



Max M. Kampelman Papers

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AS READ

EAST-WEST RELATIONS: VALUES AND POWER

SPEECH BY
MAX M. KAMPELMAN
WACO HUMAN RIGHTS WEEK

Waco, Texas

December 6, 1984

Thank you very much for the opportunity to address you tonight. 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 30 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 our country, as an ecumenical qualification for my appearance at this city-wide meeting of the Waco Conference of Christians and Jews during this Human Rights Week.

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 the 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 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 failed. I suggest rather that it is not that religion has been tried and found wanting. Rather, it has been found difficult and, therefore, not tried. Men and women may differ profoundly in how they pray, but not in how they believe 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 and do 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. [Indeed, the rabbis pointed out that the very first question in the Talmud is, "When may morning prayers be recited?" The answer the rabbis gave is: One recites the morning prayers when there is enough light for a man to recognize his brother.]

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." The same chapter of Leviticus goes beyond the requirement towards one's "own people" and neighbors and includes

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.

A relevant rabbinic story refers to the Haggadah tale, recited during Passover in Jewish homes all over the world, of the Egyptian armies drowning in the Sea of Reeds. When that drowning took place, the angels in heaven began to sing the praises of the Lord. And the Lord rebuked them by saying: "My children are drowning and you would sing."

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, 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. The Lord not only 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. We enjoy more liberty than any other people in the history of the world. We do more to advance the cause of liberty than any other government in the world. 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.

Four years ago, I was asked by President Carter to head the American Delegation to a meeting in Madrid taking place pursuant to the Helsinki Final Act of 1975. This responsibility, renewed in 1981 when I was reappointed by President Reagan, led to three intensive years of negotiations with the Soviet Union, within the framework of a 35 nation

all European Security Conference. The issue of religious liberty was an important one on our agenda.

The early Bolshevik efforts to erase religion from within their society failed. The objective remains, but the current effort may be to accomplish the goal with less international condemnation. The leadership has certainly come, after more than 65 years, to understand the need to make some adjustment 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 words only recognize the celebration of religious ritual and not the right to teach and propagate the faith. This, interestingly enough, 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 to be given religious instruction. 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 by Soviet authorities as a barrier toward that homogenization under the State.

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 our 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, are, of course, well attended (prior to 1917, there were an estimated 1,400 churches in Moscow serving about a million people). 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.

Earlier this year, one such visitation, a major one, was reported in the press [sponsored by our National Council of Churches]. sponsored by our National Council of Churches. Many of these visitors were regrettably advised by one of their leaders, [a member of the Christian Peace Conference, with headquarters in Prague and which as a matter of policy is not critical of the Soviet government,] that they were "not to raise human rights issues lest their hosts be insulted" (Los Angeles Times, June 22, 1984). Yet, they were, during their visit, 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 desperate act of frustration was considered by some leaders of this U.S. church delegation to be interference with the sacred experience of worship. One wonders why these church leaders seemingly failed to appreciate 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.

East-West tensions are deep. In spite of the provisions of the Helsinki agreements, Soviet repression of human rights is taking place on a massive scale; political and religious dissidents are imprisoned; incarceration in psychiatric hospitals is a frequent form of political punishment; emigration has declined to its lowest levels; and 110,000 Soviet troops are brutalizing Afghanistan and its people. To proclaim "detente" in words, as we did with the Helsinki Final Act of 1975, did not automatically produce it. Today, we must face the reality that the Soviet Union is an aggressive society seeking, with its massive military and police power, to expand its influence; and a repressive society determined to defend its totalitarian power, whatever the human cost.

There are some who respond to the danger to us represented by Soviet military power and theology by ignoring or denying its existence. That would be fatal for us. There are others who

are so overwhelmed by the difficulties as to place all of their trust in military power and its use alone. That view carries with it the seeds of tragedy as well.

We dare not and cannot blow the Soviet Union away. We cannot wish it away. It is here and it is militarily powerful. We share the same globe. We must try to find a formula under which we can live together in dignity.

The Soviet Union is not likely soon to undergo what Jonathan Edwards called "a great awakening," or see a blinding light on the road to Damascus. Yet, the imperatives for survival in the nuclear age require us to persist -- through the deterrence that comes from military strength, through dialogue, through criticism, through negotiation -- to persist in the search for understanding, agreement, peace.

We hope the time will soon come when Soviet authorities comprehend that repressive societies in our day cannot achieve inner stability or true security. We hope they will come to understand the need to show the rest of us that cruelty is not indispensable to their system and is, indeed, thoroughly counter-productive to their ideals. We hope, but if we are to be prudent, we cannot trust.

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.

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."

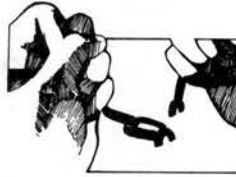
We must, all of us, never lose our sense of identification with the heroes of the human spirit who keep reappearing in the pages of history and who are with us today and should be recognized by us during the years of our lives.

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 is to stretch ourselves to come closer to that realization.

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

HUMAN RIGHTS COMMITTEE
OF THE
WACO CONFERENCE OF CHRISTIANS AND JEWS



17 December 1984

Human Rights Committee

Dr. James Wood, Jr., Chair
Dr. Daniel Bagby
Mrs. Sally Breeland
Monsignor Mark Deering
Mr. Thurman Dorsey
Mrs. Gail Dow
Mr. Roy Gonzales
Rev. Timothy Griffin
Mrs. Evelyn Hoffman
Mr. Archie Hoppenstein
Dr. L. H. McCloney
Mrs. Margaret Mills
Rev. Harlon Overstreet
Dr. Roger Paynter
Mr. Edward Pugh
Rev. Orris W. Sougstad

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Dr. Max L. Kampelman
Attorney at Law
Fried, Frank, Harris, Shriver & Kampelman
Suite 1000
600 New Hampshire Avenue, N.W.
Washington, D.C. 20037

Dear Dr. Kampelman:

On behalf of the entire Waco Human Rights Week Committee, the Waco Conference of Christians and Jews, and the more than twenty-five cosponsoring organizations of the 1984 Waco Human Rights Week, please let me express to you our profound appreciation for the significant and timely contribution you made to the week as our keynote speaker at the Human Rights Day Banquet, Thursday evening, 6 December 1984. I am deeply grateful to you personally for your presence on Thursday evening and your participation on the program, in the press conference, and at the reception following the program that evening. Your presentation was absolutely outstanding and so many persons spoke to me of their personal appreciation for your address. If at all possible, we would appreciate receiving a copy of the text of your address for our permanent archives. Naturally, it will not be for publication without your expressed permission.

I was highly pleased that I had the opportunity to meet you personally and even for the brief time we had for association and conversation while you were here. I sincerely hope there will be other occasions for our continued association and collaboration on behalf of our shared concerns on matters relating to human rights at home and abroad. Please accept this letter as a genuine expression of our heartfelt thanks for taking the time to come to Waco and to address the community at large on human rights. It was both a distinct honor and a special pleasure for us here to have you.

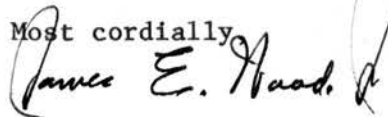
As I indicated earlier, please let us have from you a record of your expenses so that they may be reimbursed you along with a

Dr. Max L. Kampelman
17 December 1984
Page 2

modest honorarium. You were most gracious to accept our invitation and we do not want to presume upon you in any way. We shall be leaving Thursday evening for Washington to be with our son for the holidays.

With every good wish to you and yours for the coming year, I am

Most cordially

A handwritten signature in cursive script, reading "James E. Wood, Jr.", with a large, stylized flourish at the end.

James E. Wood, Jr.

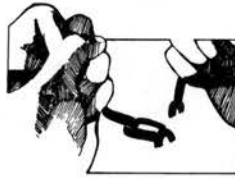
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HUMAN RIGHTS COMMITTEE

OF THE

WACO CONFERENCE OF CHRISTIANS AND JEWS



CHECK ENCLOSURE-??
TO FILM

18 January 1985

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Dr. James Wood, Jr., Chair
Dr. Daniel Bagby
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Monsignor Mark Deering
Mr. Thurman Dorsey
Mrs. Gail Dow
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Mrs. Melanie Rogers
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Dr. Gary Cook
Treasurer

Dr. Max Kampelman
Attorney at Law
Fried, Frank, Harris, Shriver & Kampelman
Suite 1000
600 New Hampshire Avenue, N.W.
Washington, D.C. 20037

Dear Dr. Kampelman:

I deeply regret the unanticipated delay in writing you this letter and, therefore, sincerely hope that you will forgive me for the delay in sending on to you the enclosed check for \$900.00 for delivering the keynote address at our Waco Human Rights Week Banquet, 6 December 1984. Actually, for some unexplained reason there was a delay of contributions from our sponsors.

We continue to remember with profound appreciation and gratitude your address during our Waco Human Rights Week last month. Surely you must know that your address was very warmly received and we remain grateful to you for the significant contribution you made to the week. Please accept my heartiest congratulations upon your being named as the chief negotiator for the current U.S.-Soviet arms talks. The assignment given you is a challenging and formidable one of vital interest to our nation and all mankind.

I sincerely hope that it will be possible for our paths to cross often in the future. With every good wish for a most successful and fulfilling year, I am

Most cordially,

James E. Wood, Jr.

JEW:wg
Enclosure

SPONSORS FOR HUMAN RIGHTS

American Civil Liberties Union (ACLU)
Austin Avenue Methodist Church
B'Nai B'rith of Waco
Catholic
Central Presbyterian Church
Church Women United of Waco
Economic Opportunities Advancement
Corporation of Waco and McLennan County (EOAC)
Family Abuse Center
First Presbyterian Church
Heart of Texas Lions Club of Waco
Jewis Welfare Council of Waco
Lake Shore Baptist Church
Lakewood Christian Church
McLennan County Democratic Party
McLennan County Medical Auxiliary
Rape Crisis Center
Seveth and James Baptist Church
St. Louis Catholic Church
Temple Rodef Shalom
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VFW Post 8564
Waco Chapter of Hadassah
Waco City Council of PTA's
Waco Council of Concerned for Soviet Jewry
Young Men's Christian Association
of Central Texas (YMCA)

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Rabbi Mordecai Podet	Mr. Edward Pugh
Mrs. Barbara Santos	Rev. Orris W. Sougstad

HUMAN RIGHTS WEEK

DECEMBER 2-9



DINNER:

DECEMBER 6, 1984 7:00 PM
KNOX HALL — FT. FISHER

SPEAKER:

AMBASSADOR MAX KAMPELMAN

Attorney, Diplomat, and Human Rights Advocate

PROGRAM

WACO HUMAN RIGHTS DAY BANQUET

7:00 P.M. - December 6, 1984
Knox Center - Fort Fisher Park
Rev. L.H. McCloney - Presiding

Patrons

Grand Patrons - 1984

Mr. and Mrs. Bernard Rapoport
Mr. and Mrs. Gordon Rountree

Mr. Jeffrey Bowden
Mr. and Mrs. W. Lacy Clifton
Dr. and Mrs. Gary Cook
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Mrs. Oscar DuConge
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Dr. and Mrs. Milton Spark
Mr. and Mrs. Harry A. Wood, Jr.
Dr. and Mrs. James E. Wood, Jr.
Mr. and Mrs. Vernon Woolf

Sixth Grade

1st Place - Carlos Ybarra
Carver 6th Grade Center

2nd Place - Devona Davis
Carver 6th Grade Center

3rd Place - Chris Pinkston
Carver 6th Grade Center

4th Place - Andrea Embrey
Carver 6th Grade Center

Ninth - Twelfth Grade

1st Place - Casey Daugherty
University High - 9th

2nd Place - John Cheney
Jefferson Moore - 11th

3rd Place - Charles Stewart, Jr.
Jefferson Moore - 10th

ART POSTER WINNERS

Seventh and Eighth Grade

1st Place - Danny Pinson
G.L. Wiley - 8th

2nd Place - Eva Harlan
G.L. Wiley - 8th

3rd Place - Kelly Handy
St. Louis - 8th

4th Place - Julie Hampel
St. Louis - 8th

5th Place - Stacey Bradley
St. Louis - 8th

Invocation	Rev. Daniel Bagby, Pastor Seventh & James Baptist Church Waco, Texas
Music	St. Luke A.M.E. Church-Senior Choir and Male Chorus Waco, Texas
Greetings	Mr. Ruben Santos, Mayor Pro Tem City of Waco
Statements on Human Rights	Ms. Rita Williamson Amnesty International Dr. James E. Wood, Jr., Director The J.M. Dawson Studies in Church and State, Baylor University, Waco, Texas
Recognition of Art Poster Winners	Mrs. Gail Dow, President Waco City Council PTA
Introduction of Speaker	Dr. James E. Wood, Jr.
Address	"East-West Relations: Values and Power" Dr. Max M. Kampelman Attorney At Law Washington, D.C.
Music	St. Luke A.M.E. Church-Senior Choir and Male Chorus
Litany of Liberation	(To be read responsively) Leader A: Rev. George Holland Central Presbyterian Church Leader B: Mrs. Lorraine Hoppenstein Congregation Agudath Jacob
Closing Prayer	Rev. George Holland



WACO HUMAN RIGHTS COMMITTEE

SOME ORGANIZATION SPONSORS FOR HUMAN RIGHTS WEEK

Agudath Jacob Sisterhood
Altrusa Club of Waco
American Association of Retired Persons
B'nai B'rith of Waco
Church Women United of Waco
Democratic Women of McLennan County
E O A C of Waco and McLennan County
Hadassah Waco Chapter
Heart of Texas Lions Club
Jewish Federation of Waco
League of United Latin American Citizens
League of Women Voters of the Waco Area
McLennan County Association for Mental Health
McLennan County Democratic Party
N A A C P Waco-McLennan County Branch
Texas Coalition of Black Democrats (Waco-McLennan County Chapter)
Waco Chapter of the Texas Civil Liberties Union
Waco City Council PTA
Waco Council of Concern for Soviet Jewry
Waco Ministerial Alliance
Waco St. Louis Knights of Columbus Council No. 8135
Young Men's Christian Association of Central Texas

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Rev. Harlon J. Overstreet	Dr. Roger Paynter
Rabbi Mordecai Podet	Mr. Edward Pugh
Mrs. Barbara Santos	Rev. Orris W. Sougstad

Everybody Cares About Human Rights





Human Rights include the right to:

Liberty

Privacy

Family

Religion

Work

Pay

Leisure

Food

Clothing

Housing

Health

Education



Due Process



Concern for human rights constitutes the soul of America's nationhood and lies at the heart of our laws, our public policies, our public institutions, and our foreign policy. By human rights we mean those guaranteed in the United States Constitution, the Bill of Rights, and the Universal Declaration of Human Rights, which has come to be embodied in international law and recognized as a standard toward which all civilized communities should strive. Today, the denial of human rights has become the rule for the vast majority of the world, two-thirds of whom it is estimated, are today denied human rights. Human rights week is a time to reflect on the meaning and significance of human rights, to remember the wholesale and widespread violations of human rights throughout the world, and to renew our commitment to the cause of human rights for all--both at home and abroad.

Cordially yours,

James E. Wood

James E. Wood

For more information about Human Rights Week or Banquet Sponsorship call Dr. James Wood 755-1519 or Dr. Dan Bagby 753-6425.

December 17, 1984

Dr. James E. Wood, Jr.
Box 380
Baylor University
Waco, Texas 76709

Dear Dr. Wood:

In connection with Mr. Kampelman's visit last week to Waco for Human Rights Week, his expenses are as follows:

Round trip airfare Washington/Waco	\$788
Cab fares to and from Washington airport	<u>16</u>
	\$804

A copy of the airline receipt is enclosed. In addition, your letter to Mr. Kampelman of October 16 mentions a modest honorarium.

Sincerely,

Sharon H. Martin
Secretary to Max M. Kampelman

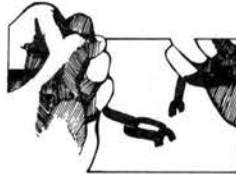
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Enclosure

F 12/10
PENDING

HUMAN RIGHTS COMMITTEE

OF THE

WACO CONFERENCE OF CHRISTIANS AND JEWS



29 October 1984

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

Dear Mr. Kampelman:

Human Rights Committee

Dr. James Wood, Jr., Chair
Dr. Daniel Bagby
Mrs. Sally Breeland
Monsignor Mark Deering
Mr. Thurman Dorsey
Mrs. Gail Dow
Mr. Roy Gonzales
Rev. Timothy Griffin
Mrs. Evelyn Hoffman
Mr. Archie Hoppenstein
Dr. L. H. McCloney
Mrs. Margaret Mills
Rev. Harlon Overstreet
Dr. Roger Paynter
Mr. Edward Pugh
Rev. Orris W. Sougstad

Waco Conference of
Christians and Jews Officers

Rabbi Mordecai Podet
President
Monsignor Mark Deering
President-Elect
Rev. Eric Hooker
Vice President
Father Joe Martorell
Vice President
Dr. James Wood, Jr.
Vice President
Mrs. Melanie Rogers
Secretary
Dr. Gary Cook
Treasurer

I was delighted to receive your kind letter of 23 October. We are highly honored and absolutely delighted to have your gracious acceptance of our invitation to give the keynote address for Waco Human Rights Week Banquet, 6 December 1984. Thank you also for sending on to me a glossy print along with a biographical sketch which I am turning over to our Promotion and Publicity Committee.

Enclosed, as you requested, I am forwarding on to you a copy of the paper I presented at the Second World Congress on Religious Liberty in Rome. For more than twenty-five years Baylor University has maintained a graduate Institute of Church-State Studies. In addition to a Graduate Degree Program, we maintain a Church-State Research Center, sponsor annually a distinguished lecture series or conference, and publish books, monographs, and Journal of Church and State, now in its twenty-sixth year of publication and the only scholarly journal expressly devoted to the subject. As the first director of the Institute of Church-State Studies at Baylor University and the founding editor of JCS, I am taking the liberty of forwarding on to you some brochures and reprints that you may find of interest. Incidentally, from 1972-1980 I served as the Executive Director of the Baptist Joint Committee on Public Affairs in Washington. While in that position I was chosen as the American representative of the churches to participate in the European Colloquia on "The Churches and the Helsinki Final Act." I have long been involved in human rights concerns and particularly with issues relating to religious liberty and the right of religious dissenters. I would appreciate receiving from you any information you may have relative to the forthcoming United Nations Seminar on Religious Disbelief, scheduled for 3-17 December in Geneva. I have wondered who the invited participants are and how one gets an invitation to participate in that seminar.

Again, we are deeply honored and highly pleased to have you deliver the keynote address for the Waco Human Rights Week for 1984. With every good wish, I am

Sincerely yours,

James E. Wood, Jr

JEW:wg

12/6

October 23, 1984

Dr. James E. Wood, Jr.
Box 380
Baylor University
Waco, Texas 76709

Dear Dr. Wood:

Thank you for your most gracious letter of October 16. I look forward to being in Waco during the time of your Human Rights Week, and I have reserved December 6 for that occasion. Dr. McCloney was very thoughtful to call.

A biographical sketch as well as a glossy print are enclosed.

All my best.

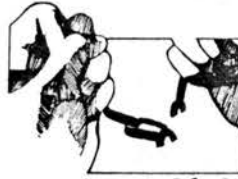
Sincerely,

Max M. Kampelman

MMK:sm
Enclosures

P.S. Would you mind sending me a copy of your own talk in Rome?

HUMAN RIGHTS COMMITTEE
OF THE
WACO CONFERENCE OF CHRISTIANS AND JEWS



16 October 1984

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

Human Rights Committee

Dr. James Wood, Jr., Chair
Dr. Daniel Bagby
Mrs. Sally Breeland
Monsignor Mark Deering
Mr. Thurman Dorsey
Mrs. Gail Dow
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Dr. James Wood, Jr.
Vice President
Mrs. Melanie Rogers
Secretary
Dr. Gary Cook
Treasurer

Dear Mr. Kampelman:

Once again, please let me thank you most warmly for your splendid presentation at the recent Second World Congress on Religious Liberty in Rome. I regret very much that I was unable to get to visit with you and that I had opportunity only to speak to you in passing. My own presentation "The Role of Religion in the Advancement of Human Rights and World Peace," was scheduled shortly after yours on Thursday morning.

This letter is being written you on behalf of the Waco Human Rights Committee as a formal invitation to deliver the keynote address during the 1984 Waco Human Rights Week, 2-9 December. Your professional life and advocacy role have clearly given much meaning and significance to the place of human rights in a free society and in international affairs. I was so very pleased and much encouraged to learn yesterday from Dr. L. H. McCloney of our Waco Human Rights Week Committee that you indicated the possibility of your coming to Waco for our Human Rights Banquet, Thursday evening, 6 December 1984.

Your address is planned as the centerpiece for a community wide Human Rights Banquet to be held in the Waco Convention Center at 7:00 P.M. on 6 December. Throughout that week, churches, synagogues, and a wide variety of clubs and community organizations will be sponsoring or encouraging participation of all citizens in human rights programs. As in previous years, we plan for the Mayor of Waco, supported by the Waco City Council, to declare the entire week of 2 through 9 December as "Waco Human Rights Week." Your address would be the highlight of the week for the community as a whole, since other observances will be primarily within a particular church/synagogue congregation or community organization.

In our observance of Human Rights Week, we annually schedule it for the week of the anniversary of the U. N. Declaration of Human Rights, 10 December 1948. However, every effort is made to hold up human rights as the soul of America's nationhood and, therefore, to create a public awareness of human rights in our laws, our public policies, and our public institutions, as well as our foreign policy. By human rights we mean those guaranteed in the United States Constitution, the Bill of Rights, and the Universal

Mr. Max Kampelman
16 October 1984
Page 2

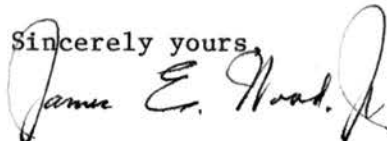
Declaration of Human Rights as they are increasingly expanded and applied to contemporary society. We would like for your address, therefore, to hold up the importance of human rights at home and abroad.

Plans are now well underway for the observance in Waco of the 1984 Human Rights Week. This annual observance is sponsored by the Waco Conference of Christians and Jews and co-sponsored by more than thirty community and professional organizations including: The Altrusa Club, the American Federation of Government Employees, American G. I. Forum, Anti-Defamation League of B'nai B'rith, Church Women United, Hadassah, LULAC, League of Women Voters of the Waco Area, McLennan County Democratic Party, NAACP, the Texas Coalition of Black Democrats, the Waco ACLU, the Waco McLennan County Bar Association, the Waco Ministerial Alliance, the Waco St. Louis Knights of Columbus Council, and the Young Men's Christian Association of Central Texas. The Waco City Council will inaugurate the observance of the week with a presentation at the Waco Freedom Fountain, proclaiming Human Rights Week in Waco, followed by special events and programs in churches, synagogues, clubs, and professional organizations throughout the community.

As an articulate civil libertarian and advocate of human rights in domestic and foreign policy, we will be highly honored and pleased to have your formal acceptance of this invitation. Naturally, we will provide for your full expenses but, unfortunately, can provide you only a modest honorarium. The Waco Human Rights Committee is not only convinced of the intrinsic importance of such a week, but believes that it can be eminently worthwhile and ultimately beneficial to all of our citizens.

I look forward to your reply and sincerely hope, on behalf of our entire committee, that we can receive from you a firm and favorable response to this invitation. Meanwhile, please let us have from you, as soon as possible, a glossy print and a full professional resume that we may use in our promotion and publicity of the special event of Thursday evening during our Human Rights Week for 1984.

Sincerely yours,



James E. Wood, Jr.
Box 380, Baylor University
Waco, Texas 76709

JEW:wg

November 15, 1984

Dr. James E. Wood, Jr.
Box 380
Baylor University
Waco, Texas 76709

Dear Dr. Wood:

My wife has rearranged her schedule and it is now possible for her to join me at Waco for the dinner. I trust this does not create an undue inconvenience to you.

Sincerely,

Max M. Kampelman

MMK:nct