



THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

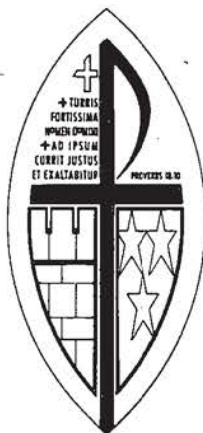
Preserving American Jewish History

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series C: Interreligious Activities. 1952-1992

Box 32, Folder 6, Jewish-Lutheran dialogue, 1969-1983.

LUTHERAN COUNCIL



in the United States of America
315 Park Avenue South, New York,
New York 10010 / Area 212-677-3950

Division of THEOLOGICAL STUDIES

January 3, 1969

Rabbi Marc Tanenbaum
American Jewish Committee
165 East 56th Street
New York, New York 10022

Dear Marc:

We promised to send you a list of the names of the Lutherans participating in our March 6, 1969 conversation, together with a bit of biographical data on each one. The participants are:

PRESENTERS

The Reverend Doctor Nils Dahl (Church of Norway)
Professor New Testament, Divinity School
Yale University, New Haven, Connecticut

..."Election and the People of God"

The Reverend Doctor Horace Hummel
Professor of Hebrew and the Old Testament
Lutheran School of Theology at Chicago
1100 East 55th Street
Chicago, Illinois

..."Law and Grace"

SPECIAL CONSULTANTS

The Reverend Doctor Harold Ditmanson
Professor of Religion
St. Olaf College
Northfield, Minnesota

The Reverend Doctor Arthur Carl Piepkorn (Tentative)
Graduate Professor of Systematic Theology
Concordia Seminary, St. Louis, Missouri

The Reverend Doctor George Forell (Tentative)
Professor of Theology, School of Religion
State University, Iowa City, Iowa

Rabbi Marc Tanenbaum
January 3, 1969
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STANDING COMMITTEE--DIVISION OF THEOLOGICAL STUDIES, LCUSA

The Reverend Doctor Robert Bertram, Chairman of the Department of Systematic Theology and Associate Professor of Historical and Systematic Theology, Concordia Seminary, St. Louis, Missouri

The Reverend Doctor Herbert J. A. Bouman, Professor of Systematic Theology, Concordia Seminary, St. Louis, Missouri

The Reverend Doctor Jerald Brauer, Dean, Lutheran School of Theology, Chicago, Illinois

The Reverend Doctor Kent S. Knutson, President, Wartburg Theological Seminary, Dubuque, Iowa

The Reverend Doctor Harold Lohr, Pastor, Ascension Lutheran Church, Northfield, Illinois

The Reverend Stephen G. Mazak, Pastor, St. John Lutheran Church, Cudahy, Wisconsin

The Reverend Doctor Fred Meuser, Professor of Historical Theology and Director of Postgraduate Studies, Evangelical Lutheran Theological Seminary, Capital University, Columbus, Ohio

The Reverend Doctor Theodore F. Nickel, Second Vice-President, Lutheran Church-Missouri Synod, and Pastor of Jehovah Lutheran Church, Chicago, Illinois

The Reverend Doctor John H. P. Reumann, Professor of New Testament, Lutheran Theological Seminary, Philadelphia, Pennsylvania

The Reverend Doctor C. Umhau Wolf, Director, Lutheran Institute for Religious Studies, Seguin, Texas

STAFF--DIVISION OF THEOLOGICAL STUDIES, LCUSA

The Reverend Doctor Paul D. Opsahl, Assistant Executive Secretary

* * * * *

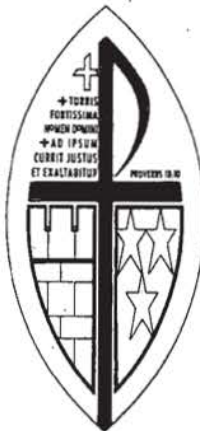
As soon as you have sent us your list of participants we will have our News Bureau write an advance story. As I recall, you indicated that you would be interested in seeing this advance story and possibly using it, or parts of it, for the press releases which you make from your side. Then we were going to decide on the date when we would release together this information to the press.

Cordially yours,

Paul
Paul D. Opsahl

PDO:apk

LUTHERAN COUNCIL



in the United States of America
315 Park Avenue South, New York,
New York 10010 / Area 212-677-3950

Division of THEOLOGICAL STUDIES

February 3, 1969

Rabbi Marc H. Tanenbaum
The American Jewish Committee
165 East 56th Street
New York, New York 10022

Dear Marc:

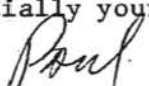
Thank you very much for the draft of the press release, the list of participants and the proposed program which came to our office on Friday afternoon.

I am enclosing a copy of the press release which our News Bureau will issue for February 5. In addition, there will be a very brief press notice on February 5 emanating from our Lutheran Council annual meeting, which has been picked up out of our Division of Theological Studies' annual report. I appreciate your cooperation very much in working out the details of these advance notices and I will be very eager to see the extent to which the press picks up this news.

I have just a comment or two on the draft of your press release. The first is a very technical one and deals simply with the name of our organization--Lutheran Council in the U.S.A. I notice a couple of slight variations of this; one in the second line, and another mid-way in the second paragraph. The other is at the top of page 2 where you speak of the intention of our second theme, "Election and the People of God." May I say at this point that we have not discussed the development of this topic with our presenter in terms of such an immediate application of the biblical understanding to the present political situation.

We are certainly delighted with the roster of scholars which you have managed to assemble for this conversation. We know that our team is approaching this with much eagerness, too, and we look forward to a most fruitful consultation with you next month. We will no doubt be in contact before that time again, however.

Cordially yours,


Paul D. Opsahl
Assistant Executive Secretary
Division of Theological Studies

PDO:apk
Encl. 1

33 PARTICIPANTS ANNOUNCED
FOR LUTHERAN-JEWISH TALKS

New York --(LC)-- Thirty-three scholars and theologians from the major branches of Lutheranism and Judaism in the United States will participate in an all-day consultation here on March 6.

The event will be sponsored jointly by the Division of Theological Studies in the Lutheran Council in the USA and the Interreligious Affairs Department in the American Jewish Committee.

Sessions will be held at the Brotherhood-in-Action Building at 40th Street and Seventh Avenue in midtown Manhattan.

The scholars and theologians will study Christian and Jewish perspectives on two major themes, "Law and Grace" and "Election and the People of God," in a series of presentations and in discussions.

Jewish perspective on "Law and Grace" will be outlined first in a paper by Prof. Michael Wyschogrod, associate philosophy professor at the Baruch College of the City University of New York.

Presenting a Christian perspective will be Dr. Horace Hummel, a professor of Hebrew and Old Testament at the Lutheran School of Theology at Chicago.

Christian perspective on "Election and the People of God" will be outlined in a paper by Dr. Nils Dahl, a clergyman of the Church of Norway and professor of New Testament at Yale Divinity School.

Presenting the Jewish perspective on the same theme will be Rabbi Seymour Siegel, professor of theology at the Jewish Theological Seminary.

At the opening session, greetings will be brought by Dr. C. Thomas Spitz, general secretary of the Lutheran Council in the USA, and Dr. Bertram H. Gold, executive vice president of the American Jewish Committee.

Co-chairman will be Dr. Paul C. Opsahl, assistant executive secretary in the council's Division of Theological Studies, and Rabbi Marc H. Tanenbaum, the national director of the ^{American Jewish} committee's Interreligious Affairs Department.

The talks are the first to be initiated by the Division of Theological Studies of the Lutheran Council, a two-year-old cooperative agency serving the nation's three largest church bodies plus a fourth, but smaller, body.

Its partners are the 3,288,000-member Lutheran Church in America, the 2,847,000-member Lutheran Church-Missouri Synod, the 2,576,000-member American Lutheran Church, and the 21,500-member Synod of Evangelical Lutheran Churches.

Lutheran dialog with the Roman Catholic Church and the Eastern Orthodox is being conducted, as were earlier talks with Presbyterian churches, under the auspices of the USA National Committee of the Lutheran World Federation.

Only the LCA and the ALC are member bodies of the LWF.

Lutheran participants in the Lutheran-Jewish talks, in addition to the two theologians who will be present papers, and Dr. Opsahl, will include three special consultants and the division's ten-man standing committee.

The consultants will be Dr. Harold Dittmanson of St. Olaf College at Northfield, Minn.; Dr. George Forell of the School of Religion at the State University of Iowa, and Dr. Arthur Carl Piepkorn of Concordia Seminary at St. Louis.

Division committee members will be Dr. Robert Bertram and Dr. Herbert J. A. Bouman, both of Concordia Seminary at St. Louis; Dr. Jerald Brauer of the Lutheran School of Theology at Chicago; Dr. Kent S. Knutson of Wartburg Theological Seminary in Dubuque, Iowa, and the Rev. Harold Lohr, pastor of Ascension Lutheran church in Northfield, Ill.

Also, the Rev. Stephen G. Mazak, pastor of St. John Lutheran church in Cudahy, Wis.; Dr. Fred Meuser of the Evangelical Lutheran Theological Seminary

at Columbus, Ohio; Dr. Theodore F. Mickel, pastor of Jehovah Lutheran church in Chicago; Dr. John H.P. Reumann of the Lutheran Seminary at Philadelphia, and Dr. C. Umhau Wolf of the Lutheran Institute for Religious Studies at Seguin, Texas.

Jewish participants, in addition to the scholars who will present papers, and Rabbi Panenbaum, will include five persons from Jewish Theological Seminary and four others from Hebrew Union College-Jewish Institute of Religion.

Those from the Jewish Seminary are Rabbi Ben Zion Bokser, Rabbi Edward Gershfield, Dr. Robert Gordis, Dr. Abraham Heschel, and Rabbi David Silverman; and those from Hebrew Union are Rabbi Eugene Borowitz, Prof. Harry Orlinsky, Dr. Ellis Rivkin, and Dr. Samuel Sandmel.

Others will be Rabbi Jacob Agus of Beth El Congregation; Dr. Gershon Cohen of Columbia University faculty; Rabbi Yitchak Greenberg of Yeshiva University; Rabbi Arthur Hertzberg of Temple Emanu-El, ^{New York, N.Y.} Rabbi Norman Lamm of the Jewish Center of New York, and Dr. Jacob Neusner of Brown University faculty.

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pls. note

Attached — has
this been taken care of ??

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THE LUTHERAN THEOLOGICAL SEMINARY

7301 GERMANTOWN AVE.
PHILADELPHIA, PA. 19119

message DATE 30 Dec., 1971

reply DATE

To: ✓ Rabbi Marc H. Tannenbaum, American Jewish
Committee, New York, N.Y.
Dr. Paul Opsahl, LCUSA, New York

Dear Marc and Paul,

The JOURNAL OF ECUMENICAL STUDIES (Temple
University) has asked me to write a brief report
on the recent Lutheran--Jewish colloquium,
as I did before. Enclosed is a draft of what
I propose to submit. It is meant to be objective,
but since it is signed that allows for a bit
of inevitable selectivity in condensing 3
days to 600+ words.

Will you please send me any corrections
or changes that occur to you within a week.
I shall submit it by January 7.

Marc, I should especially like any docu-
mentation on Dr. Tal's work that you can supply.
I believe he was planning to publish some-
where a lot of the Third Reich evidence to
which he referred in his "response." I have
also written him at HUC, but don't know if
he is there currently.

Many thanks. Good wishes for 1972.

Sincerely,

John Baumann
John Baumann

SENT BY

ANSWERED BY

Third U. S. LUTHERAN-JEWISH COLLOQUIUM

State-church relationships, and ecumenism as a threat to the Jews, were the focal points of the Third Colloquium co-sponsored by the American Jewish Committee and the Lutheran Council in the U.S.A., at Brandeis University, Waltham, Massachusetts, November 17-18, 1971, under the general theme "The State and the Religious Community: Lutheran and Jewish Perspectives." Against the background of current pluralism, experiences in Europe, America, and Israel were analyzed by thirty-four invited participants who provided continuity with previous colloquia (see JES 8 [1971] : 497-99) and expertise on topics chosen.

The first major presentation, on "The Doctrine of the 'Two Kingdoms' in European and American Experience," by Professors William H. Lazareth and Theodore G. Tappert, Lutheran Theological Seminary, Philadelphia, arose out of interest generated at a previous colloquium in the twofold "rule" or "reign" of God as Redeemer and Creator. Drawing on his published paper, "The Church as Advocate of Social Justice," (Lutheran World 18 [1971] : 245-67), Dean Lazareth first sketched biblical and theological foundations. Professor Tappert then summarized his historical paper (previously circulated to the group) on the fate of the Zwei-Reiche doctrine after Luther in Europe and America. Then Dr. Lazareth applied the principles as they have been developed by confessional Lutherans amid American pluralism, citing as test cases church-state relations (institutional separation and functional interaction) and religious liberty (as distinguished from "Christian freedom") as spelled out in Social Statements of the Lutheran Church in America (1966, 1968), and the common statement by presidents of the three major U.S. Lutheran bodies in 1971 opposing the Wylie amendment on "nondenominational" prayer in public buildings.

The response, by Dr. Uriel Tal, Hebrew University, Jerusalem, regarded the presentation as hopeful and helpful for current debate, especially among Israelis, but centered on one issue: the relation of Lutheran political theology to the Third Reich and the holocaust. In historical terms, he denied there is a "straight line from Luther to Hitler"; Jewish and Israeli research has refuted any such idea. But history "can show a dialectical historical continuity through which theology negates itself": in this case, both the Bekennende Kirche and the Deutsche Christen drew on the same theological sources and shared a common ground regarding the Jews (cf. Tal's Christian and Jew in the Second German Reich [Cornell Univ. Press, 1971] and his essay from the Leo Baeck Institute, "Religious and Anti-Religious Roots of Modern Anti-Semitism").

Dr. Benjamin Halpern, Brandeis, presented a counterpart paper, "Church, State, and Society in Israel and America," sketching how Jewish attitudes toward the state have varied in comparison with those of Christianity and Islam. For Jews in Europe and America he traced the impact of secularization and emancipation (and its failure); for Israel he stressed the importance of the Muslim background and the Ottoman millet system. The response by Dr. Franklin Sherman, Lutheran School of Theology, Chicago, questioned the apparent view of Christianity as non-ethnic, conservative, and inward. Others felt the range of comparisons involving the three groups was sometimes historically invalid (e.g., Jacob Neusner, Brown University). There was agreement that "the American experience" on state-church relations cannot be universalized; conditions in Sweden differ (Rabbi Morton Narowe, Stockholm), as do those in Israel.

An evening panel on "The Concept of Religion and State in Contemporary Religious Experience" featured Dr. Robert Bertram (Concordia Seminary, St. Louis); Dr. Daniel Elazar (Center for the Study of Federalism, Temple University); Dr. Leonard J. Fein (Brandeis); and Mr. David Hardy, an attorney from Chicago, active in the American Lutheran Church. There were also plenary and small group discussions over wide-ranging topics.

Pluralism in society was the link to the final major presentation by Rabbi Marc H. Tannenbaum, National Director of Interreligious Affairs, American Jewish Committee, and Dean Krister Stendahl, Harvard Divinity School. Under the topic of "The New Ecumenism and Pluralism," Rabbi Tannenbaum, drawing on his NBC radio broadcast of May 2, 1971, and article "Is Christian Ecumenism a Threat to the Jews?" (New York Times syndicate), applauded the ecumenical movement as "a positive advance as it contributes to the unity of man," but expressed Jewish ambivalence at the relation of Christian unity to the unity of the human family; in particular, the absence of Jews from a World Council conference on "men of living religion" was deplored, and a social-ethical appeal by Protestant, Catholic, and Orthodox Christian leaders in New England, as if the area were "Judenrein." "The future isn't what it used to be!"

Dean Stendahl characterized such an approach as a nostalgic look back to the "Eisenhower era" of "Protestant - Catholic - Jew" (Will Herberg)—hardly appropriate today. Instead, he called for a new formula, based on the self-understanding on the part of Christians embodied in his thesis that the minority structure of the church in the New Testament is no accident "in the beginning" or out of apocalyptic hope, but a genuine expression of self-understanding. Christianity, like Judaism, is a minority group in "the world" (cf. Matthew 25); world-conquering triumphalism is to be eschewed. Both Christianity and Judaism share a common task: witness in obedience to God, leaving the outcome to God. There might even be "mysterious coordination of the witness," institutionally through a "Department Concerned with Coordination of Witness - beyond Coexistence." Things are beyond the "mutual respect" level, and no one can deal with these things without himself being threatened by being converted. Reactions varied to such a proposal, from doubts and practical questions to "qualified openness."

Working groups compiled lists of topics for future colloquia. Attention was called to the recent Lutheran Council Statement on "Observations and Guidelines for Conversations between Lutherans and Jews."

Sessions at Brandeis were presided over by Dr. ^{Paul} Opsahl and Dr. William Rusch, of LCUSA staff, and by Rabbi A. James Rudin, AJC, and Dr. Bernard Reisman, Town Graduate Center, Brandeis.

John Reumann
Lutheran Theological Seminary
Philadelphia

FOR IMMEDIATE RELEASE

NEW YORK, Aug. 12....A brilliant, innovative Christian who began by being far more sympathetic to the Jews than most of his compatriots later reversed himself and wrote one of the most anti-Semitic treatises of all time.

The writer was Martin Luther, the year was 1543, and the sentiments expressed in his treatise, "On the Jews and Their Lies," went on to become part of Lutheran thought. Four centuries later, Hitler cited Luther's teachings to give religious justification to the Nazi campaign of destruction.

Today, as Lutherans throughout the world celebrate the 500th anniversary of their founder's birth, Lutheran scholars and churchmen are reexamining Luther's writings and calling on the religion's leaders and followers to repudiate the anti-Semitic doctrines they contain.

As part of this effort, the Lutheran Council in the USA has just issued a booklet, "Luther and the Jews," containing excerpts from address made before the council by Eric W. Gritsch, professor of church history and director of the Institute for Luther Studies, Lutheran Theological Seminary at Gettysburg, Pa., and Rabbi Marc H. Tanenbaum, the American Jewish Committee's national director of interreligious affairs.

The presentations trace the development of anti-Semitism in the Middle Ages, quote from Luther's earlier writings in which he showed

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NOTE: For a review copy of "Luther and the Jews," contact Morton Yarmon, American Jewish Committee, 165 East 56th Street, New York, NY 10022.

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more compassion for Jews than was common at the time, and relate Luther's anti-Jewish teachings to later events.

Single copies of the booklet can be obtained from the Interreligious Affairs Department, American Jewish Committee, 165 East 56th Street, New York, NY 10022; or the Lutheran Council in the USA, 360 Park Avenue South, New York, NY 10010.

tagline

A, EJP, PP, REL, Z



JEWISH SCHOLARS PARTICIPATING IN LUTHERAN-JEWISH DIALOGUE
March 6, 1969 - Brotherhood-In-Action Building, New York City

Rabbi Theodore Friedman
Rabbi, Temple Beth El, South Orange, N. J.

Rabbi Edward Gershfield
Assistant Professor of Talmud
Jewish Theological Seminary, New York City

Rabbi Yitchak Greenberg
Professor of Jewish History
Yeshiva University, New York City

Professor Abraham Halkin
Professor of History
Jewish Theological Seminary, New York City

Professor Alvin Reines, Ph.D.
Professor of Jewish Philosophy
Hebrew Union College-Jewish Institute of Religion, Cincinnati, Ohio

Dr. Ellis Rivkin
Professor of Jewish History
Hebrew Union College-Jewish Institute of Religion, Cincinnati, Ohio

Dr. Fritz Rothschild
Assistant Professor of Philosophy of Religion
Jewish Theological Seminary, New York City

Rabbi David Silverman
Director, Department of Special Education
Instructor in Philosophy of Religion
Jewish Theological Seminary, New York City

Professor Ben Zion Wacholder, Ph.D.
Professor of Talmud & Rabbinics
Hebrew Union College-Jewish Institute of Religion, Cincinnati, Ohio

Professor Arnold Jacob Wolf
Visiting Lecturer in Human Relations and Education
Hebrew Union College-Jewish Institute of Religion, New York City

Professor Manfred Vogel
History and Literature of Religions, Northwestern University, Evanston, Ill.

PAPERS TO BE PRESENTED BY:

Rabbi Seymour Siegel
Professor of Theology, Jewish Theological Seminary, New York City

Professor Michael Wyschogrod, Associate Professor of Philosophy
Baruch College of the City University of New York

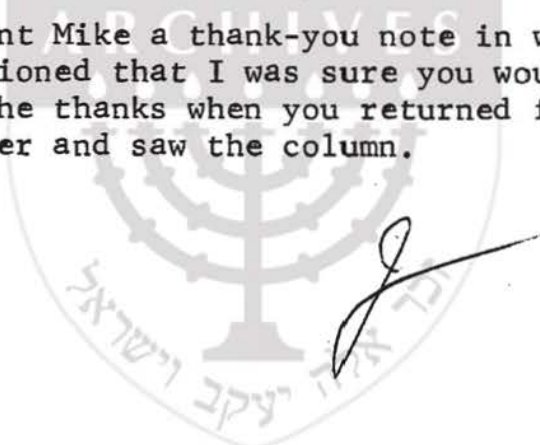
memorandum

THE AMERICAN JEWISH COMMITTEE

date 7/29/83
to Marc Tanenbaum
from Joyce Kaplan
subject

Mike McManus just sent me a copy of his column mentioning you, the Stockholm conference, etc. He may have sent you a copy as well, but in case not, here it is.

I sent Mike a thank-you note in which I mentioned that I was sure you would join in the thanks when you returned from Vancouver and saw the column.



JOYCE
FVI
Soc 1-3
Mik

Ethics & Religion

A Column by Michael J. McManus

AP DataFeature: MCREL

July 25, 1983
Column #99

85 Halliwell Drive
Stamford, CT 06902
(203) 357-1114

Advance for July 29-31, 1983 or after

500TH ANNIVERSARY OF MARTIN LUTHER SPARKS REMARKABLE EVENTS

by Michael J. McManus

There are remarkable events around the world marking the 500th anniversary of the birth of Martin Luther in 1483:

In the United States, three different Lutheran denominations have decided to merge: the American Lutheran Church, the Lutheran Church in America, and Association of Evangelical Lutheran Churches. And the merged denomination is likely to have the office of bishop, a position which did not exist in America until 1980 — dating back to Luther's denunciation of a hierarchy.

Last September, the three merging churches also voted to enter into an "interim eucharistic sharing" with the Episcopal Church. All across the United States, millions of Lutherans and Episcopalians are having communion in the other denomination's churches for the first time. While theologians from both sides have been discussing this possibility since 1976, not until Luther's 500th birthday, was it possible for local parishoners to affirm their common faith so tangibly.

(Ironically, however, the merged 5.4 million Lutherans have drawn closer to the 2.8 million Episcopalians than they have to the 2.7 million member denomination The Lutheran Church-Missouri Synod, which refused to join the merger because it holds to a more literal interpretation of Scriptures than the other Lutherans.)

Perhaps the most remarkable developments are on the international scene.

Martin Luther, "who began the Protestant Reformation," (says the Encyclopaedia

Britannica) had no less than seven influences on the Second Vatican Council of the Catholic Church, said an international Lutheran-Roman Catholic joint commission meeting in Geneva, Switzerland in May. And his call for church reform is "still relevant."

Luther, who had hoped for years (until 1530) to simply reform the Catholic Church from within, ultimately, of course, was the founder of the world's largest Protestant denomination (with 69 million members, worldwide). Yet many of the reforms he sought were accepted by Catholic bishops over four centuries later, such as:

—an emphasis on the decisive importance of Scripture to the life and teaching of the church;

—the description of the church as "the people of God,"

—a new emphasis on the priesthood of all believers, rather than a focus only on the ordained clergy, which has encouraged many lay Catholics to assume new ministries;

—the affirmation of the need for continued renewal of the church in its historical context

The joint commission also noted that a consensus between Catholics and Lutherans is also emerging now on Luther's most central teaching on the "doctrine of justification of the sinner through faith alone," For centuries, Catholics have emphasized the importance of "good works," and in Luther's day, actually sold "indulgences" which allegedly reduced one's punishment after death.

That topic and others involving differences between the faiths — the role of Mary, purgatory, the invocation of the saints, and the relationship of the institutional church and the Bible — will be discussed by U.S. Catholics and Lutherans in Milwaukee this September.

At the Geneva meeting, Catholics appointed by the Pope agreed that Luther "teaches us that unity in essentials allows for differences in customs, church order and theology."

Thus, Lutherans, Anglicans (as Episcopalians are known internationally) and

Catholics, on Luther's 500th anniversary, seem to have recovered a new sense of the importance of Jesus' prayer, on the night of his death, that his followers "may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me."

There is no question that the splintering of the Christian faith into hundreds of sects, has prompted millions of non-believers who hear so many speaking on behalf of Christ with so many different voices — to disbelieve that Jesus was the Messiah.

There was an even graver negative legacy of Luther, from the Jewish perspective — anti-semitism. While he was far more sympathetic to Jews than his contemporaries as a young man, heaping scorn on those who "have dealt with the Jews as if they were dogs and not men," Luther ultimately likened Jews to the Devil, and urged that they be expelled, their synagogues be burned, and their livelihoods taken from them.

Hitler found it very handy to be able to quote such a respected religious leader on what he called "the Jewish question." German Lutherans silently listened as Hitler quoted Luther: "Know Christian that next to the devil thou hast no enemy more cruel, more venomous and violent than a true Jew."

Scandinavian Lutherans, however, rejected both Hitler and his interpretations of Luther. The Danes helped tens of thousands of Jews to escape, for example.

Nevertheless, Jews have understandably found Luther offensive.

In recognition of that fact, the Lutheran World Federation met with the International Jewish Committee for Interreligious Consultations in Stockholm in mid July, and issued a statement repudiating "the sins of Luther's anti-Jewish remarks...and his violent verbal attacks against the Jews."

Rabbi Marc H. Tanenbaum of the American Jewish Committee, who attended the meeting, hailed the Federation's declaration as "one of the most significant achievements of the year-long observance of Martin Luther's 500th birthday."

The joint statement acknowledged "with deep regret that Luther had been used to justify anti-Semitism and the Nazi period," and affirmed "the integrity and dignity of the two faith communities and repudiate(d) any organized proselytizing of each other."

Lutheranism is walking into a bright new day.

July 17 - 1983
3898 Sedgwick Ave
Bx New York, N.Y.
10463

Dear Rabbi Tannenbaum!

I happened to open the radio just as you were closing your comments about Martin Luther. Enclosed please find a copy of an article, which made me very angry so I wrote 3 letters on to each (to The President, to Postmaster General William F. Bolger and to Edwin Meese White House counsel and received the enclosed answer which is unsatisfactory and very disturbing.

I made several copies of the enclosed article and distributed them to influential people. Let's do something now, before there is another "Holocaust". It seems that the Government isn't doing anything to stop anti-Semitism in fact continues to spread it through radio and T.V. by saying it's "free speech", even if it incites to riot.

The Klu Klux Klan, The Birch Society and
The Moral Majority and several others
are doing a good job spreading it (anti-Semitism)

What can we do? because from here
there's no place to run to only the Ocean
or The or The rivers. I'm terribly afraid.
This is how it started in Hungary in 1917-18
We had hopes and help to come to This God-
Blessed Country in 1921. We were quite well
to do in Hungary, but Dad gave up every-
thing for "Freedom of Speech, Religion and the
Pursuit of Happiness." We found nothing
else besides that and poverty and struggle
for our daily bread, but we were "Happy"
because we could express ourselves without
"Fear" of being imprisoned or killed.

I hope that you, some of our
leaders and Senators and other politicians
can do something before it's too late.

Yours Truly
Mrs. Rose Worth

International Jewish Committee *on* *Interreligious Consultations*

Geneva, June 22, 1983

To Dr. E.L. Ehrlich
Mr. Joseph Ettlinger
Rabbi Wolfe Kelman
Rabbi P.N. Levinson
Rabbi Bent Melchior
Rabbi Morton Narrowe
Prof. Uriel Tal
Rabbi Marc Tanenbaum
Dr. Geoffrey Wigoder
Rabbi W. Wurzbarger

From Jean Halpérin

Second official Jewish/Lutheran Consultation Stockholm, July 11-13, 1983

1. All meetings will be held in the Hall of the Main Synagogue in Stockholm, Wahrendorffsgatan 3B (phone 08-23 51 60).
2. All participants are expected to be present at the reception offered on Sunday 10 July at 7.30 p.m. by the Dean of the Lutheran Cathedral, 1, Stortorget.
3. Prior to that reception, the Jewish participants will have a preparatory meeting on the same day at 4.30 p.m. in the building of the Main Synagogue.
4. The schedule of meetings on Monday 11 and Tuesday 12 July will be as follows:

9 a.m. - 12.15 Presentation of papers

Monday: "Luther and the Jews"
Prof. Mark Edwards, Purdue University
Dr. E.L. Ehrlich, Riehen

Tuesday: "Modern Lutheranism and the Jews"
Prof. Ingun Montgomery, Uppsala and Oslo Universities
Prof. Uriel Tal, Tel Aviv University

12.30 - 2.15 p.m. Collective (kosher) luncheon at the Jewish Community Centre

2.30 - 5.30 p.m. Discussion of papers
5. On Monday evening, a reception will be given by the Jewish Community at the residence of Chief Rabbi Narrowe, Torstenfongsgatan 4, at 7 p.m.
6. Tuesday evening has been set aside for the preparation of draft statements.
7. Each of both groups will meet separately at the Building of the Main Synagogue on Wednesday 13 July from 9 to 10.30 a.m. to finalize and approve the draft statements.

8. The plenary session will start at 10.30 a.m. to
- receive/approve the statements
 - discuss current issues
 - make proposals for future activities

It is expected that the Consultation will end around 4.30 p.m., and will be followed immediately by a press conference.

9. It would be much appreciated if you could bring with you to Stockholm an annotated list of publications or articles on Luther, Lutheranism and the Jews that you would find worthy of being listed in a bibliography to be included in the Proceedings of the Consultation.
10. The list of participants is attached.
11. Rooms have been booked for all participants at the Hotel Stockholm, Norrmalmstorg 1, S-11146 Stockholm, phone 087 23 12 30.
087 22 13 20.
12. There is a bus service from the airport to the air terminal in town (Sw.Crowns 25.-).

encl.



Note for the file

Second official International Consultation between Jews and Lutherans, Stockholm, 11-13 July 1983.

Points discussed at a meeting between Dr. Sövik, Dr. Riegner and Prof. Halperin on 8 April 1983.

1. The Consultation will take place in Stockholm at the Jewish Community Centre.

On Sunday evening, 10 July, the Lutheran side will offer a reception.

2. After some short opening remarks, on Monday 11 July in the morning, two papers will be delivered, the first by Prof. Mark Edwards (U.S.A.) and the second by Dr. Ehrlich. Each paper will be followed by a short period for questions. A general discussion on both papers will cover the afternoon meeting.

3. A reception will be offered in the evening by the Jewish side.

4. On Tuesday morning, two papers will be delivered respectively by Mrs. Montgomery (Sweden) and Prof. Uriel Tal. A general discussion on both papers will take place in the afternoon.

5. The evening of Tuesday will be earmarked for drafting.

6. The session on Wednesday morning will be devoted to current matters, including presumably anti-semitism and the situation in the Middle-East.

Any statements drafted during the Consultation will be submitted for approval.

7. A press conference is to be scheduled, to take place at an appropriate time on Wednesday (perhaps at 5 p.m.)

8. Dr. Sövik supplied the following list of Lutheran participants:

Pasteur André Appel (France)
Prof. Bondermaker (Netherlands)
Prof. Saebo (Norway)
Prof. Jørgensen (Denmark)
Prof. Martikainen (Finland)
Pastor Baumann (FRG)

plus another participant to be designated from FRG

Mrs. Montgomery (Sweden)

and one of the Swedish bishops

Dr. J. Burgess }
Prof. Edwards } (U.S.A.)
Dr. Sövik

9. It was agreed that a limited number (5-6) of observers, to be chosen by the Swedish Branch of the International Council of Christians and Jews, will be invited to attend. This small group of observers will also include Dr. Keller (U.S.A.), recommended by Dr. Burgess, and Dr. Ucko.

10. Some further informal consultations will be engaged on each of both sides to determine whether one, two, or three official statements could be adopted at the outcome of the Consultation, viz.:

- one joint statement in the form of a press release
- a statement by the Lutheran participants, to be addressed to the Executive Committee of the Lutheran World Federation
- a statement by the Jewish participants.

It would, of course, be advisable to have some outlines of these statements ready in advance of the Consultation, subject to such finishing touches as may be required in the light of the discussions to be held there.

11. Dr. Ucko will be requested to pursue his conversations with the Swedish television with regard to a possible round-table discussion on Swedish TV centered on the topic of the Consultation.

12. Dr. Sævik undertook to get in touch with publishers in the U.S.A. who might be interested in publishing the Proceedings of the Consultation which would, if at all possible, include not only the four main papers but also salient points in the discussions.

13. Arrangements will be made to provide for at least one daily kosher meal to be shared by all participants.

14. The written text of the papers to be delivered (duration: 40-50 minutes each) should be available by the opening of the Consultation. An effort will be made to have a bibliography of the topic of the Consultation prepared for distribution on the spot.

J.H.
8-4-83



The American Jewish Committee

Institute of Human Relations • 165 East 56 Street, New York, N.Y. 10022 • 212/751-4000 • Cable Wishcom, N.Y.

May 2, 1983

Professor Jean Halperin
World Jewish Congress
1 rue de Varembe
Case Postale 191
1211 Geneva 20
SWITZERLAND

Dear Professor Halperin,

Thank you for your recent warm and thoughtful letter inviting me to represent the AJC at the Consultation of the Lutheran World Federation and IJCIC in Stockholm from July 10th to 13th.

I will be representing AJC at that consultation and look forward to taking part in the discussion on Martin Luther and the Jews.

You and your colleagues may be interested to know that I am presenting a paper on this theme before the heads of all the Lutheran denominations in the United States in mid-May. Also, together with the Lutheran Council on Theological Education, the AJC is co-sponsoring a major national interdisciplinary conference on this same theme on October 10-13 in New York City.

Regarding your request relating to statements, I have no problem with statements, I am unclear about what you are suggesting about the contents of the several statements to be addressed to the Lutheran World Federation Executive Committee. Would you please clarify what you and Dr. Riegner have in mind?

With warmest good wishes, I am,

Cordially,

Rabbi Marc H. Tanenbaum
National Director
Interreligious Affairs

MHT:RPR

cc: Dr. Gerhart Riegner
Mark Friedman

bc: Don Feldstein
Mimi Alperin
Judy Banki
Selma Hirsh

Bob Jacobs
Zach Shuster
Mort Yarmon

MAYNARD I. WISHNER, President • HOWARD I. FRIEDMAN, Chairman, Board of Governors • THEODORE ELLENOFF, Chairman, National Executive Council • ROBERT L. PELZ, Chairman, Board of Trustees • E. ROBERT GOODKIND, Treasurer • MERVIN H. RISEMAN, Secretary • ELAINE PETSCHKE, Associate Treasurer • ALFRED H. MOSES, Chairman, Executive Committee • Honorary Presidents MORRIS B. ABRAM, ARTHUR J. GOLDBERG, PHILIP F. HOFFMAN, RICHARD MAASS, ELMER L. WINTER • Honorary Vice-Presidents NATHAN APPLEMAN, MARTIN GANG, RUTH R. GODDARD, ANDREW GOODMAN, JAMES MARSHALL, WILLIAM ROSENWALD • MAX M. FISHER, Honorary Chairman, National Executive Council • MAURICE GLINERT, Honorary Treasurer • Executive Vice-Presidents Emeriti JOHN SLAWSON, BERTRAM H. GOLD • Vice-Presidents MORTON K. BLAUSTEIN, Baltimore, EDWARD E. ELSON, Atlanta, RICHARD J. FOX, Philadelphia, ROBERT D. GRIES, Cleveland, RITA F. HAUSER, New York, HARRIS L. KEMPNER, JR., Galveston, JOHN D. LILLY, St. Louis, HAMILTON M. LOEB, JR., New York, LEON RABIN, Dallas, GORDON S. ROSENBLUM, Denver, JOHN H. STEINHART, San Francisco •

FOR IMMEDIATE RELEASE

NEW YORK - Rabbi Marc H. Tanenbaum of New York, national interreligious affairs director of the American Jewish Committee, will represent the AJC at an international consultation examining the theme of "Martin Luther, the Jews, and Anti-Semitism," to be held in Stockholm, Sweden, July 10 through 13, it was announced today by.....

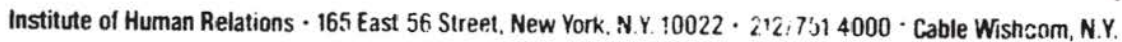
The consultation is co-sponsored by the Lutheran World Federation and the International Jewish Committee for Interreligious Consultations (IJCIC), a coalition of major Jewish religious and communal groups from throughout the world.

The Stockholm consultation is the first international meeting of Lutherans and Jews to be held during this 500th anniversary year marking the birth of Martin Luther, founder of Protestantism.

In mid-May, Rabbi Tanenbaum presented a comprehensive paper on "Martin Luther and the Jews" before the Lutheran Council in the USA which represents all branches of the Lutheran churches in America. He shared a platform with Dr. Eric W. Gritsch, director of the Institute of Luther Studies, at the Lutheran Theological Seminary at Gettysburg, Penna.

The papers by Rabbi Tanenbaum and Prof. Gritsch are being published in a booklet which, according to the Lutheran Council, is being distributed to all Lutheran parishes in the United States for study, discussion, and Lutheran-Jewish dialogue groups. A videotape of these lectures and the dialogue with Lutheran leaders is also being distributed to Lutheran churches and Jewish groups across the country.

Copies of the Tanenbaum-Gritsch lectures are available by writing to the Lutheran Council in the USA, 360 Park Ave. South, New York, N.Y. 10010, or the Interreligious Affairs Department of the American Jewish



MAYNARD WISNER President ■
 HOWARD FRIEDMAN Chairman Board of Governors ■ THEODORE ELLENOFF Chairman National Executive Board ■ ROBERT L. PELL Chairman Bureau of Finance ■
 E. ROBERT GOODKIND Treasurer ■ MERVIN H. RISEMAN Secretary ■ ERIK PITTSBERG Assistant Treasurer ■ JACOB H. MOSEL Chairman Executive Committee ■
 Honorary Presidents MORRIS B. ABRAHAM ARTHUR J. GOLDBERG PHILIP E. HOFFMAN ROYAL MARSH ELMER J. WINTER ■ Honorary President LUTHER A. SPRAGUE, JR. ■
 RUTH R. GODDARD ANDREW GOODMAN JAMES MARSHALL WILLIAM RISENWOLD ■ MADISON CLUB, Chicago, Past President ■ MAYNARD WISNER, Past President ■
 Executive Vice-Presidents Emeriti JOHN SLAWSON BERTRAM H. GOLD ■ Vice Pres. Emeriti MARION BLANDIN, Boston ■ EDWARD E. L. RUSSELL, Chicago ■ Vice Pres. ■ ROBERT L. PELL ■
 Cleveland HIRSH HAUSER New York HARRIS H. KEMPNER Ill. Governor CHAS. B. LUTZ N.Y. ■ HANCOCK M. LEE N.Y. ■ JACOB H. MOSEL, Chicago ■ ROBERT L. PELL ■
 JOHN H. STEINHART San Francisco ■

THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND - LUTHERSKA VÄRLDSFÖRBUNDET - FÉDÉRATION LUTHÉRIENNE MONDIALE

DEPARTMENT OF STUDIES

Rabbi Marc Tanenbaum
American Jewish Committee on
Interreligious Consultations
165 East 56th Street
New York, N.Y. 10022
U. S. A.

P.O. Box No. 66
Route de Ferney 150
1211 Geneva 20, Switzerland
Telephone 98 94 00 Telex 23 423 OIK CH
Cable LUTHWORLD GENEVA

26 May 1983

Dear Marc:

Joe Burgess sent me a copy of the tape of your conversation with George Forell on ABC last February. This is just a fan letter to tell you how good I thought the program was. And I especially appreciated the generosity and breadth of vision that you expressed.

I hope we will meet in Stockholm in July. I am not entirely sure that your name was on the list that Gerhard Riegner gave me, but I know he mentioned it.

Sincerely,


Arne Søvik

/jb

cc: Dr J. Burgess

Memorandum

WORLD JEWISH CONGRESS

OFFICE OF THE SECRETARY GENERAL

1, RUE DE VAREMBÉ - CASE POSTALE 191 - 1211 GENÈVE 20 (SUISSE)

Ø 34 13 25 ☎ WORLDGROSS GENÈVE TÉLEX NO 289 876

/li

Geneva, June 24, 1983

To

Participants in the Second Official Jewish/Lutheran
Consultation in Stockholm, July 11-13, 1983

From

World Jewish Congress, Geneva

Please be informed that the 'phone number of the Hotel
Stockholm is 08/22 13 20 and not the one given on the
June 22nd memo.



Draft statement on Luther

- While we cannot forget Luther's attitude to Judaism and the Jews during the second part of his life, we may be in a position to set his views in a wider historical context.

- Deeply aware of the theological, political and psychological consequences of Luther's writings and teachings up to the contemporary age, we believe that efforts could and should be made to repair the harm which was done.

- Among the lessons to be drawn from the past, the following appear to be of particular significance:

a) The attitude towards Judaism and the Jews reflects the perils of religious violence;

b) Antisemitism is a violation of the dignity of man as such and of morality;

c) History teaches us that antisemitism leads to anti-humanism. In other words, to fight against antisemitism is to fight for the dignity of the human being.

d) The approach according to which the New Testament is a complement and an enlargement of the Old jeopardizes the right to be a Jew or even its validity.

e) Hence, greater efforts should be made to better understand Jewish post-Biblical teaching and literature that should no longer be considered as "Spätjudentum".

f) Greater emphasis should be laid on common concerns, i.e. in the areas of economic and social justice, human rights, and with regard to human commitments towards the other.

Lutheran Participants

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Dr Paul B. Jørgensen
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Church of Sweden Mission
Box 297
S-751 05 Uppsala
SWEDEN

LWF/IJCIC
Stockholm
July 11-13, 1983

Observers

Dr Walter Keller
Valparaiso University
Valparaiso, IN
USA

Dr Ruth Zander
Bund der Evangelischen Kirchen
in der DDR
Auguststrasse 80
East Berlin



Second official Jewish/Lutheran Consultation, Stockholm, July 11-13, 1983

Jewish Participants

Dr. Ernst L. Ehrlich

European representative of Bnai Brith International
Secretary General, Christian-Jewish Friendship Association, Switzerland
Hirzenstrasse 10
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Mr. Joseph Ettlinger

Jewish-Christian Council in Sweden
Ostermalmsgatan 7
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Prof. Jean Halperin

Consultant for Interfaith Relations
World Jewish Congress
1, rue de Varembe
POB 191

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Rabbi Wolfe Kelman

Executive Vice-President, The Rabbinical Assembly
Co-chairman, WJC Commission on Interreligious Affairs
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U.S.A.

Dr. N. Peter Levinson

Landesrabbiner von Baden
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Chief Rabbi Bent Melchior

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Chief Rabbi Morton H. Narrowe

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Dr. Gerhart M. Riegner

Secretary-General
World Jewish Congress
1, rue de Varemblé
POB 191
CH - 1211 Geneva 20 / Switzerland

Second official Jewish/Lutheran Consultation, Stockholm

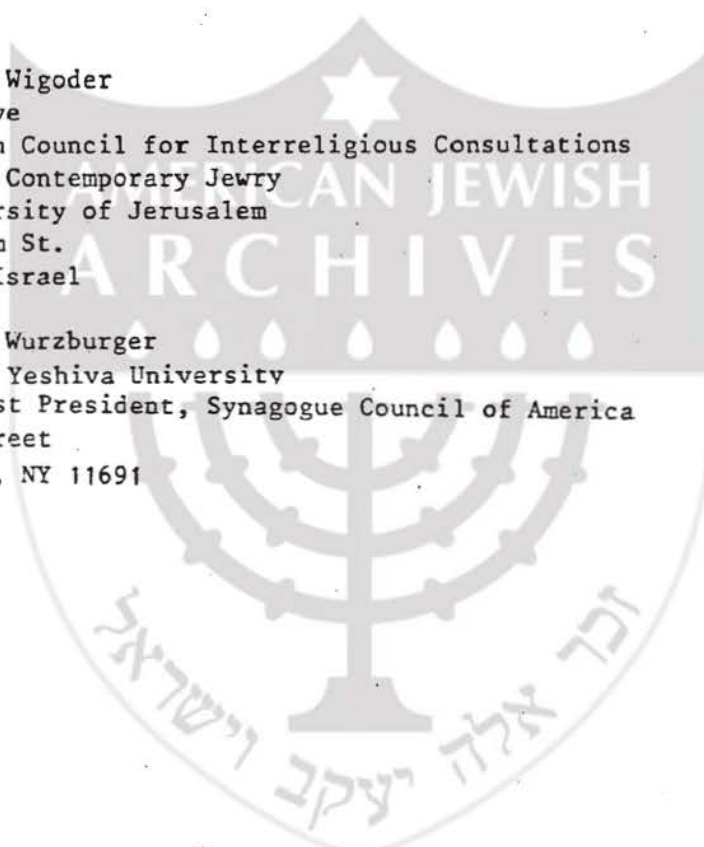
con'd list of Jewish
Participants

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Ramat-Aviv
IL 69978 Tel-Aviv / Israel

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National Interreligious Affairs Director
American Jewish Committee
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Dr. Geoffrey Wigoder
Representative
Israel Jewish Council for Interreligious Consultations
Institute of Contemporary Jewry
Hebrew University of Jerusalem
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Rabbi Walter Wurzbarger
Professor at Yeshiva University
Immediate Past President, Synagogue Council of America
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THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND · LUTHERSKA VÄRLDSFÖRBUNDET · FÉDÉRATION LUTHÉRIENNE MONDIALE

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American Jewish Committee on
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Sincerely,


Arne Søvik

/jb

cc: Dr J. Burgess

DER LUTHERISCHE WELTBUND

THE LUTHERAN WORLD FEDERATION - LUTHERSKA VÄRLDSFÖRBUNDET - FÉDÉRATION LUTHÉRIENNE MONDIALE

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Telephon 989400 Telex 23423 OIK CH
Telegrammadresse LUTHWORLD GENEVA

To Participants in
the Stockholm IJCIC/LWF Meeting

18th July 1983

Dear Friends,

I must apologize to you all because in the haste of our drafting process on Wednesday, I omitted to see that a note appeared in the document stating the limitations in the authority of the LWF delegation. I believe that all participants are aware of the fact that LWF rules provide that official statements of the LWF can only be made by the appropriate elected authorities and not by ad hoc groups convened under its sponsorship. But not all readers of the Stockholm document will know this. I would therefore think it necessary that there be inserted as a footnote to the Introductory Statement the following sentences:

The LWF delegation was authorized to speak to but not in behalf of the LWF and its constituency. The statements below will be submitted to the appropriate authorities of the LWF for their consideration and action.

While the statement of the Jewish partners will not of course be subject to LWF regulations, I believe that our people may want to express their appreciation of that section too of what we have said together, and what I believe to be a notably hopeful meeting of minds.

Thanks to you all for the contribution you made to those three memorable days.

Sincerely,


Anne Sovik

/mm

JEWISH PARTICIPANTS

- Alter, Robert, Professor of Hebrew and Comparative Literature, University of California, Berkeley, California
- Fox, Marvin, Professor of Philosophy, Ohio State University, Columbus, Ohio
- Gershfield, Edward M., Rabbi, Professor of Talmud, Jewish Theological Seminary of America, New York, New York
- Greenberg, Gershon, Visiting Professor of Jewish Thought, University of Rochester, Rochester, New York
- Mihaly, Eugene, Professor of Midrash & Homiletics, Hebrew Union College-Jewish Institute of Religion, Cincinnati, Ohio
- Miller, Alan, Rabbi, Society for the Advancement of Judaism, New York, New York
- Neyer, Joseph, Professor of Philosophy, Rutgers University, New Brunswick, New Jersey
- Raphael, Marc, Rabbi, Assistant Professor of History, Ohio State University, Columbus, Ohio
- Rubinoff, Lionel, Professor of Social Science and Philosophy, Trent University, Peterborough, Ontario, Canada
- Rudin, A. James, Rabbi, Assistant Director, Interreligious Affairs Department, American Jewish Committee, New York, New York
- Spero, Shubert, Rabbi, Young Israel of Cleveland and Lecturer in Jewish Philosophy at Oberlin College, Oberlin, Ohio
- Tanenbaum, Marc H., Rabbi, National Director of Interreligious Affairs, American Jewish Committee, New York, New York
-
- Brief, Seymour, Ohio-Kentucky Area Director, American Jewish Committee, Cleveland, Ohio
- Strober, Gerald S., Consultant, Interreligious Affairs Department, American Jewish Committee, New York, New York

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- Bertram, Robert, Professor of Historical and Systematic Theology, Concordia Seminary, St. Louis, Missouri
- Bouman, Walter R., Visiting Professor, Systematic Theology, Lutheran Theological Seminary, Columbus, Ohio
- Ditmanson, Harold, Professor of Religion, St. Olaf College, Northfield, Minnesota
- Forell, George W., Professor of Religion, School of Religion, University of Iowa, Iowa City, Iowa
- Grimsby, Hoover, Pastor, Central Lutheran Church, Minneapolis, Minnesota
- Hals, Ronald M., Dean of Graduate School; Professor of Biblical Theology, Lutheran Theological Seminary, Columbus, Ohio
- Jensen, Mrs. Rodger, ALC Representative to the Lutheran Council/USA, Minneapolis, Minnesota
- Kirsch, Paul J., Professor of Religious Studies, Wagner College, Staten Island, New York
- Krodel, Gerhard, Professor of New Testament, Lutheran Theological Seminary, Philadelphia, Pennsylvania
- Lotz, David, Associate Professor of Church History, Union Theological Seminary, New York, New York
- Meuser, Fredrick W., President, Lutheran Theological Seminary, Columbus, Ohio
- Opsahl, Paul, D., Executive Secretary, Division of Theological Studies, Lutheran Council/USA, New York, New York
- Petersen, Lorman M., Academic Dean, Concordia Theological Seminary, Springfield, Illinois
- Rusch, William G., Associate Executive Secretary, Division of Theological Studies, Lutheran Council/USA, New York, New York
- Schick, Edwin, Dean of the Faculty, Wartburg Theological Seminary, Dubuque, Iowa
- Schultz, Richard, President, Concordia Theological Seminary, Springfield, Illinois
- Sherman, Franklin, Professor of Christian Ethics, Lutheran School of Theology at Chicago, Chicago, Illinois
- Staack, Hagen, Professor of Religion, Muhlenberg College, Allentown, Pennsylvania

"HOW DO WE SPEAK OF GOD TODAY

**...in an Age of Technology,
...in an Age of Pluralism,
...after Auschwitz?"**

A COLLOQUIUM CO-SPONSORED BY
THE DIVISION OF THEOLOGICAL STUDIES
OF THE

LUTHERAN COUNCIL IN THE U.S.A.



AND

THE INTERRELIGIOUS AFFAIRS DEPARTMENT OF

THE AMERICAN JEWISH COMMITTEE



May 2-3, 1973
Lutheran Theological Seminary
Columbus, Ohio

This colloquium is the fourth national theological conversation co-sponsored by the Interreligious Affairs Department of the American Jewish Committee and the Division of Theological Studies of the Lutheran Council in the U.S.A. These conversations bring together scholars from the Orthodox, Conservative and Reform branches of Judaism and from the three Church bodies participating in the Lutheran Council—The American Lutheran Church, the Lutheran Church in America and the Lutheran Church-Missouri Synod. The first colloquium in 1969 examined from Lutheran and Jewish perspectives the two Biblical themes "Law and Grace" and "Election and the People of God." The second explored aspects of "Promise, Land, Peoplehood," while the third confronted questions related to "The State and the Religious Community."

This fourth colloquium is addressed directly to the fundamental theological question which faces both Judaism and Christianity: "How Do We Speak of God Today?" In every age Jews and Christians have sought to articulate and communicate their understanding of God's revelation in light of the salient factors which shape and condition their respective communities' theology and life. Among the forces now affecting both Synagogue and Church are the societal, cultural, and theological pluralisms, the impact of a sophisticated though often dehumanizing technology, and—for all Jewish-Christian conversations in particular—the haunting spectre of the Nazi holocaust.

The grave spiritual and human issues raised by the holocaust are still to be confronted by the vast majority of mankind: Have we learned to cope with evil and its brutalizing consequences? Has the moral sensibility of mankind developed in a way that is commensurate to deal with the monstrous powers of destruction that are available throughout the world through the various advanced technologies of destruction? What theological and moral resources are available to Jews and Christians to make some meaningful contribution to the formulation and sensitization of the consciences and will of the human family to prevent the repetition of any holocaust against any people?

It is hoped that in facing these issues, this colloquium will further mutual understanding and contribute significantly toward clarifying the contemporary theological task and its context.

Dr. Paul D. Opsahl
Rabbi Marc H. Tanenbaum

COLLOQUIUM CHAIRMEN

Dr. Paul D. Opsahl
Rabbi Marc H. Tanenbaum

COLLOQUIUM COORDINATORS

Rabbi A. James Rudin
Dr. William G. Rusch
Gerald S. Strober

★ ★ ★

AMERICAN JEWISH ARCHIVES WEDNESDAY, MAY 2, 1973 9:30 AM

Dr. Paul D. Opsahl, Presiding

Welcoming Remarks:

Dr. Fredrick W. Meuser

President, Lutheran Theological Seminary
Columbus, Ohio

Greetings:

Norman Meizlish

President, United Jewish Fund and Council of Columbus

"How Do We Speak of God
in an Age of Technology?"

Dr. Robert Bertram

Professor of Historical and Systematic Theology
Concordia Seminary
St. Louis, Missouri

Dr. Shubert Spero

Rabbi, Young Israel of Cleveland, and
Lecturer in Jewish Philosophy at Oberlin College
Oberlin, Ohio

12:30 PM

LUNCHEON

2:30 PM - 4:30 PM

Small Discussion Groups

6:00 PM

Dinner

8:00 PM

Sidney Blatt

Chairman of the Community Relations Committee,
United Jewish Fund and Council of Columbus, Presiding

"How Do We Speak of God in an Age of Pluralism?"

Dr. George W. Forell

Professor of Religion
School of Religion

University of Iowa, Iowa City, Iowa

Rabbi Marc H. Tanenbaum

National Director of Interreligious Affairs
American Jewish Committee
New York, New York

THURSDAY, MAY 3, 1973

9:00 AM

Dr. William G. Rusch, Presiding

"How Do We Speak of God After Auschwitz?"

Dr. Lionel Rubinoff

Professor of Social Science and Philosophy
Trent University, Peterborough, Ontario, Canada

Dr. Franklin Sherman

Professor of Christian Ethics
Lutheran School of Theology at Chicago
Chicago, Illinois

FOR IMMEDIATE RELEASE

NEW YORK, Jan. 11. A growing awareness is emerging between Christian and Jewish communities that genuine friendship requires "concern and support when the other group is hurting" and that generalized sentiments of understanding are not adequate.

Rabbi Marc H. Tanenbaum, national Interreligious Affairs director of the American Jewish Committee, writing in the February 1972 issue of Event, an ecumenical laymen's magazine published by the American Lutheran Churchmen, said that "Jewish-Christian relations today are crucially determined by the way we support one another actively when the particular claims of the other do not violate one's own principles."

Christians and Jews share in a "universal agenda" regarding world peace and social justice, but each group comes to the dialogue table with its own "particular agenda" that is valid in its own terms and for which no one should need to apologize.

For example, Rabbi Tanenbaum said, the Catholic and Orthodox Jewish groups are interested in government aid to parochial schools, and hold public morality positions on abortion, divorce and birth control. The Protestants struggle with racial difficulties, since some 17 million of the nation's 22 million blacks are Protestant. The Jews are concerned about the State of Israel and the human rights of Soviet Jews, as well as about Jewish identity and other matters.

The Catholic community, Rabbi Tanenbaum said, "has a right to expect Protestants and Jews, if they are genuine allies, to try to understand the magnitude of the education crisis the Catholic people face, and to search with them positive ways of alleviating the school

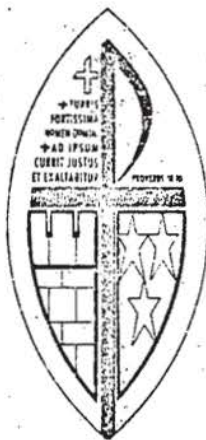
crisis. Protestants have a right to expect that their ecumenical allies demonstrate empathy and support in meeting the vital needs on the Protestant agenda. The removal of the Protestant ethos vitally affects Catholics and Jews because it has made possible pluralism, dialogue and religious liberty.

Jews have a moral right to expect that Catholics and Protestants who take seriously their Jewish partners, seek genuinely to understand what hurts the Jewish people today. Having lost a third of their flesh-and-blood family in the Nazi holocaust, Jews are not being irrational or hyper-sensitive when they call upon Christian allies to take an unequivocal stand on fundamental issues that are crucial to the survival of Judaism and the Jewish people.

Ultimately, said Rabbi Tanenbaum, "the Jewish-Christian dialogue will make its greatest contribution when it manages to articulate the vision and to create the living relationship that makes possible the establishment of authentic human community without compromise of the essential differences and claims to truth and value that Christians and Jews, and all historic groups, legitimately embody."

Tagline.

LUTHERAN COUNCIL



in the United States of America

315 Park Avenue South, New York,

New York 10010 / Area 212-677-3950

Division of THEOLOGICAL STUDIES

February 28, 1969

To: All Participants in 6 March, 1969 Jewish-Lutheran
Academic Colloquium

From: Paul D. Opsahl

Enclosed is one of the two papers which will be presented by the Lutherans at our forthcoming 6 March theological conversation in New York City.

This paper, entitled "Law and Grace in Judaism and Lutheranism," was written by Doctor Horace Hummel, Professor of Hebrew and the Old Testament at the Lutheran School of Theology at Chicago. We hope that you will have a chance to study this paper before our consultation. Instead of reading the paper at the time of our meeting Doctor Hummel will offer summary comments, and thus allow more time for our discussion.

We are looking forward eagerly to this Jewish-Lutheran conversation, praying for God's blessings on this endeavor.

Cordially yours,

Paul D. Opsahl
Assistant Executive Secretary
Division of Theological Studies

PDO:apk
Encl. 1

NEWS FROM THE COMMITTEE

THE AMERICAN JEWISH COMMITTEE Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, PLaza 1-4000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

MORTON YARMON, Director of Public Relations

FOR IMMEDIATE RELEASE

NEW YORK... An all-day academic colloquium sponsored jointly by the Division of Theological Studies of the Lutheran Council in the U.S.A. and the Interreligious Affairs Department of the American Jewish Committee will be held on March 6, 1969 at the Brotherhood-in-Action Building, New York City, it was announced today by the conference co-chairmen: Dr. Paul Opsahl, Assistant Executive Secretary of the Division of Theological Studies, Lutheran Council in U.S.A., and Rabbi Marc H. Tanenbaum, National Director of the Interreligious Affairs Department of the American Jewish Committee.

This consultation, the first of its kind to be held with scholars representing every branch of the Lutheran Church in the U.S.A. and all branches of American Judaism, will involve a select group of 30 of the foremost Lutheran and Jewish theologians and scholars in the United States. The Lutheran Church in the U.S.A. represents The American Lutheran Church, the Lutheran Church in America, the Lutheran Church-Missouri Synod, and the Synod of Evangelical Lutheran Churches. The program will focus on the special relationship that Lutheran thought and tradition has played in Christian understanding of the Jewish people and Judaism and, reciprocally, of the Jewish responses to Lutheran thought and practice.

The two major themes to be examined by the scholars will be those of Christian and Jewish perspectives on "Law and Grace"

-more-

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and "Election and the People of God." The second theme is intended to have relevance for an understanding of some of the present issues in the relationships of the Jewish people and Judaism to the state of Israel.

The Jewish perspective on "Law and Grace" will be presented in a paper by Professor Michael Wyschogrod, Associate Professor of Philosophy, Baruch College of the City University of New York; and the Christian paper will be presented by Professor Horace Hummel, Professor of Hebrew and the Old Testament, Lutheran School of Theology at Chicago.

The paper on a Christian perspective on "Election and the People of God" will be presented by Professor Nils Dahl, Professor of New Testament, Yale Divinity School; and the Jewish perspective on the same theme will be presented by Rabbi Seymour Siegel, Professor of Theology at the Jewish Theological Seminary.

The Rev. Dr. G. Thomas Spitz, Jr., General Secretary, the Lutheran Council in the U.S.A., and Dr. Bertram H. Gold, Executive Vice-President of the American Jewish Committee, will bring greetings to the group. Rabbi Tanenbaum will serve as chairman of the opening session and Dr. Paul Opsahl will serve as chairman of the closing session.

Below are the names of the Lutheran and Jewish scholars who are expected to take part in the pioneer consultation:

Lutheran - Rev. Dr. Harold Ditmanson, Professor of Religion, St. Olaf College, Northfield, Minn.; Rev. Dr. Arthur Carl Piepkorn, Graduate Professor of Systematic Theology, Concordia Seminary, St. Louis, Mo.; Rev. Dr. George Forell, Professor of Theology, School of Religion, State University, Iowa City, Iowa.

Also Rev. Dr. Robert Bertram, Chairman of the Department of Systematic Theology and Associate Professor of Historical and Systematic Theology, Concordia Seminary, St. Louis, Mo.; Rev. Dr. Herbert J.A. Bouman, Professor of Systematic Theology, Concordia Seminary, St. Louis, Mo.; Rev. Dr. Jerald Brauer, Dean, Lutheran School of Theology, Chicago, Ill.; Rev. Dr. Kent S. Knutson, President, Wartburg Theological Seminary, Dubuque, Iowa; Rev. Dr. Harold Lohr, Pastor, Ascension Lutheran Church, Northfield, Ill.

-more-

Also Rev. Stephen G. Mazak, Pastor, St. John Lutheran Church, Cudahy, Wis.; Rev. Dr. Fred Meuser, Professor of Historical Theology and Director of Postgraduate Studies, Evangelical Lutheran Theological Seminary, Capital University, Columbus, Ohio; Rev. Dr. Theodore F. Nickel, Second Vice-President, Lutheran Church-Missouri Synod, and Pastor of Jehovah Lutheran Church, Chicago, Ill.; Rev. Dr. John H.P. Reumann, Professor of New Testament, Lutheran Theological Seminary, Philadelphia, Penna.; Rev. Dr. C. Umhau Wolf, Director, Lutheran Institute for Religious Studies, Seguin, Texas.

Jewish - Rabbi Edward Gershfield, Jewish Theological Seminary; Rabbi Yitchak Greenberg, Professor of Jewish History, Yeshiva University; Dr. Ellis Rivkin, Professor of Jewish History, Hebrew Union College-Jewish Institute of Religion; Rabbi David Silverman, Professor of Philosophy of Judaism, Jewish Theological Seminary; Rabbi Theodore Friedman, Congregation Beth El, South Orange, N.J.; Professor Abraham Halkin, Jewish Theological Seminary; Dr. Fritz Rothschild, Jewish Theological Seminary; Prof. Manfred Vogel, Northwestern University; Prof. Alvin Reines, Hebrew Union College-Jewish Institute of Religion.

#32 A, AA, PP, CP, REL

2/27/69



Marc H. Tanenbaum, Oct. 12, 1983

LUTHER AND THE JEWS: Some Historic Lessons

Can history make the present intelligible to the present, asks William Carroll Berk in his "Origins of the Medieval World." The vest historians think it can. No one has made this point more plainly and succinctly than R. G. Collingwood. Asked what history is "for", Collingwood replied that history is for human self-knowledge. Further, "The only clue to what man can do is what man has done. The value of history is that it teaches us what man has done and thus what man is."

Frederich Heer, The Medieval World, (p.17):

"Our contemporary European societies, both Western and Eastern, in many ways continue to live on their medieval inheritance. History is the present and the present is history. When we look more closely into the crises and catastrophes, the hopes and fears of our own day, whether we know it or not we are concerned with developments whose origins can be traced directly to their source in the high Middle Ages.

"During this period Europe underwent some far-reaching transformations. The continent which in the 12th century was open and expanding by the mid-14th century had become closed, a Europe of internal and external frontiers where nations, states, churches (i.e., the various regional "Gallicanized" churches) and intellectual systems already confronted one another - often in uncompromising and hostile attitudes - in the forms they were to retain at least until the mid-19th century or even into the 20th.

The environment of 16th century Reformation Germany derives in large measure from the forces set in motion from at least the period of the ascendancy of Charlemagne.

Charlemagne (768-814 AD) - French for the Latin Carolus Magnus, ~~Char~~ Charles the Great, was the first Germanic figure of whom we possess historical knowledge. His secretary, Einhard, describes his role:

"He cared for the Church of St. Peter the Apostle at Rome above all other holy and sacred places, and heaped high its treasury with a vast wealth of gold, silver and precious stones." (Snyder p.100)

From the time of Charlemagne, the Holy Roman Empire was regarded as the supreme protector of the Church and of Christendom. During the Middle Ages and even later, German people had a clearcut picture of the roles of two earthly upbuilders of the Divine world order. The Pope and Emperor sat enthroned in brotherly amity, both of them watching over Christendom, which meant mankind; the spiritual sword belonged to the Pope, the secular sword to the Emperor. As defender of the Church, the Emperor waged God's wars on earth and was responsible for maintaining peace and justice. Individual emperors and their adherents were convinced that this responsibility included the establishment of "right order" in Italy, "the beautiful garden of the Empire as Dante called it, the preservation there of imperial rights, the protection of the Pope in Rome and the Reformation of the church whenever this deemed necessary.

The authority of the Emperor and of the Holy Roman Empire was most effective in the 10th and early 11th centuries under the rule of the Saxon or Ottonian Emperors, who were really the protectors, guardians, and leaders of the Church and Christendom. They reformed the church and the monasteries, made and unmade Popes, intervened decisively in those grave conflicts which had turned the Papacy, politically enfeebled and

and spiritually degraded, into an object of booty wrangled over by cliques and clans of Roman nobility.



Commentary

165 East 56 Street
New York, New York 10022
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NORMAN PODHORETZ, EDITOR

June 7, 1983

MEMORANDUM

To: Marc Tanenbaum

From: Norman Podhoretz

Obviously, you have the makings here of a fascinating article on Luther which should be written and should be published. But we have run so much stuff lately on Christian anti-Semitism that we have been charged by Joseph Sobran and others of conducting a campaign against the churches. Anyhow, my feeling is that for the time being at least, and so far as Commentary is concerned, Dayvenu.

NP/rk

PROPOSED BOOK ON

MARTIN LUTHER AND THE JEWS

by Dr. Joseph Burgess and Rabbi Marc H. Tanenbaum

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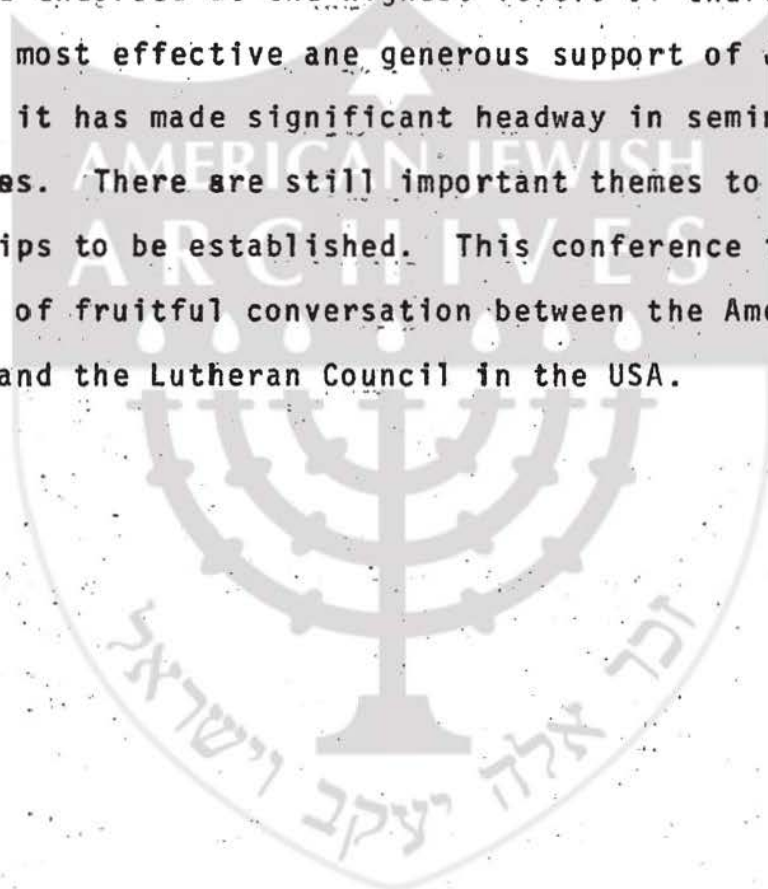
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7/21/83

Dictated on telephone October 1, 1982

By Dr. Harold Ditmanson

Genuine dialogue between Jews and Christians is a recent phenomenon. It is both the cause and the effect of a new climate of concern and regard. The dialogue is here to stay. It has been defined and endorsed at the highest levels of church authority. It enjoys the most effective and generous support of Jewish organizations, and it has made significant headway in seminaries, colleges, and parishes. There are still important themes to be explored and relationships to be established. This conference is a welcome resumption of fruitful conversation between the American Jewish Committee and the Lutheran Council in the USA.



Abſorpen eſt. Moſes in Victoriam

Haia 25

כל ענין לנפשו

perſonant Morken in Eter nung

Weil Adam lebt (das ſt ſündigſt) Vorſchlinget
den Tod das Leben, Wenn aber Chriſtus ſtirbt
(das ſt ſündigſt) Vorſchlinget das Leben den Tod.

Das ſy Gott gelobt das Chriſtus
ſtirbt und reſt
beſteht

Martinus Luther

1543.

This document, believed to be autographed by Martin Luther, is
presented as a memento of your visit to the Library of
THE JEWISH THEOLOGICAL SEMINARY OF AMERICA

CONGREGATION BETH ISRAEL

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Rabbi Leo E. Turitz, D.D.
rabbi emeritus

residence:
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June 7, 1981

Rabbi Marc Tannenbaum
American Jewish Committee
165 E. 56th Street
New York, N. Y. 10022

Dear Marc,

The enclosed, as you shall see, are tear sheets from the Augustana College Magazine. [I attended the college during my last year of A.B. work and received my degree, in 1935, from that institution, which is in my home town, Rock Island, Illinois.]

I call your attention to the talk given at the Freshman Orientation Program by the Rev. Mr. Richard A. Swanson, campus minister, presented in the magazine in print.

It is an outstanding talk, very liberal, and up-to-date. I send it to you because of its references to the Exodus wilderness and its application to our difficult times, to the Holocaust, to "a leader of a major American Christian denomination (who) announced that God does not even hear the prayer of a Jew!" I smiled when I read his comments on Absolutist Christianity. You will understand when I tell you that Augustana is Swedish Lutheran. "In liturgy, for example, there are still many who wonder whether God understands any language other than Latin, unless it be Swedish."

It is a well constructed sermon and a message worthy of giving to a Freshman class. [I wonder how many of the young people got its full implications.]

I send this talk/sermon to you, because you will know how to make good use of it for American Jewish Committee purposes. You might even know how to devise means for making use of Reverend Swanson himself for AJC causes.

When I attended "Augie" for that year, I found the people there very liberal and understanding in their attitudes. People, students and faculty, knew that I was intending to be a rabbi. They made my year there very pleasant among the Swedish Lutherans. Reverend Swanson, class of '54, seems to be perpetuating the tradition.

Evelyn joins me in kindest personal greetings.

Cordially yours,

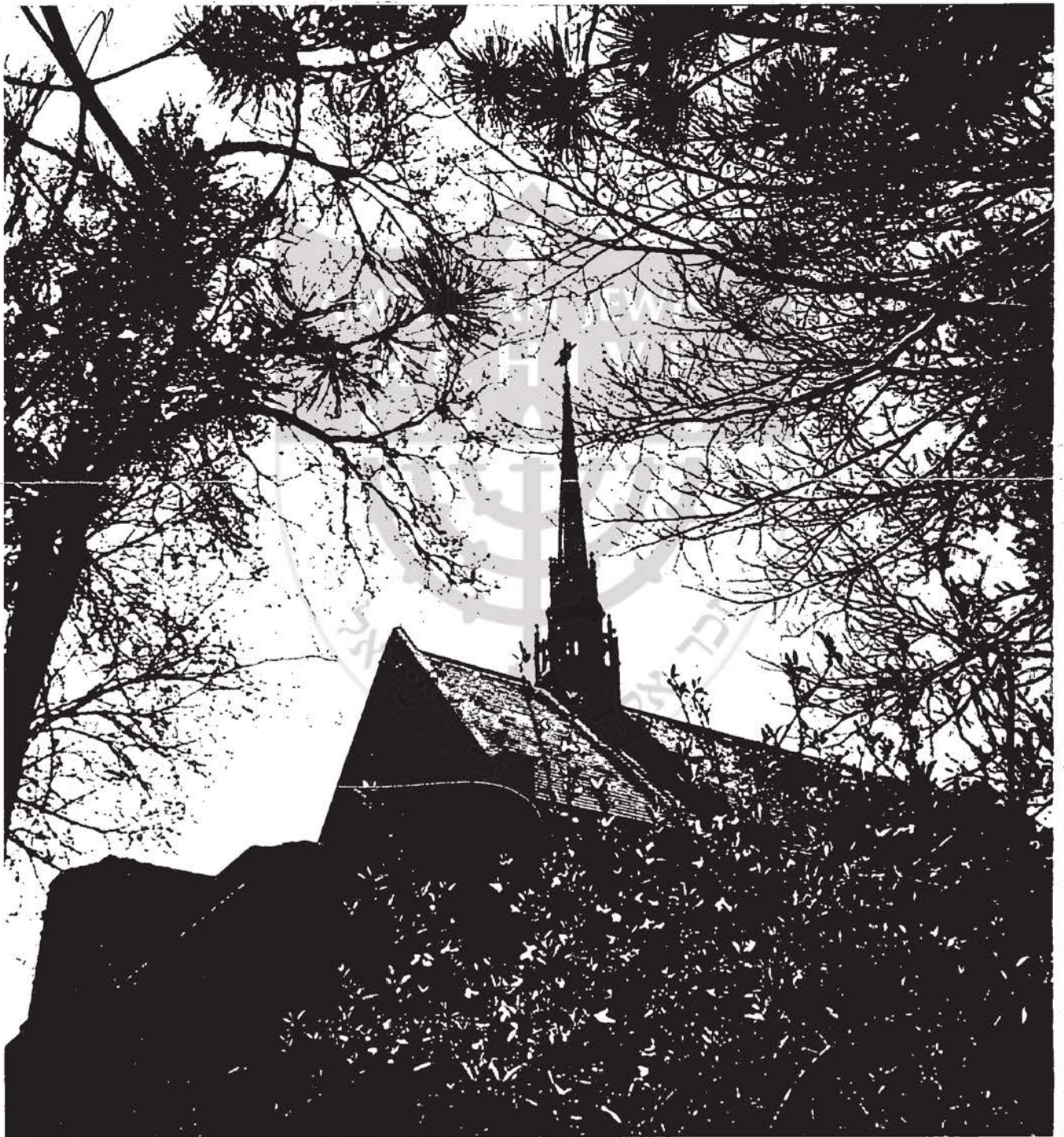


Rabbi Leo E. Turitz



AUGUSTANA

college magazine



april 1981

FOCUS



On Dreams and Dreaming: an Afternoon with Birger and Lyl Swenson
He says, "Call me Birger" and tells a story of gratitude to Augustana—gratitude that led him to make a \$500,000 gift



Playing in the Wilderness by Richard A. Swanson
Swanson, campus minister and pastor of Augustana Campus Church, examines the power of imagination to affirm God's presence amid suffering and ambiguity



An Ancient Power
Augustana's classicists are enthusiastic about the practical and supra-practical aspects of their subjects

Asian Quarter in Retrospect 1
Students talk about what the Quarter Abroad in Asia has meant to them

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Editorial Advisor: Perry D. Mason '50
Photographers: Dana Shugar '83
Professor Harry Stelling



AUGUSTANA COLLEGE MAGAZINE APRIL, 1981

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PLAYING IN THE WILDERNESS

by Richard A. Swanson

Richard A. Swanson '54 is campus minister and pastor of Augustana Campus Church. This speech was presented December 5, 1980, one of a special convocation series designed to extend and enrich the Freshman Orientation Program.

The boy had always wanted a kitten. His father didn't like cats, but his mother did (she said she always had cats when she was a girl growing up on the farm). He

knew his father would say no when his farmer cousin said "sure, you can have the barn cat's kitten." But

his father didn't say no and his mother smiled and the boy and the kitten slept together in the back of the car all the way

home. The boy is older now and he cannot remember the kitten's name but he can remember the hot July Sunday morning when he first learned that things as they are and things as they ought to be stand far apart.

It was the day of the annual Sunday School picnic. The boy was ready, but his parents weren't, and so the boy waited. He

lay down on the davenport and the kitten jumped up on his chest. The boy began petting the kitten. The kitten's eyes closed and soon it was purring and the purring penetrated the boy's heart, and the boy thought this is the way things are and this is the way things ought to be. And

that was when his father said, "It's time to go," and the boy and the father and the mother got in the car. The kitten's

skull offered no resistance to the tire as the car backed down the driveway. And

then it was that the boy knew that things as they are and things as they ought to be are not the same. He is older now, and things as they are and things as they ought to be are not together yet. Someday, maybe, but

not yet. The boy-grown-man is still wishing for a kitten. But he wishes now for a kitten that will last. Welcome to the wilderness.



The story of the boy-grown-man is a wilderness story. That is to say, it is a story which grows out of real life. It echoes the common human experience of living with things as they are while waiting for things as they ought to be. It is a story which can be told around any campfire anywhere in the wilderness and be understood. The human story is a wilderness story.

In the minutes ahead, I wish to define wilderness clearly enough for each of us to recognize it as the place in which we live. Then, I will describe two very different ways of responding to the wilderness. The first response is absolutism, which creates absolutist religious structures which deny the wilderness and retard the human spirit. The second response is imagination. I will argue that imagination stimulates the human spirit

and leads to fullness of life in the wilderness. Another word for this imagining is playing, which gives the title of these remarks: "Playing in the Wilderness."

Wilderness can be a place. Its usual definition is, in fact, geographical. It is thought of as the place touched, known, charted by few, if any. Where once it was the forbiddingly distant, high, and deep places of the earth, today it is increasingly the forbiddingly distant, high, and deep places of space.

Wilderness is more than place, however. It is also to be found in thought and feeling, in the inner experience of being human. The wilderness I have in mind is located in the beautiful and bleak ambiguities of having and not having, of knowing and not knowing, of living and dying.

Most of us admit some familiarity with this inner wilderness. Each time we say, "I don't know," or "I wish"; each time we sense distance between what is and what ought to be in such areas as music, or athletics, or language, we are experiencing wilderness.

Strangely enough, in matters religious we are reluctant to admit familiarity with wilderness. In fact, the very idea of wilderness in religion makes more than a few of us nervous.

Nevertheless, I invite you now to risk that nervousness in a closer look at wilderness.

One of the great stories in the Jewish-Christian tradition is the story of the Exodus. A group of wandering Semite tribes, searching for food, make their way down the eastern Mediterranean coast into Egypt, where they find not only food but slavery. Years pass. Unable to free themselves, nearly unable to remember who they are, they are finally freed by a peculiar God who goes by the name "I Am Who I Am." "I Am Who I Am" uses a series of increasingly horrible

plagues to convince the Egyptians to let the slaves go. In a great parting shot, "I Am Who I Am" splits the waters of the Sea of Reeds. The slaves, hotly pursued by the Egyptians, cross the sea, the waters come together, the Egyptians are flooded and drowned.

The slaves are now free. The problem is, they are free in the wilderness.

Freedom is a lovely thing, so long as it does not have to take place in the wilderness. In no time at all, the newly-freed are ready to give up their freedom in exchange for evacuation from the wilderness. Better, they say, to sit again in slavery with bread to eat and good water to drink than to wander aimlessly in apparent God-forsakenness.

A new god is created, a god which is to be more responsive than old "I Am Who I Am"; a god who will give order and direction, a god who will get them out of the wilderness, into the promised land.

Ah, the promised land. It is to be everything the wilderness is not. It is good food and drink. It is being in place, rather than no place. It is knowing without not-knowing. It is having without not-having. It is living without not-living. It is "being there," "there," where all ambiguities, all partialities, all separations between what is and ought to be, are overcome. Ah, the promised land.

Forty years later, whatever it is Israel finds, it is not the Promised Land. The Exodus story turns out not happily-ever-after-ended in the Promised Land, but rather un-ended in the wilderness, in what is turning out to be, for both Israel and the Church, both Jews and Christians, a long wait in the wilderness. The Promised Land is not yet. It is promised. In the meanwhile, wilderness.

Another story. Also about Israel. A true story. From the record of the proceedings of the Interna-

tional Military Tribunal at Nuremberg, Germany, a little over thirty years ago: the testimony of a German Holocaust bureaucrat.

I, Hermann Friedrich Graebe, declare under oath: From September 1941 until January 1944 I was manager and engineer in charge of a branch office in Gdolbunow, Ukraine. . . . On 5 October 1942, when I visited the building office at Dubno, my foreman Hubert Moenikes . . . told me that in the vicinity of the site Jews from Dubno had been shot in three large pits, each about 30 meters long and 3 meters deep. About 1500 persons had been killed daily. . . . Thereupon I drove to the site. . . . Armed Ukrainian militia drove the people off the trucks under the supervision of an SS man who [had] a dog and a riding whip. They had to put down their clothes in fixed places, sorted according to shoes, top clothing and underclothing. Without screaming or weeping these people undressed, stood around in family groups, kissed each other, said farewells and waited for a sign from another SS man, who stood near the pit, also with a whip in his hand. During the 15 minutes I stood near the pit I heard no complaint nor plea for mercy. I watched a family of about 8 persons, a man and a woman, both about 50, with their children of about 1, 8, and 10, and two grown-up daughters of about 20 to 24. An old woman with snow-white hair was holding the one-year-old child in her arms and singing to it, and tickling it. The child was cooing with delight. The couple were looking on with tears in their eyes. The father was holding the hand of a boy about ten years old and speaking to him softly; the boy was fighting his tears. The father pointed to the sky, stroked his head, and seemed to explain something to him. At that moment, the SS man at the pit shouted something to his comrade. . . . I heard a series of shots. I looked into the pit and saw that the bodies were twitching or the heads already lying motionless on top of the bodies that lay before them.

What does the father say to his son? An explanation? Of what? Of how this is the Promised Land? The words fall into a silence, 30 meters long and 3 meters deep.

That was a wilderness story. I chose it because it contains two teachings about the wilderness. One is that the wilderness really is wilderness. We are so quick at softening and perfuming the truth about the wilderness that we seldom get a clear sense of the way things really are. There is that within us which knows that life is wilderness, but there is also that within us which tampers with that truth.

Remember, the Holocaust story contains two teachings for our consideration. The first is that the wilderness is wilderness. The second teaching will wait while we spend a bit more time with the first.

We do not like wilderness. That is because wilderness, as metaphor for life, is also, necessarily, metaphor for death. It is not only the place in which we live. It is also the place in which we die. There is, within each of us, an instinctive denial of death/wilderness, of wilderness/death. We would like the wilderness to go away.

Two examples of wilderness denial can be related to the Holocaust story.

First: there are so-called "scholars" in both the United States and Europe who are currently arguing that the Holocaust never happened; that, in fact, the Holocaust is really a Jewish hoax designed to create sympathy for Jews and allow the Jews to grow in power. Such scholarship is absurd, but it has an audience among those Gentiles who can accept the idea of Jews being wilderness creatures, but certainly not Gentiles. Jews and others know and fear that such an absurd denial only succeeds in perpetuating and strengthening the real horror it seeks to deny.

Second: another form of wilder-

ness denial is explanation. In the case of the Holocaust story, there are Christians who argue that the Jews got what they had coming because they are the ones who killed Jesus and have not since admitted guilt or accepted Jesus' lordship over them. Had the Jews converted to the Christian faith, neither the Holocaust nor the preceding centuries of ghetto and pogrom and disputation would have been necessary. And so, the wilderness is nicely explained, Christian righteousness is maintained, reality is denied. Let it here be noted that many of the Holocaust designers, bureaucrats and technicians were Lutheran, doing horror routinely, sure that they were doing what God would want any obedient Christian to do. Could it be that denial of the wilderness is the worst of the wilderness?

I am defining wilderness as the condition characterized by such ambiguities as knowing and not knowing, having and not having, being there and yet waiting, sensing and not sensing. I have attempted to illustrate wilderness by means of two stories: the boy and his kitten, and the shooting of the Jews at Dubno. Not all of us have had a pet kitten run over by a car. It is highly unlikely that any of us were pulling triggers at Dubno. But all of us are in the wilderness.

It is time now to say some hard, perhaps even harsh, things about one of the ways in which we may choose to respond to wilderness. It is the way which uses Christianity to deny that there is such a place as the wilderness, and which uses Christianity as a put-down of wilderness people.

One of the most common Christian assumptions is that when one has accepted Jesus Christ as personal Lord and Savior, one is "saved," meaning saved from the wilderness. To be a Christian, it is assumed, is to be in a special relationship with Jesus. Jesus, because of his resurrection from the

dead, is now out of the wilderness, or, if still in the wilderness, in it in a new and different way, now immune to the principal wilderness disease, death. True, sincere, unwavering commitment to Jesus as Lord means, for the Christian, participation in such non-wilderness treats as peace of mind, good feelings, good health, success, and care-free death (assuming one really does die).

A rigid structure of Christian absolutes serves as a guarantee that the wilderness has been overcome. One believes absolutely. Doubt cannot be tolerated. So long as one doubts, one is not truly believing. Refusal to admit the existence of the wilderness means one must come up with some other explanation of doubt. So the doubter, the one who confesses questions and uncertainties, must bear the guilt of weakness, insincerity, even badness.

Absolutist Christianity requires absolute signs. Healings, tongues, feelings of certainty, special word phrases . . . all are signs of Spirit baptism, of being born again. Absence of such gifts and signs raises questions about the one in whom the signs are absent. The fact that the wilderness experience is never one of completeness or perfection or fulfillment cannot be considered.

Some absolutist Christians require absolutely fixed ways of acting in the presence of God. Liturgies become fixed. (It is amazing to note how many fixed liturgies there are! Could it be that there are as many absolutes as there are absolutizers?) In liturgy, for example, there are still many who wonder whether God understands any language other than Latin, unless it be Swedish. And recently a leader of a major American Christian denomination announced that God does not even hear the prayer of a Jew!

And then, of course, there is

the matter of an absolutist scripture. Absolutist Christianity absolutely thrives on absolutist scripture. "Jesus loves me, this I know, for the Bible tells me so." The Bible cannot be wrong. Any hint that the gospel is garbled must be crushed, and with it the hinter as well. The Bible, in absolutist Christianity, is so absolutely true, so absolutely authoritative, that all one needs to do is hold it and the wilderness cowers.

Paul, Pharisee and Apostle, child of God through both Moses and Christ, both Israel and Church, scripture writer, was far from being an absolutist when he described his religious experience as seeing in a mirror dimly. He clearly identified himself with the wilderness people, with those who wait for that which is not yet. He was honest about the cross-currents of feeling and thought within himself. His life of faith and hope and love was set in the waiting, in the wilderness. Yet if he were to make his admission of seeing God in a mirror dimly as a member of the Augustana College Department of Religion, he would immediately be accused of being faithless and being a faith-killer. How strange.

How strange that a religion rooted in the wilderness, meant to be free and open and imaginative, would become for so many a closed box of absolutes in which freedom and imagination suffocate and die.

Sad things happen. An absolutized religion soon becomes a walled city designed to keep the world out, the world which just happens to be God's world. Inability to endure not knowing rules out doubt and questions, then rules out doubters and questioners. The ruling out of the human from the religious experience ultimately rules out humanity and the humanities.

Sad things happen. I, myself, am now in danger of absolutizing my anti-absolutist position. Now I am in danger of excluding absolu-

tizers from my life and religion. Sad things happen to us all, for we are all absolutizers. I must remind myself that in the wilderness, each one needs every other if we are to survive. We need to be together.

Let us take a moment to remember the first Holocaust story teaching: the wilderness really is wilderness. Life is wilderness everywhere for everyone. Several weeks ago I listened to a friend describe a recurring dream in which he is swimming in water which is in a bottle which is capped. He cannot get out. He cannot swim forever. He is drowning. He can do nothing. My friend is deeply religious. He has gone away for awhile now, to get himself together and to get closer to God, so that his dream will go away. In fact, his going away is only a movement from one place in the wilderness to another. It is not within human power to leave the wilderness.

The view from here is bleak. But so it must be in order for this talk to make its turn toward home.

I invite you now, brothers and sisters in the wilderness, to consider the life of the imagination, the life of faith and freedom, the authentically human life.

It has been necessary to depict the wilderness in the bleakest terms possible, for only so can our impossibilities and possibilities in the wilderness be seen. Hope makes sense, becomes real, only when hopelessness is clearly seen and understood. So it is with freedom, which must be seen against its demonic opposite, slavery. So with resurrection, which can only occur in death. The life of the imagination can begin only when one admits being in the wilderness. And I will go so far as to say that the life of the imagination begins only when it is clear to the imaginator that all human images are terminal.

(It is safe now to imagine that this speech is almost over.)

(continued on page 20)

ARTICLE IV; SECTION 5; PARAGRAPH B

Current Reading: The Director of Alumni Relations shall give written notice of each meeting not less than five days nor more than ten days in advance.

Proposed Change: delete the phrase "nor more than ten days."

ARTICLE IV; SECTION 5; PARAGRAPH D

Current Reading: Either five members of the Executive Committee or nine members of the Board shall constitute a quorum for the transaction of business.

Proposed Change: Sixteen members of the Board shall constitute a quorum for the transaction of business.

ARTICLE IV; SECTION 6; PARAGRAPH A

Current Reading: There shall be an executive committee composed of the president, vice president, secretary, chairperson of the nominations committee, chairperson of the ways and means committee, chairperson of the awards committee, and chairperson of the alumni activities committee with vote. Also serving on the executive committee will be: the Vice President for Financial Affairs, the Vice President for Development, and the Director of Alumni Relations without vote.

Proposed Change: There shall be an executive committee composed of the president, vice president, secretary, chairperson of the nominations and awards committee, chairperson of the constitution and by-laws committee, chairperson of the alumni activities committee, chairperson of the annual fund committee, and chairperson of the placement committee with vote. Also serving on the executive committee will be the Vice President for Financial Affairs, the Vice President for Development, the Director of Career Planning and Placement, and the Director of Alumni Relations without vote.

ARTICLE IV; SECTION 7; PARAGRAPH A

Proposed Change: Make this section paragraph B under Article IV, Section 6.

ARTICLE IV; SECTION 8; PARAGRAPH B

Proposed Change: Change "in the Board" to "on the Board"

ARTICLE IV; SECTIONS 8, 9, 10 & 11

Proposed Change: Renumber to Sections 7, 8, 9 & 10.

ARTICLE VII; SECTION 1

Current Reading: ... The chairperson and members of each standing committee must be members of the Board. Each standing committee, through its chairperson or a representative of the chairperson, except the Committee on Nominations, shall report its conclusions to the Board, ...

Proposed Change: ... The Chairperson of each standing committee shall be a member of the Board and shall select his or her members. Each standing committee, through its chairperson or a representative of the chairperson, shall report its conclusions to the Board, ...

ARTICLE VII; SECTION 2

Proposed Change: Change name of committee to A Committee on Nominations and Awards.

ARTICLE VII; SECTION 3

Proposed Change: Change name of committee to A Committee on Constitution and By-Laws.

ARTICLE VII; SECTION 4

Proposed Change: Change name of committee to A Committee on the Annual Fund.

ARTICLE VII; SECTION 5

Proposed Change: Eliminate a separate Awards Committee and add this section as Paragraph D under Article VII; Section 2 with the following changes. Delete Part 5 and change Part 2 to read as follows:

Outstanding Service Award: This award shall be based on one or more of the following: the recipient's contribution to Augustana either through unusual service rendered the College or through support of the program of the Association or the recipient's contributions to society through exceptional community service. ...

ARTICLE VII; SECTION 6

Proposed Change: Renumber to Section 5

ARTICLE VII; SECTION 6

Proposed Change: Add a new section 6 to be read as follows:

A Committee on Student Placement Paragraph A. The function of the Committee shall be to recommend to the Board the student placement activities to be pursued by the Association for the ensuing year after consultation with, and direction from, the Director of Career Planning and Placement of the College.

ARTICLE XI; SECTION 1

Proposed Change: Delete the second sentence in this section.

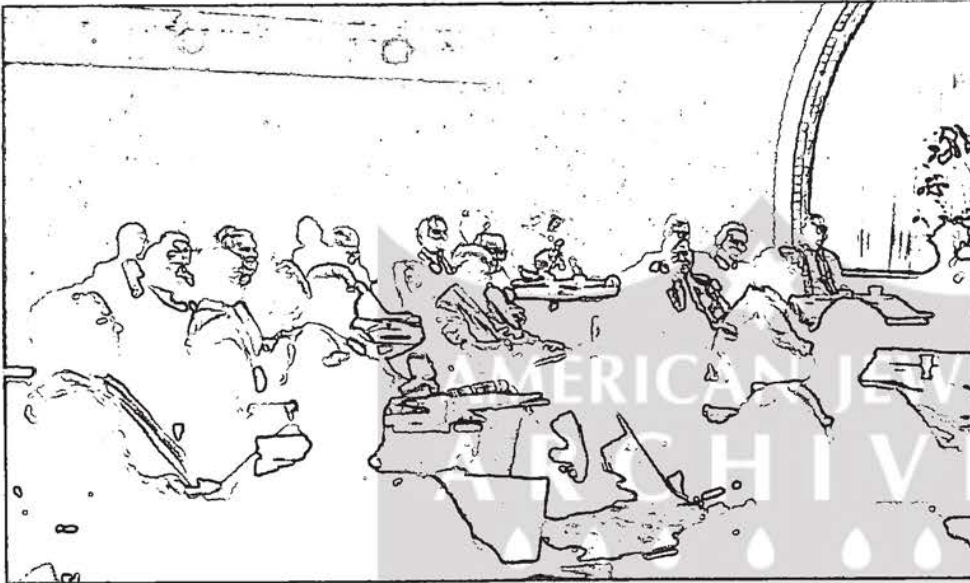
Note: All prior references to "chairman" in the Constitution will be revised to read "chairperson."

The imagination of which I speak is an evoked imagination. It is evoked by a Promise that there is a time/place which has not yet come to be, but which will. The Promiser is God, the "I Am Who I Am," Emmanuel ("God with us"—a name for both boys and girls), God who has made self known to Jews and Christians (and to others, no doubt, though to which others remains God's business). The imaginative peoples live in the wilderness on Promise. The Promise is not escape from the wilderness, nor is it denial of the wilderness. It is the Promise that there is life both in and beyond the wilderness. The Promiser is born in the wilderness, lives and dies in the wilderness, and is resurrected in the wilderness.

The resurrection of the Promiser establishes the Promise both in and beyond wilderness. It is this in-and-beyondness of the Promiser which calls to the imagination in the wilderness and draws it toward that which is not yet but will be.

The Promise calls the imaginator to the most radical freedom, the freedom to see that which cannot be seen. The imaginative peoples have already seen a new future, in which "the calf and the young lion shall grow up together, and a little child shall lead them"; a future in which "the cow and the bear shall be friends, and their young shall lie down together." Already the imaginative ones, nurtured by Promise, have seen springtime in bleak midwinter, light in darkness, life in death.

Imagination, evoked, is free to picture a new creation, a new heaven and a new earth. It is free to employ both fact and fantasy, and to do so without fear of either. It can see the inner, invisible meanings in facts, and it can see facts within fantasy. This imagina-



Graduates from 1920 through 1979 got re-acquainted with the college at a session for alumni agents late in January.

ALUMNI ASSOCIATION PROPOSES CHANGES IN BY-LAWS

According to Article XI of the Alumni Association Constitution, constitutional by-laws "may be amended at any meeting of the Association by a two-thirds majority vote of the members present, provided that the proposed amendments have been previously approved by the Board, and notice given the membership." Proposed changes to be voted upon at the next Alumni Association meeting are submitted below.

PROPOSED CHANGES TO THE BY-LAWS OF THE ALUMNI ASSOCIATION OF AUGUSTANA COLLEGE

ARTICLE IV; SECTION 3; PARAGRAPH A

Current Reading: ... there shall be thirteen members at large, ...

Proposed Change: ... there shall be nineteen members at large, ...

ARTICLE IV; SECTION 3; PARAGRAPH B

Proposed Change: add "the Director of Career Planning and Placement" to the list of members of the Board without vote.

ARTICLE IV; SECTION 4; PARAGRAPH A

Current Reading: The members of the Board, including members at large, shall be elected for three year terms; except with respect to terms commencing September, 1968, 3 members at large shall be selected for one-year terms, 3 members at large shall be selected for two-year terms, and 4 members at large shall be selected for three-year terms.

Proposed Change: The members of the Board, including members at large, shall be selected for three years with one-third of the terms expiring each year.

Peter, Minnesota, that figure is as high as 59 percent.) But only 8 percent of Augustana's alumni are represented in annual giving. That percent, however, gives generously: Augustana's average gift is higher than that of other comparable schools.

For Hudson and Ash, then, the conclusion is obvious: involve more alumni. Both stress that, as Ash puts it, "We're interested in creating a pattern of participation, not in tying people to huge financial commitments. All gifts are welcome and meaningful." "It's the level of participation that counts," Hudson adds. "Often that can be essential in persuading non-Augustana businesses and individuals to give." As an example of modest, steady giving, Hudson cites the alumnus who sends a monthly check for \$9. "Over the years it accumulates. We appreciate this kind of ongoing support."

Ash agrees. He and his family exemplify long-standing loyalty to Augustana. All of them graduated from the college—his father Lynn in '36, his mother and sister Carolyn in '67. Jim went on to graduate work in hospital administration at the University of Michigan and to residencies in New York and Florida before taking the Evanston position.

He is enthusiastic about the Class Agents as a means to "create new interest in the college and promote its visibility." The goal of the project—20 percent participation and \$125,000—he sees as reasonable.

Hudson concurs. He's "extremely pleased" with the response of those he has recruited for agents. "People were more than willing to help, and those who couldn't do it declined with regret. This seems to me to indicate the basic attitude of alumni. We're seeking to translate those good feelings into tangible acts of support."

tion does not fear other imaginations. It sees the Promise evoking imagination in all the peoples in the wilderness. True imagination seeks out and welcomes the imaginative. It loves to tell and hear stories.

Imagination is not an escape route. It is not another wilderness denial in disguise. It is an element of the wilderness itself. Apart from wilderness, imagination has no meaning. Imagination and dim mirrors go hand in hand. Instead of being escape from wilderness into the possible new future, imagination reaches into future and brings its possibilities into the present.

Imagination sounds much like faith. A frequently-heard wilderness expression is, "Keep the faith." Better to keep both imagination and faith, for while related, they are different. Promise evokes imagination, which reaches out and sees that which is not yet but which can be. Faith is believing that imagination's images are real and true. Faith puts these images of what can be into being. Imagining freedom, peace and justice for all persons demands faithful expression of freedom, peace and justice in the present. Imagining a creation no longer abused requires faithful caring for the earth now. Imagination, faith, and works are meant to go together.

The imaginative life and Augustana College go hand-in-hand. In the tradition of this College, both teacher and student are called to remember the entire human story and, in response to Promise and Promiser, to imagine every human possibility. The imagination is free to be at home in every academic discipline. In its attempt to see a full and authentic human future, it cannot afford to shun any discipline. It will delight in every story and song, look at every picture, probe every fact, listen and speak in every language, skillfully use every tool. Here, in this College, the imaginator is encour-

aged to be both liberal and artful.

Now, the second teaching in the story from the Holocaust. Recall the testimony of the Holocaust bureaucrat:

Without screaming or weeping these people undressed, stood around in family groups, kissed each other, said farewells. . . . I heard no complaint nor plea for mercy. . . . I watched a family. . . . An old woman with snow-white hair was holding [a] one-year-old child in her arms and singing to it, and tickling it. The child was cooing with delight. The [parents] were looking on with tears in their eyes. The father was holding the hand of a boy about ten years old and speaking to him softly; the boy was fighting his tears. The father pointed to the sky, stroked his head, and seemed to explain something to him. . . . I heard a series of shots. . . .

What are they doing, this family in the wilderness? We know. They are our brothers and sisters in the life of imagination. The Promise has come to them, too, and their imaginations are reaching forward. At the edge of the pit, the old woman is imagining herself and the baby "next year in Jerusalem," as the Passover liturgy says. The father's imagination is calling to the boy's imagination to look up and see how near the Promise and the Promiser are.

They are now, in the face of death, fully alive. They are playing in the wilderness.

An Ancient Power

(continued from page 10)

and Roman history. Once a year students may register for a "cluster" of related courses—philosophy, religion, and classical literature—in which connections among the three subjects are stressed.

Classics has never been exactly a trendy discipline, but those who take it up usually aren't sorry. Ms. Wine says that though many high schoolers are pushed into Latin by parents, "I've never encountered one who regretted sticking it out. At the very least, most say, it teaches them to think in a logical, disciplined way." Similarly, Dr. Banks reports that the six majors he has supervised have continued their studies in graduate school. Like Augustana's classicists, they come to love the material.

Interestingly, all three professors attribute their own affinity for classics to teachers: "fabulous," "vibrant," even "sainted characters." Without enthusiastic high school teachers, Dean Brodahl and Ms. Wine feel, they probably wouldn't have discovered Latin. For Dean Brodahl this interest was briefly submerged when a war-pinched Augustana College could not offer courses in ancient history. As a graduate student at Syracuse University, however, she taught a survey of Western civilization and became "fascinated with the beginnings." Later, at Stanford, she spent a summer reading ancient history with some of her professors. She's never stopped.

Ms. Wine "fell in love with the language" when she began studying Latin. "I was always interested in words—and in word games and crossword puzzles. I have a grandmother who's a crossword puzzle fanatic, and some of it rubbed off. Latin was great: it opened a whole new world of etymology." Ms. Wine, who is working on her doctoral dissertation in Latin literature at Northwestern University,

looks forward to teaching a course in etymology at Augustana next year.

Dr. Banks' route to the literature of ancient Greece was somewhat less orthodox. As a freshman at the University of Minnesota he was "rather intrigued" by architecture. But books on the subject convinced him that the way to understand it was to understand what people are—and the means to that was literature. He declared an English major, enrolling in Greek and Latin courses as electives. When graduation time came, though, he found he had accumulated more credits in classics than in English. Graduate school at the University of Minnesota offered wider reading in the literature of antiquity, and his enthusiasm grew. For his doctoral dissertation he chose the comedies of Aristophanes "because the Greeks to me seemed more interestingly complicated than the Romans." He plans further work on some aspects of his dissertation this summer.

For these professors and for their students, the ancient and traditional is part of the living present—computers and all.

Asian Quarter

(continued from page 13)

kids to look through the viewers, but they were afraid to come near because they weren't sure what we had. Somebody pulled lotion out of her purse and gave them a little to rub on, and they were amazed and bewildered because they don't have all that.

Q. How did you feel about being with the group?

CLEVE Well, for one thing, the professors on the trip were just like Japanese—all our needs were taken care of right away! There are a lot of advantages to the big group. One of them was interacting with the others and bouncing off different ideas and impressions and experiences. Each one of us almost lived 73 different lives over there because we could go off in smaller groups, get lost, find new places, come back—

TODD It was: what do you have to share with us today? What did you do? If you did something neat, I have to do it, too.

CLEVE And yet something would always come out a little different—

CHERYL Just like one big chain reaction.

CLEVE Nothing was ever duplicated.

TODD Find a cheap restaurant—all you can eat for such and such—

CLEVE And the next night we all would be there.

CHERYL The big sales: guess what I bought today?

TODD And how much did it cost you?

CLEVE Where did you get those jeans again?

Q. Any final impressions about the whole experience as you've reflected on it?

CLEVE I wish I could have communicated better with the people. We met so many wonderful people.

TODD There was the language barrier—

CLEVE I wish we could really have gotten into the feelings of the Japanese and Chinese—what their land means to them—how they felt about America.

TODD What are you about, what am I about.

CLEVE When we did get to talk with them it was in our own language. I was always embarrassed that it wasn't us making the effort to learn their language.

TODD I'd like to go back to all the countries, but I guess if I had to pick one I'd pick Japan. I want to re-experience it. I want to learn more about the people. I don't want to influence them because of what I know; I want them to influence me.

CLEVE And maybe you'll see the Kyoto that you wouldn't have seen with all of us sheltering you.

RUTH Before I left, before I went over there, I had only a general idea about "East Asia" and "oriental culture." Now that I'm back I can't make that generalization any more. It's not "East Asia" and that's not "oriental culture." It's Japan and Korea and China, and each one is definitely differentiated in my life.

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WORLD JEWISH CONGRESS

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ELEX 209876	GMR/ra			

Geneva, July 2, 1980

To: Members of IJCIC
From: Gerhart M. Riegner

On Monday, June 30, we had a preliminary meeting with the representatives of the Lutherans in Geneva. Participated in this meeting Mr. Arne Sovik of the Lutheran World Federation, Mrs. Käthe Mahn of the Lutherisches Kirchenamt in Hanover, and Professor Saebö from Oslo. On our side Zacharia Shuster and I participated. Dr. Ehrlich was at the last moment prevented from attending the meeting.

We had a long discussion about the future consultation between IJCIC and the Lutherans, and we agreed on the following:

1. The consultation will take place at the end of June or beginning of July 1981 in Copenhagen. The dates will be either Monday, June 29 evening, and a 2-days meeting on June 30 and July 1; or July 6 evening, and a full day meeting on July 7 and 8. The Lutheran side will advise us within a few days which dates are the most suitable for them.

6-8.VII.81

2. We agreed that the place of the meeting should be Copenhagen where 95% of the population is Lutheran, where there is a good Jewish community, and where most of the Jews were saved during the war thanks to the help of the population.

3. We agreed that the consultation should include about 12 to 15 people on each side, both scholars and non-scholars.

4. After a long very friendly discussion we agreed on the following major subject: "The concept of man in Lutheran and Jewish thought". We also agreed that there should be two Lutheran and two Jewish papers; there should be one paper from each side on the sources and interpretation and one paper on each side on the consequences on social teaching and action.

5. I would like to mention that there was a long discussion also on the subject suggested by Professor Saebö who proposed the theme "Luther and Lutheranism and the Jews" and wanted this to be treated theologically, historically, and sociologically.

We agreed that this was a very important subject but that it should be retained for a later consultation, perhaps during the Luther Year in 1983.

6. It was also agreed that there should be some time (one hour and a half or two hours) reserved at the end of the meeting for an exchange of topical questions. Each side should inform the other side in advance on the questions which would be raised.

7. It was agreed that the consultation would be held under the auspices of IJCIC and the Lutheran World Federation. This will need a formal decision of the Lutheran World Federation which, however, it is expected, will be forthcoming without difficulty.

We insisted on this because the European Lutheran body which had sponsored the first encounter included some missionary groups.

8. There was no objection to give the meeting full publicity and some of the Lutheran representatives were even eager that this should be done, obviously for political reasons. In any case we will publish a joint communiqué at the end of the meeting and it was envisaged to hold possibly a press conference.

9. It was suggested that the meeting should be held in the Jewish community house, but the final decision was left to the local representatives in Denmark. It was equally agreed that each side will be responsible for housing its delegation but that one kosher meal should be taken together every day.

The evening devoted to the opening of the consultation should have a social character, and the Head of the Church, the chairman of the Jewish community, and the Rabbi, and maybe the Mayor should be invited.

10. I would like to stress the particularly friendly atmosphere which prevailed throughout the meeting and the subsequent dinner to which I had invited everybody. It was one of the most pleasant meetings in the field of Christian-Jewish relations which I have attended. There is obviously a great deal of goodwill prevailing on the other side, which does not avoid delicate problems and is eager to discuss them with us in a frank and friendly manner.

G. W. Rosen

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INTERNATIONAL COUNCIL OF CHRISTIANS AND JEWS
AMITIÉ INTERNATIONALE JUDEO-CHRÉTIENNE
INTERNATIONALER RAT DER CHRISTEN UND JUDEN

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F- ICCJ - June 26-28 Germany
Heppenheim, 21 May 1981

Dear Marc,

Thank you for your letter of 11 May and its enclosures. Especially your analysis of the growing Evangelical influence and its significance for Jews, I found very interesting.

I am planning to be at the London meeting of the CCJP as well, so that we would have an opportunity to talk about some of the points raised in my letter to which you referred, if even you would not have the opportunity to come to Heppenheim.

I do hope, however, that you could squeeze the meeting of 1 July into your schedule. Then we will discuss the specific role of the ICCJ in the growing international network of contacts between Jews and Christians. Dr. Riegner has agreed to prepare a position paper for this meeting in advance, which will be sent to you, hopefully in the beginning of June.

Yours sincerely,



Dr. J. Schoneveld
General Secretary

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6/rr-26

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WORLD COUNCIL OF CHURCHES

PROGRAMME UNIT ON FAITH AND WITNESS

Dialogue with People of Living Faiths and Ideologies

Geneva, February 24, 1981. (AB/LM)

To: Consultation on the Church and the Jewish People

Re: 1981 Meeting, London-Colney.

Dear Colleagues,

I have just returned from inspecting All Saints Pastoral Centre, which we will utilize, 22-26 June, and found it to be most adequate. We will be housed in comfortable single rooms, meeting rooms are in ample number, and dining facilities appear to be superb. Every one must, however, bring soap and towels.

The best and easiest way to reach All Saints Pastoral Centre from London airports is by public transport, as follows:

From Heathrow Airport (most international flights) take the Piccadilly Line (Underground) to "Kings Cross and St. Pancras", change to British Rail for "Radlett" at Radlett take a taxi to All Saints Pastoral Centre. Total cost: £5.24.

From Gatwick Airport (Laker Airlines, British Caledonian, etc) take British Rail to Victoria Station, then the Underground to "Kings Cross and St. Pancras", change to British Rail for "Radlett", at Radlett take a taxi to All Saints Pastoral Centre. Total cost: £6.54.

If at all possible, plan to arrive at All Saints on Monday morning, 22 June. Should your schedule require you to arrive on Sunday, let me know as soon as possible in order that I may make special arrangements for lodging close to the Pastoral Centre (it will not be possible for any of us to stay there before Monday). It would be most helpful, incidentally, if you could inform me of your flight numbers, arrival and departure times.

Agenda

The agenda enclosed with this memorandum should be considered preliminary because a few details have yet to be worked out. You can see, however, that we will have a full and, indeed, concentrated week of work -- in order to complete the Guidelines and shape the course of the CCJP for the next years.

Let me call your attention to two high-lights of the week:

- 1) the discussion by Dr. David Hartman of Jerusalem of Dr. Paul van Buren's book, Discerning the Way (don't give up hope; a copy should reach you in time to study it before coming to London) and
- 2) the special session in the Jerusalem Chamber of Westminster Abbey, at which the Chief Rabbi of Britain will offer his reflections on the Guidelines.

As other preparatory materials become available, I'll be sending them on to you.

May God's peace be your peace.

Allan R. Brockway

Encl. : Agenda

Geneva, March 9, 1981.

To: Consultation on the Church and the Jewish People

Dear Colleagues,

In order that everyone may have the same accurate information, here are relevant paragraphs from the meeting of the DFI Working Group of May 1978, which serve as the "by-Laws" of the CCJP:

" The CCJP shall be a network of consultants to the DFI, authorized and appointed by the DFI, such a network to be organically widened to include WCC constituencies beyond Europe and North America.

" As an authorized network of organizations, agencies, and individuals with experience in and concern for Jewish-Christian relations, the CCJP will maintain, strengthen, expand, and implement programmes for Jewish-Christian relations in the Churches and local communities. It will serve as local liaison with and listening-posts for the concerns of the Jewish community.

" To help the Churches to a better understanding of Jews and Judaism and stimulate discussion on issues which are fundamental to the relationship and witness between Christians and Jews;

" To assist the Churches, mission agencies and councils to consult with one another and to clarify their understanding of the nature and content of their witness to Jesus Christ in relation to the Jewish people;

" To foster dialogue between Christians and Jews and to work together in the prevention of any form of racial or religious discrimination, and together with people of different faiths to promote social justice and peace.

" To encourage the production and circulation of appropriate literature on Christian-Jewish relationships;

" To urge the Churches to engage in biblical and theological study of the meaning of the history and experience of the Jewish people;

" To cooperate with other units of the WCC in carrying out these functions.

" We recommend that the DFI, in its planning of consultations, dialogues and conferences make such use of the CCJP Consultants that would maximize the effective work in the area of Jewish-Christian relations:

(a) encouraging regional or special activities organized by groups of the Consultants;

./...

- (b) by special assignments of studies, consultations, dialogues and experiments to various groups of the Consultants;
- (c) by extensive use of the Consultants in the preparation for and participation in the DFI dialogue programme, both bilateral Jewish-Christian, and trilateral (e.g. Jewish-Christian-Muslim) and multilateral dialogue;
- (d) by meetings of the Consultants according to the needs of the work to be done;
- (e) by scheduling, at least every fourth year, a dialogue or consultation about dialogue in connection with which the CCJP would be able to meet as a body for the purpose of mutual exchange of experience and planning for future work in Jewish-Christian relations.

" We further recognize the responsibilities of the CCJP indicated in the Liaison Planning Committee's statement of January 1976: 'It is noted that within the WCC the CCJP has its special mandate to clarify among the Churches, issues arising from the Jewish-Christian dialogue, in order to prepare the ground for a deeper common understanding of the Jewish people. It will thus play a supportive and advisory role to the Christian members on the LPC'. In the new structure, the Advisory Group will assume primary responsibility in this matter.

" We urge the DFI to realize fully in its thinking and action the fact and necessity of joint work at all levels with the Roman Catholic Church in the area of Jewish-Christian relations."



Allan R. Brockway



AGENDA - LONDON CCJP MEETING

Monday, 22 June

- 13.00 Opening Luncheon
Introductory Remarks
Invocation
Greetings
Introduction of Guests
Presentation of Moderator's and Secretary's Reports
16.00 Tea
16.30 Plenary Session
Regional Reports
18.30 Dinner
19.30 Small Group consideration of Guidelines

Tuesday, 23 June

- 8.15 Morning Prayers
8.30 Breakfast
9.00 Plenary Session
Reports from small groups on Guidelines
General Discussion
11.00 Coffee
11.30 Plenary Session (continued)
13.00 Lunch
14.45 Plenary Session
Preparation for 1983 WCC Assembly
CCJP relation to other aspects of DFI Work (Dr. Dick Mulder)
Finance Report (Dr. John Taylor)
16.00 Tea
16.30 Committee Meetings
18.30 Dinner
19.30 Committee Meetings

Wednesday, 24 June

- 8.15 Morning Prayers
8.30 Breakfast
9.00 Plenary Session
Report of Guidelines Drafting Committee
11.00 Coffee
11.30 Plenary Session (continued)
13.00 Lunch
15.00 Plenary Session
Report of Relations to Other Faiths Committee
Report of 1983 Assembly Committee
First Report of Finance Committee
16.00 Tea
16.30 Plenary Session
Report of Guidelines Implementation Committee
First Report of Conference Statement Committee
18.30 Dinner
19.30 Committee meetings (as required)

Thursday, 25 June

- 8.15 Morning Prayers
8.30 Breakfast
9.00 Plenary Session
Paper by Dr. David Hartman on Discerning the Way
Response by Dr. Paul van Buren
11.00 Coffee
11.30 Plenary Session (continued)
Questions and Discussion
13.00 Lunch
14.30 Board bus for Westminster Abbey
15.45 Jerusalem Chamber, Westminster Abbey (Host: London Rainbow Group)
18.00 Optional evening in London

Friday, 26 June

- 8.15 Morning Prayers
8.30 Breakfast
9.00 Plenary Session
 Report of Nominating Committee
 Final Report of Finance Committee
 Final Report of Conference Statement Committee
13.00 Lunch
14.30 Adjournment



JEWISH PARTICIPANTS

Copenhagen, July 6-8, 1981

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MARTIN LUTHER AND THE JEWS

by Marc H. Tanenbaum

Martin Luther's problematic relationship with the Jewish people cannot be understood apart from Christendom's relationship with Jews and Judaism over a millennium and a half.

For the greater part of the 1,500 years prior to the birth of Luther (1483), Christian attitudes toward Jews and the Synagogue, the relationship of the New Testament to the "Old Testament," (Hebrew Scriptures), were characterized by a persistent polemical tradition of "teachings of contempt" (Prof. Jules Isaac's phrase.) That tradition was dominated by negative and frequently hostile portrayals of the Synagogue, the Jewish people, and Judaism and the casting of the Church in opposition to the Synagogue, using the "Old Testament" as prefigurement and anti-type to the New Testament.

Thus, the magnitude of the impact of that tradition of Christian demonizing of Jews and Judaism must be fully comprehended before we can begin to understand what was special, distinctive, or uniquely characteristic about Martin Luther's attitudes toward Jews and the Jewish religion.

The peculiarly intense and unremitting hatred which in Christendom - and only in Christendom - has been directed against the Jewish people above all other "outgroups" can be accounted for, according to both Christian and Jewish scholars, "by the wholly phantastic image of the Jews which suddenly gripped the imagination of the new masses at the time of the first crusades."

The dark ages of Jewish history in Western Europe date from the First Crusade (1096), which began and ended with a massacre.

When Godfrey of Bouillon

In his landmark study

In the eyes of the crusading paupers

Based on his detailed historic and theological studies

Significantly

And if the power of the Jews

The Church, Prof. Cohn observes

Already in the second and third century
Significantly

And if the power of the Jews

Hatred of the Jews

When Bernard, Abbot of Clairvaux