



Max M. Kampelman Papers

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"FREEDOM OF RELIGION AND BELIEF: BASIS OF PEACE"

SPEECH BY

MAX M. KAMPELMAN

AT

AMERICAN RELIGIOUS TOWN HALL MEETING, INC.

Dallas, Texas

February 19, 1989

Thank you very much for your most distinguished award. I will cherish it [and the honor it affords me to meet with you this evening. Please be assured as I begin my remarks that 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 theology, 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 before you this evening.]

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 believe 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 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; their priests may differ in what or whom they assert to be Divine, but they do not differ in their fundamental belief that we are all brothers and sisters to one another.

Freedom of religion, described as the oldest of the internationally recognized human freedoms, was based on the realization that a mutual guarantee of religious liberty is the only alternative to religious conflicts. Thomas Jefferson's Statute for Religious Freedom, the precursor to the First Amendment to our Constitution, understood this truth. So did the Universal Declaration of Human Rights, adopted by the United Nations General Assembly forty years ago, the first comprehensive, global statement on basic human rights. Its Article 18 states that:

"Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance."

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 history -- 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.

Let me 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 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, a reflection of the Talmudic tale that when the Egyptians, in pursuit of the Hebrews, drowned in the Red Sea and the angels were said to rejoice in Heaven, the Lord rebuked them, saying: "My children are drowning and you would rejoice!"

The religious principle of human brotherhood has inevitable social and political implications. Democracy is 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.

Another important contribution of religion to democracy is the Biblical assumption, common to most religions, that there is a source of higher authority. This obviously suggests that Man and his institutions are fallible. If Man is fallible, he should be humble. Yet, throughout history, and as late as recent days in the grotesque message from Iran, great injustices have been committed in the name of religion by those who, without humility, were persuaded that their's was the real truth.

It is said that Bishop Fulton J. Sheehan was scheduled to speak in Philadelphia at a town hall and decided to walk from his hotel there. He became lost and was forced to ask some boys to direct him. One of them asked "What are you going to do there?" "I am going to give a lecture," replied the Bishop. "About what?" the boy asked. "About how to get to heaven. Would you care to come along?" "Are you kidding" said the boy, "you don't even know how to get to town hall."

The First Amendment to our Constitution, prohibiting Congress from making any law "respecting an establishment of religion, or prohibiting the free exercise thereof" was the earliest and most successful attempt, within the spirit of religion, to guard against those who might improperly use Federal power to corrupt it. Alexis de Tocqueville quickly grasped the significance of the separation of church and state, noting:

"Upon my arrival in the United States, the religious aspect of the country was the first thing that struck my attention; and the longer I stayed there the more did I perceive the great political consequences resulting from the state of things, to which I was unaccustomed. In France I had almost always seen the spirit of religion and the spirit of freedom pursuing courses diametrically opposed to each other; but in America I found that they were intimately united, and that they reigned in common over the same country . . . I found that they differed upon matters of detail alone; and that they mainly attributed the peaceful dominion of religion in their country to the separation of church and state."

G.K. Chesterton, with that same appreciation, later called America "A country with the soul of a church".

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, "Yaitzer Hatov" and "Yaitzer Harah." 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 dictatorship an expression of the destructive side of us. This explains the horrors of the Nazi phenomenon, as well as the brutalities of the Soviet system.

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. Thus, the importance of the biblical assertion that Man was made in the image of God. Within every age the drive for human liberty and dignity is dominant.

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 had earlier proclaimed its atheism, an effort to erase religion from within, which

failed. The leadership has perhaps now, after more than 70 years, come to understand the need to adjust to the power of religion within the souls of the people over whom they rule. What are the indications of change?

- President Gorbachev told Russian Orthodox Patriarch Pimen that "Believers are Soviet people . . . and they have the full right to express their convictions worthily. Restructuring, democratization and glasnost affect them too, and completely, without any restrictions."
- A Soviet official recently called for a Constitutional amendment to allow believers to express their beliefs.
- Soviet religious official Kharchev has advocated legalization of religious instruction of children by clergy, and the recognition of religious groups as juridical persons, so that they may own property.
- Authorities now tacitly permit believers to engage in charitable activities and organize study groups, although not for children.
- Some denominations have registered new congregations and reopened closed churches.

-- Pressure against cultural and religious activity against Soviet Jews has lessened. Hebrew classes now meet with little or no harassment; Soviet Jews are permitted to have open contacts with Jewish groups abroad, and the Soviet Anti-Zionist Committee has reportedly been disbanded. Though anti-Semitism persists, official publications have carried articles highly critical of "Pamyat," a strong and active anti-Semitic society.

-- Emigration for selected groups, including Jews and Pentecostals, has increased. There still remains a substantial number of Jews who have waited many years to emigrate; official Israeli sources estimate there are about 370,000 who have requested letters of invitation necessary to apply to emigrate.

At the same time, negative trends persist. There remains considerable hostility towards believers among local party and government officials.

-- The Ukrainian Catholic Church (Uniate) remains outlawed. Authorities continue to refuse to register any Uniate congregation. Last year several Uniate Easter services were broken up by force.

- A 1988 amendment to the Law on Cooperative Enterprises forbids the establishment of such an enterprise for the restoration of icons or the production of any religious items.
- Religious groups, even those officially acknowledged, lack access to publishing facilities. All religious literature, including Bibles, is in short supply.
- Official publications continue to attack many Jewish activists as "Zionists," which aggravates anti-Semitism, in spite of a contrary official position.
- Although Soviet authorities acknowledge that up to 70 million Soviet citizens adhere to some religion, the number and size of religious facilities, under complete control of state authorities, are totally inadequate. For example, with the USSR the fifth largest Muslim country in the world, more than 40 million adherents, there are only a small number of mosques open for use in the Muslim regions of Central Asia and Azerbaijan.

- The USSR has the third largest Jewish population in the world, with more than two million, but there is only a single small seminary, or yeshiva, with only ten students, in the entire country.

There is reason to believe that what we are observing today in the Soviet Union is a multi-national state in ferment. In areas like the Ukraine, Latvia, Lithuania, Estonia, and the Caucasian Republics, with widespread smoldering yearnings for self-determination becoming increasingly evident. There is an explosive growth of the Islamic population in Central Asia. The revival of religion in the Soviet Union creates an added dilemma for Communist authorities.

Past 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 were 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. These realities are impressing themselves on a dynamic Soviet leadership and we hope will reflect themselves in both doctrine and deeds.

We in the United States, in the meantime, will come closer to our goal of human freedom and democracy 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.

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.

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745 No. Buckner Boulevard
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Telephone 214/328-9828

January 13, 1989

OFFICE OF THE PRESIDENT

Ambassador Max M. Kampelman
3154 Highland Place NW
Washington, DC 20008

Dear Ambassador Kampelman:

The time is rapidly approaching for our "American of the Year Banquet" and because of this it is necessary for us to bring together some of the things remaining to be done.

first class
For example, we need to know which day you and Mrs. Kampelman desire to depart from Washington and the time most convenient for you to arrive in Dallas. We need this information not later than January 27, 1989, so if necessary, please call me collect with this information.

We will also very shortly need, by January 30th, a copy of your speech in order to provide the television crew adequate information for the proper preparation of the telecast. Your speech should be prepared in caps and double spaced, and as I mentioned, should be ten to twelve minutes in length. *3 cameras*

2. Rabbi Offseyer has expressed a desire for you to speak in his synagogue on Sabbath morning, February 18th and it would be my pleasure to have you drop by our Seventhday Adventist church for just a brief message to them on the way to the synagogue. If these appointments would be in keeping with your schedule, we would be most grateful.

We are looking forward to your visit with great expectation. I anticipate your early reply.

Cordially,

Robert W. Leiske
Pastor Robert W. Leiske,
President and Moderator

RWL:lm

51

2/19



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Telephone 214/328-9828



OFFICE OF THE PRESIDENT

November 10, 1988

Ambassador Max M. Kampelman
3154 Highland Place NW
Washington, DC 20008

Dear Ambassador Kampelman:

This is to acknowledge your letter of October 12, which was awaiting me when I returned from a trip to Israel. I was pleased to hear from you.

In my letter to you, my recitation regarding the cancellation of the Awards Banquet was intended only to let you know we considered you most deserving, especially in the light of your great work in behalf of our nation. Accordingly, we felt it most appropriate to delay the Award Banquet until such a time that you would be able to be present.

Please allow me to outline, for your perusal, certain details which have characterized the programs of the past. It has generally been our practice to bring the Honoree and spouse into Dallas on Thursday afternoon or Friday morning. One of our staff usually picks up our "American of the Year" and spouse at the airport and takes them to the Colony Parke Hotel where they reside in the Presidential Suite for the next few days as guests of our organization. We usually make available one of the company automobiles in the event that our Honoree would wish to do some sight seeing and/or visit friends in Dallas.

On Sunday evening sometime shortly after six o'clock, a special reception committee has called at the door of the Presidential Suite to escort our guests to the banquet dining hall. After the meal, we have always produced a half hour tape of the American Religious Town Hall telecast. It featured the presentation of the Award and subsequently, an address by our Honoree. This address is usually prepared in bold type and is 10 to 12 minutes long. It usually is focused on a theme of patriotism, religious liberty, American ideals, and other concepts promoted by the American Religious Town Hall telecast. Our office will need a copy of your address so as to be able to fit our decorating with the theme of your subject.

Max M. Kampelman
November 10, 1988
Page 2

Following the Sunday night activities, the "American of the Year" usually has remained for part of Monday to participate in some of the panel programs. This completes the activities of the weekend, and everyone returns home.

We will continue to be in communication with you regarding the matters we have outlined. In the meantime, Rabbi Ofseyer has extended an invitation for you and Mrs Kampelman to visit Congregation Shearith Israel on sabbath morning. In particular, he would appreciate your speaking to the congregation if that might be arranged. Please advise of your wishes.

I must close now. I am sure there will be other matters we will need to touch upon later but we will give attention to these in our future communications. Until then, please be aware of our pleasure that you will be with us. We look forward to a great meeting.

God bless you.

Very sincerely,



Pastor Robert W. Leiske,
President and Moderator

RWL:lm



THE COUNSELOR
DEPARTMENT OF STATE
WASHINGTON

2/19/89

October 12, 1988

Pastor Robert W. Leiske
President
American Religious Town Hall Meeting, Inc.
745 North Buckner Boulevard
Dallas, Texas 75218

Dear Pastor Leiske:

Thank you very much for your most gracious letter of September 30. I was not aware that you cancelled your award plans for 1988. I am holding the evening of February 19 open on my calendar and I am honored to accept your invitation that I receive your award at that time. I trust that you will forward further details.

All my best.

Sincerely,

Max M. Kampelman



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Telephone 214/328-9828



September 30, 1988

OFFICE OF THE PRESIDENT

Ambassador Max M. Kampelman
3154 Highland Place NW
Washington, DC 20008

Dear Ambassador Kampelman:

As you know, you were selected to be honored as our "American of the Year" for the year 1988. However, you were doing some very important work in behalf of the President and the people of our Nation, and were unable to be present at this event. Because we felt you to be most deserving for this honor, we cancelled our award plans for 1988, hoping all the while you might be able to be present for the Award Banquet in 1989.

The month of February will soon bring us again to the time for honoring the 1989 "American of the Year", and I felt it might be time to touch base with you about this matter. We sincerely hope you will find yourself able to be with us and receive this recognition. The Banquet is tentatively scheduled to be held on Sunday evening, February 19, 1989.

I would appreciate hearing from you as soon as possible regarding your relationship to this event. We know you are a very busy man, but we hope the press of your schedule will provide sufficient latitude for you to be our guest in Dallas at that time.

I will look forward to hearing from you soon.

Very sincerely,



Pastor Robert W. Leiske,
President and Moderator

RWL:lm

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FROM THE DESK OF THE ADMINISTRATOR

MARCH 7, 1989

AMBASSADOR MAX M. KAMPELMAN
3154 HIGHLAND PLACE NW
WASHINGTON DC 20008

Dear Ambassador Kampelman,

Enclosed is a video of the "American of the Year" banquet and other information that you requested when I spoke with you at the banquet.

It was an honour to meet and speak with you and congratulations again on being named "American of the Year".

If there is anything else I can do for you, feel free to let me know.

Sincerely,



Billy Joe Willis
Administrator

FRIED, FRANK, HARRIS, SHRIVER & JACOBSON

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MAX M. KAMPELMAN

(202) 639-7020

February 23, 1989

Pastor Robert W. Leiske
American Religious Town Hall Meeting, Inc.
745 North Buckner Boulevard
Dallas, Texas 75218

Dear Pastor Leiske:

In connection with Ambassador's visit to Dallas last weekend, enclosed are flight coupons for round trip airfare for both Ambassador and Mrs. Kampelman. The only other expense incurred was \$50 for round trip transportation from their home to Washington National Airport.

Thank you.

Sincerely,

Sharon H. Dardine

D
77 paid check
3/14. (Tickets
Charged to firm ac)



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Telephone 214/328-9828



OFFICE OF THE PRESIDENT

February 7, 1989

318-0336
Ambassador Max M. Kampelman
3154 Highland Place, N.W.
Washington, D. C. 20008

Dear Ambassador Kampelman:

I am sending some material to you on the assumption that you will be working with us on two of our television productions on Monday morning, February 20.

Enclosed, you will find subjects of the two programs, the participants and your location on the panel. I am rushing this off to you in the hopes that it will reach you before your departure from Washington.

We are looking forward to seeing you upon your arrival in Dallas.

With kindest regards,


Pastor Robert W. Leiske
President

RWL:w1
Enc.

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IRVING, TEXAS 75039-3510
Phone: 214-869-4911

Monday, February 20, 1989 - 9:00 a.m

"REFORM IN THE USSR"

PART I

VIDEO #978

MODERATOR'S STATEMENT:

1. Is Gorbachev moving in the right direction with perestroika and glasnost?
2. Is the USSR heading toward greater liberty?
3. Should Americans view Soviet efforts to reform in a positive way?

CLIFFHANGER: "Current events and reform in the USSR are good for the Soviet Union and for the USA."

PASTOR ROBERT W. LEISKE
MODERATOR

- | | |
|--|---|
| 1. Ambassador Max M. Kampelman
United States Ambassador | 4. Rabbi Jordan S. Ofsever
Jewish |
| 2. Mr. Marvin Bordelon
Roman Catholic | 5. Dr. Bert B. Beach
Seventh-day Adventist |
| 3. Bishop Othal H. Lakey
Methodist-Episcopal | 6. Dr. Carl H. Mau, Jr.
Lutheran |

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IRVING, TEXAS 75039-3510
PHONE: 214-869-4911

Monday, February 20, 1989 - 9:30 a.m.

"REFORM IN THE USSR"

PART II

VIDEO #979

MODERATOR'S STATEMENT:

1. Are the Russians sincere in their peace talk?
2. Can the Russians be trusted?
3. Should we mutually remove the nuclear umbrella and deterrent?

CLIFFHANGER: "The Russians are sincere in wanting disarmament and peace."

PASTOR ROBERT W. LEISKE
MODERATOR

- | | |
|--|---|
| 1. Ambassador Max M. Kampelman
United States Ambassador | 4. Rabbi Jordan S. Ofseyer
Jewish |
| 2. Mr. Marvin Bordelon
Roman Catholic | 5. Dr. Bert B. Beach
Seventh-day Adventist |
| 3. Bishop Othal H. Lakey
Methodist-Episcopal | 6. Dr. Carl H. Mau, Jr.
Lutheran |

F
DALCAJ
5/18/89
FILE

MEMORANDUM

TO: Max Kampelman
FROM: Tom Mullins *TM*
RE: Soviet Religion Minister Kharchev
DATE: May 18, 1989

Late breaking news on religious freedom in the USSR: As you know, permission to publish the "Law on Freedom of Conscience" has not been granted but the bill was submitted for review by existing religious groups. This review has been heralded as a ground-breaking institutional procedure. The bill has yet to be returned from this review. The bill allows congregations to register for legal status (if they so choose) and thus gain better legal protections. For example, a registered congregation of ten or more may seek to acquire property for the purpose of worship. Also important is that children may also receive religious education.

What is interesting, however, is that Kharchev, who was pushing for further liberalization of the bill, has been deposed. On May 3rd, the German newspaper Frankfurter Allgemeine Zeitung reported on its front page that Kharchev had

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been appointed as Ambassador to Mauritania. This, it is rumored, is because "unknown forces" on the Central Committee had been annoyed at Kharchev's advocacy of liberalization. Semi-official rumors have it that Kharchev - who's tenure began before Gorbachev's arrival - had (1) acted arrogantly with Central Committee members and (2) now that a Eastern Orthodox official had been elected to the Congress, it was better that a church official represent the interests of religious believers. This information was made available in English through FBIS on May 5th.

In another disturbing development, the Orthodox church is been used as a tool to suppress the rights of other believers. The vast majority of Ukranian nationals are members of Uniat, the Ukranian Catholic church, which remains illegal. Their presence is most visible in the West Ukraine where dilution by Russian ethnics has yet to occur. In order to suppress Uniat demands for recognition and freedom Moscow has reportedly been arranging for more Orthodox churches to be built in the West Ukraine.

This information was supplied to me by Anne Lawrence at Hedrick Smith's office.

AGENCE FRANCE-PRESSE

Soviet President Gorbachev, British Prime Minister Thatcher share laugh before start of luncheon in London yesterday.

1989
Kremlin Rescinds Antireligion Edicts



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MMK AND MBK SCHEDULE

Feb. 18-20, 1989

Saturday, Feb. 18

6:20

~~11:20~~ p.m. Depart Nat'l. via
American #815279

8:47 p.m. Arrive Dallas/Ft. Worth

Met by representative of
Am. Religious Town Hall Mtg., Inc.
214-328-9828 or 214-321-6911
(Pastor & Mrs. Robert Leiske)
Reservations at Marriott Park
Central, 7750 LBJ Freeway
214-233-4421

car and driver available

Sunday, February 19

6:00 p.m. American of the Year
Banquet at hotel

Monday, February 20

1:00

~~8:24~~ p.m. Depart Dallas via
American #804278

~~12:00 noon~~ Arrive Nat'l.

4:47 PM

Rabbi Jordan Offseyer
Cong. Shearith Israel
214-361-6606