To keep the corporate seal and affix it to all documents requiring a seal and attest by his signature all corporate documents requiring attestation.

(d) To attend to the giving and serving of all notices of the corporation required by law or these bylaws.

(e) To supervise preparation and publication of reports, studies, and other publications of the board, members, or committees.

(f) To prepare correspondence and perform such other duties as directed by the board.

(g) To have such other powers, duties, and authority as may be set forth elsewhere in these bylaws or as may be prescribed by the board of directors.

Section 8. Duties of Treasurer.

(a) To keep and maintain, open to inspection by the president and any other director at all reasonable times,

adequate and correct accounts of the properties and business transactions of the corporation.

(b) To have custody of the funds and other valuables of the corporation and deposit them in the name and to the credit of the corporation with such depositaries as the board of directors may designate.

(c) To see to the proper drafting of all checks, drafts, notes, and orders for the payment of money as required in the business of the corporation and to sign all such instruments. The board of directors may authorize that another officer may sign such instruments when the treasurer is unable to do so.

(d) To render to the president and secretary-general or to the board of directors, whenever they may require it, a financial statement in form satisfactory to them, showing the condition of the corporation.

(e) To have such other powers, duties, and authority as may be set forth elsewhere in these bylaws or as may be prescribed by the board of directors.

Section 9. Removal. Any officer elected or appointed by the board of directors may be removed by the board whenever in its judgment the best interests of the corporation would be served.

Section 10. Vacancies. A vacancy in any office may be filled by the board of directors for the unexpired portion of the term.

Section 11. Execution of Documents. In addition to the powers and duties hereinbefore specifically granted, the president or the vice-president, and the treasurer or the secretary-general, shall, in behalf of the corporation execute all deeds, conveyances, mortgages, leases, promissory notes, contracts, trust agreements, powers of attorney, and other instruments of writing of similar character and import,

ARTICLE IV

Meetings of Members

Section 1. Biennial Meetings. A biennial meeting shall be held at a place, date, and time chosen by the secretary-general in consultation with the other officers.

Section 2. Special Meetings. The president, the board of directors, or not less than one-quarter (25%) of the members of the corporation may call a special meeting of the corporation.

Section 3. Notice of Meetings. Written or printed

notice stating the place, day, and hour of a meeting and, in the case of a special meeting, the purpose or purposes for which the meeting is called, shall be delivered not less than 10 days or more than fifty days before the date of the meeting, either personally or by mail, by the president, or the secretary-general, or the officers or persons calling the meeting, to each member entitled to vote at such a meeting. If mailed, such notice shall be deemed delivered when deposited, postpaid, in the United States mail addressed to the member at his address as it appears on the records of the corporation.

Section 4. **Quorum.** Members having at least one-tenth (10%) of the votes that may be cast at any meeting shall constitute a quorum. If a quorum is not present, a majority of the members may adjourn the meeting from time to time without further notice.

Section 5. **Proxies.** A member may vote by proxy executed in writing by the member or by his duly authorized attorney in fact. No proxy shall be valid after eleven months from the date of its execution, unless otherwise provided in the proxy.

Section 6. **Voting by Mail.** The board of directors may conduct balloting of members by mail.

ARTICLE V

Records

Section 1. **Records, Minutes.** The corporation shall keep correct and complete books and records of account and shall keep minutes of the proceedings of its members, board of directors, and committees.

Section 2. **Records of Members.** The corporation shall keep at its principal office in the District of Columbia a record of the names and addresses of its members.

Section 3. **Inspection.** Any member or his agent or attorney may inspect all books and records of the corporation for any proper purpose at any reasonable time.

ARTICLE VI

Auditor

The board of directors shall appoint an auditor to audit the books of the corporation and prepare and submit to the board a biennial report in writing and such additional reports as the board may require.

ARTICLE VII

Affiliated Associations

Section 1. **Affiliation.** Associations and organizations with similar objectives may affiliate with this corporation upon a majority vote of the board of directors and subsequent majority vote of members at a biennial or special meeting. The board of directors shall establish requirements for affiliated associations.

Section 2. **Disaffiliation.** Affiliated associations may be disaffiliated upon majority vote of the board of directors of this corporation and subsequent majority vote of members at a biennial or special meeting.

ARTICLE VIII

Publications

Section 1. **Official Publications.** After a resolution by a majority of the board of directors, a majority of members voting at a biennial or special meeting may approve an official magazine, journal, or publication for the corporation.

Section 2. **Affiliated Publications.** Official magazines, journals, or publications of affiliated associations may be known as affiliated publications of the corporation if approved by majority votes of both the board of directors and a subsequent meeting of members.

ARTICLE IX

Amendments

These bylaws may be altered, amended, or repealed by a majority of the members of the corporation voting at a biennial or special meeting.

(As Amended 1977)

International Religious Liberty Association
6840 Eastern Avenue, N.W.
Washington, D.C. 20012
Tel. (202) 722-6681