



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 40, Folder 8, New right evangelicals, 1980.

American Jewish Committee
165 East 56th St.
New York City, N.Y.
10022

10-14-80

Dear American Jewish Committee,

I heard your commentary on
WCAI on August 1st, concerning
the Oberammergau Passion Play.

I was quite concerned about your
concern of how the Jewish people
were portrayed and how Pontius
Pilate was portrayed. I had written
and received a copy of the editorial.

It is a sin that plays like this
are set on, as it confuses even
more people who don't know the
truth about Jesus Christ and his
death and resurrection. You are
right! They do deepen the anti-semitic
qualities.

I am a Fundamental Born-Again
Christian. Christians, like my husband
and I, study deeply, and read daily, the
Holy Scripture. Each Sabbath is spent

in church reading and learning the scripture, both Old and New Testaments. You must realize that there are many people who call themselves Christians, but really are not. These do not spend time reading scripture and don't really know the Messiah as their personal savior. For far too long they have used the name of Christ wrongly and hide behind it. That's not why Christ came into the world, but now Satan is using such people to get a hold on the world. Satan, the Anti-Christ will be centered in Rome; Revelation, chapters 13 and chapter 17. All Born Again Christians can see the Anti-Christ already beginning to work in the world. We also know the Anti-Christ could never be a Jewish person as his main reason

or let me say purpose is to destroy
the Jewish people. The Jews and
true Christians are both going to be
suffering a great deal more. Please
don't confuse the Charismatic move-
ment, who say they are born again,
with the Fundamental Jesus and
for that the Prophets warned against
their ways, as they believe they can
give one another the Holy Spirit by
the laying on of hands among
other gifts, like speaking in tongues.
The Catholics are also turning toward
the charismatics and ecumenicals.

Only God can give us the Holy
Spirit through Jesus, so anything
other than God is Satan. That's why
the play and so many other things
in this world are anti-Semitic. The
Lord God will send the Messiah

4:

again and He will save His beloved people, Israel! Jesus promised, and God does not lie, that he would rapture his church and save his Brethren the Jews.

as for Pontius Pilate, and Rome. The Devil will get his hold on and revive the Roman Empire again, and hold all but Israel in his grasp. (Jews and Gentiles) The church (Christians true to God) will be already captured.

as for who killed Christ. Well, Christ said that, of his life, John, chapter 10, verse 18, "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father". Jesus Christ came into the world for this very purpose; Isaiah 53, v. 6

E.

God loved all mankind so much,
that he gave his only begotten son,
that whosoever believeth on
him shall not perish but have
everlasting life. John 3:16

also (Ezekiel 36: 25) being born-
again; (all Ezekiel 36 + 37), Isreal's hope;
(and Ezekiel 38 + 39), look at the signs
of the times.

Our love, hearts, and prayers
are with you. Pray for those
who hurt you and persecute you,
and hold fast to God and his word,
and open your hearts to your Brother
Jesus, he is the messiah. You can
be born-again:

Enclosed are some pamphlets from
the Friends of Israel. We receive their
bi-monthly magazine. Please answer
us and send us your pamphlet on the sly.

Mr & Mrs Joseph W Robb
Valley Vista Apt 301
36 S County Line Road
Souderton PA 18964

all our love through
Jesus Christ,
Mr & Mrs Joseph W Robb

6:

During the Tribulation Period,
(Jacob's troubles or 70 weeks of Daniel),
a 7 year period, only $\frac{1}{10}$ th. of the
Jewish population will survive.
all Jews and Gentile Christians
will be raptured before the tribula-
tion period. you must come to
know Jesus Christ as the Messiah.
God sent Jesus as Messiah to his beloved
people the Jewish but when he was
so greatly rejected God turned now to
the Gentile that none should perish.
He wanted to provoke his beloved people
to jealousy through the Gentiles, also
his plan for salvation of all through
the rejection by the Jewish. What a
loving God and Father. I though the
seed of one great faithful man Abraham,
and this great seed was kept alive and strong
for Jesus Christ and will be kept alive
forever. It makes me say that
your and my Dear God would use me

T

to provoke one of his beloved chosen ones to jealousy and that could but one or many come back to God through his Son Jesus (God made flesh) through His name.

I love God, the God of Abraham, Isaac and Jacob, with a love that cannot be put into words, and I love very dearly all my brothers and sisters in Christ as myself, and truly beloved equally are the Jewish people. I love everyone but hate sin. I pray always for the Jewish people.

Love through God
always, love;

M/R & MRS. JOSEPH W. ROBB

Please have faith and believe!

Gal 2:32 acts 2:21 salvation

Please read Romans chapter 9 completely!

Romans 10:19-21 provoke Israel to jealousy. Read all chapter 10.

Daniel 9:20-27 (70 weeks of Daniel)

Oct. 1st. 1980

Dr. Bailey Smith
First Southern Baptist Church
Del City, Okla.

Dear Dr. Smith:

Now that you have told God, and the world, who He can hear and not hear, will you please tell this poor Southern Baptist preacher, and thousands more just like myself. I have served the small Southern Baptist Churches for 40 years. These churches were not able from a dollar standpoint to pay any thing into the retirement fund for Southern Baptist Ministers, while at the same time these churches were told that they must give to the Cooperative program.

I bowed my head in shame when I read that you, Dr. Smith, could tell the world who God will hear and not hear.

As leader of the Southern Baptist Convention, cannot you tell this great body of Christian people they ought to do something for the old worn out preachers who have given their lives ~~as~~ serving poor churches. After 40 years, I receive \$25.92 a month.

Dr. Smith, do you think you can get God to hear you about this matter? Now I know that you are going to say that the churches have the right to pay, and get the pastor to pay into the fund, but Dr. Smith, I am trying to get you to see that these churches and pastors do not have the money to pay into the fund.

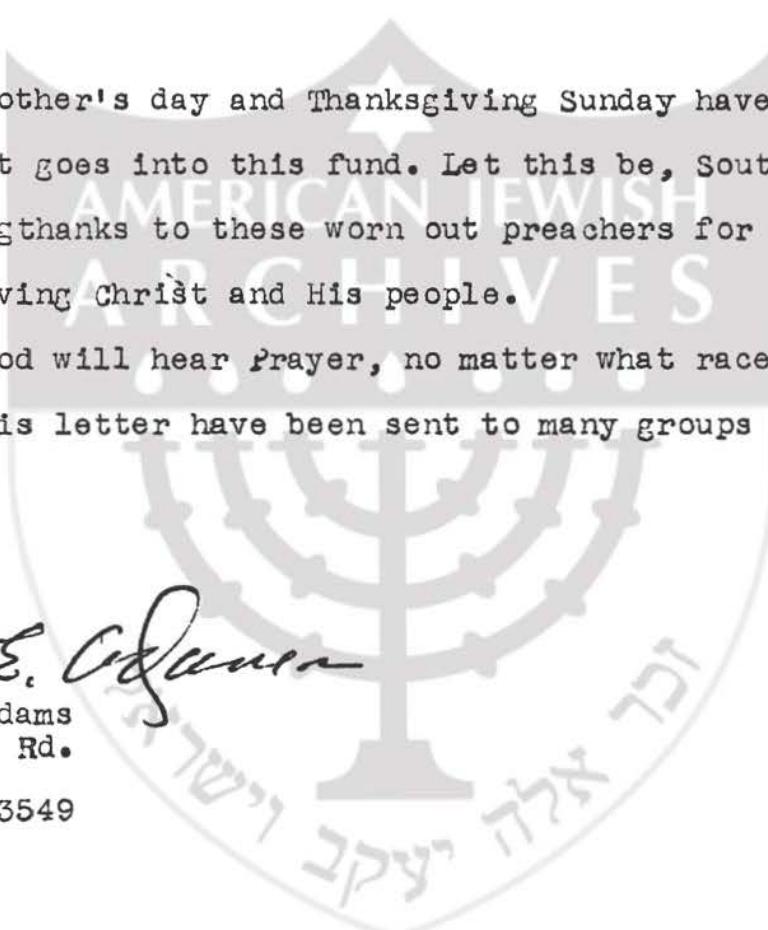
In the 40's, and 50's, I have known Southern Baptist Ministers that were pastor of three churches at the same time. One church they preached every 2nd. and 4th. Sunday, another church they preached every 1st. and 3rd. Sunday, and another church they preached every 5th. Sunday. None of these churches could afford to pay these preachers any set amount. Their salaries were sweet potatoes, bacon, syrup, no car expenses, no living expenses, and every month these

little churches would give to the Souther Baptist Convention programs but nothing for the retirement of these humble pastors. Now these preachers are to old to serve any more and are living with no income for their 40 years of service, how much longer will this great body of Christian people allow this to go on? I am sure that God will hear you if you can get the people to hear you.

Why not on Mother's day and Thanksgiving Sunday have a yearly offering that goes into this fund. Let this be, Souther Baptist way of saying thanks to these worn out preachers for giving their lives to serving Christ and His people.

Dr. Smith, God will hear Prayer, no matter what race you are. Thanks. Copies of this letter have been sent to many groups of people.

Sincerely.



Arvel E. Adams

Arvel L. Adams
Crystal Lake Rd.
Lot, 8, A.
Lutz, Fla. 33549
949-5249

Jews Drole Baptist Leader's Prayer Remark

New York Times

DALLAS — A statement by the president of the Southern Baptist Convention that "God Almighty does not hear the prayer of a Jew" has set off a belated furor among American Jewish leaders.

The statement was made by Dr Bailey Smith at the National Affairs Briefing, a gathering of fundamentalist Christians here last month, but it went largely unnoticed at the time.

"It is interesting at great political rallies how you have a Protestant to pray, a Catholic to pray, and then you have a Jew to pray," said Smith, who was elected president of the Southern Baptist Convention in June. "With all due respect to those dear people, my friends, God Almighty does not hear the prayer of a Jew."

The speech was recorded by Milton Tobian, executive director of the North Texas region of the American Jewish Committee, which mailed transcripts to Jewish leaders this week.

"I was born and raised here in this community, and I have heard in times past things that were closer to this," said Tobian. "I could understand some camp preacher whose lack of knowledge would possibly excuse him but this is the president of the Southern Baptist Convention."

Rabbi Marc Tanenbaum of New York City, national director of interreligious affairs for the American Jewish Committee, termed the remarks "invincible ignorance" and "almost totally at variance with the major pronouncements of the Southern Baptist Convention."

"The kindest thing I can say is that he knows nothing about Judaism and he is insensitive to his position as a spokesman for the largest Protestant denomination," said Tanenbaum.

Smith, 41, minister at the First Southern Baptist Church in Del City, Okla., denied the remarks were anti-Semitic.

"I am pro-Jew," he said. "I believe they are God's special people, but without Jesus Christ they are lost. No prayer gets through that is not prayed through Jesus Christ."

"Jews have an argument with me because they have an argument with the New Testament."

His remarks drew immediate condemnation from several Baptist leaders. "It's sort of the ultimate anti-Semitic remark for two reasons," said Dr James Dunn, director of the Dallas-based Christian Life Commission of Texas Baptists.

"The first reason is related to policy," he said. "Baptists at their best have always believed in religious liberty and have been zealous guardians of religious liberty. You can't really believe in religious liberty without respecting the religious convictions of others."

"The second reason is theological. If God Almighty cannot hear the prayers of Jews, you're putting pretty severe limitation on your doctrine of God. I'm not willing to say what He can and what He cannot do."

PATRIOTISM AND PIETY: NEW RIGHT EVANGELICALS

The current emergence of right-wing evangelicals onto the American political scene is an old phenomenon wedded to new forces of 20th century technology.

In fact, it is not only "old"; its origins and militant character can be traced back to antiquity. For, as Prof. Norman Cohn has demonstrated in his classic study, The Pursuit of the Millenium, for the past two thousand years, in every century when there was vast social disarray and disorientation, there emerged a widespread yearning among the masses, especially the poor and disinherited, for a Messianic savior joined by an Emperor of the Last Days who would relieve society of its oppression and moral depressions and usher in the Millenium "in which the world would be inhabited by a humanity at once perfectly good and perfectly happy."

This revolutionary apocalypse became especially prominent in the turmoil of the Middle Ages which was dominated by eschatological phantasies of a new Paradise on earth, a world purged of suffering and sin, a Kingdom of the Saints. A prodigious final struggle would take place ~~between~~ between the hosts of Christ and the hosts of Antichrist through which history would attain its fulfilment and justification.

Before the Millenium could dawn, however, disbelief had to be eliminated as prelude to realizing the ~~ideal~~ ideal of a wholly Christian world. In the eyes of the crusading Messianic hordes, which began to form in the 11th and 12th centuries, the smiting of the Moslems and Jews was to be the first act in that final drama which was to culminate in the smiting of the Prince of Evil. As the infidels were allotted their roles in the eschatological drama, popular imagination

All three dissenting bodies demanded from the state government that their meetings be protected as adequately as were those of the Anglican Establishment and that they have freedom in speaking and writing on all subjects; the right to hold property; and the full right to every free exercise of religion "without molestation or danger of incurring any penalty whatsoever."

Before 1776, the Anglican church was supported by taxation; and enjoyed a monopoly of performing marriages in all southern colonies and in parts of New York. It was disestablished in New York, Maryland and the Carolinas, and complete religious liberty was adopted in those states during the Revolutionary war. In Virginia, however, it took a ten-year contest, which Jefferson called the severest of his life, to separate a church from state. Finally, the Virginia Statute of Religious Liberty drafted by Jefferson - and based on James Madison's Virginia Declaration of Rights - was passed by the Assembly on Jan. 16, 1786. The exercise of religion, it declares, is a "natural right" which has been infringed upon by "the impious presumption of legislators and rulers" to set up their "own modes of thinking as the only true and infallible," and "to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves," which is "sinful and tyrannical."

The statute roundly declared, "No man shall be compelled to frequent or support any religious worship, place or ministry whatsoever." It even warns later assemblies that any attempt on their part to tamper with this law "will be an infringement of natural rights." That action formally launched the present epoch of American church-state relations.

(Significantly, both Rev. Jerry Falwell who heads Moral Majority and Rev. Pat Robertson of the 700 Club have their national headquarters in Virginia.)

According to William Warren Sweet in his book, Revivalism in America, the revivalist churches "sowed the basic seeds of democracy more widely than any other single influence." In the pioneer society which was based on individual self-reliance, the revivalist Baptists, Methodists, and Presbyterians stressed a highly individualistic religion which upheld the principle that "every man was expected to find his own way to God." This implied the right of each individual to have his own religious experience which did not need to be like any other. The emphasis upon the individual therefore meant variability; implied in it was the right to be different, an essential ingredient of democracy.

The congregational form of government of the revivalistic churches was also a pure democracy. Men and women who never before had a voice in government of any kind found themselves as members of a Baptist congregation ~~and~~ with an equal voice in managing the affairs of their church.

Methodists, who had a highly centralized and authoritarian structure, nevertheless gave full right of self-expression to every member, women as well, in the camp meetings.

II - THE SECOND AWAKENING took place between 1770-1830s. This was the period of immense population movements from the East to the valleys west of the Alleghanies (11 new states were admitted to the union.) As a consequence of this vast migration which filled the continent from the Alleghanies to ^{the} Pacific, the religious and moral condition of the country as a whole reached the lowest ebb quite possibly in ^{entire} history of the American people.

"Whatever man or family removed to any new country," Horace Bushnell wrote, "made a large remove toward barbarism."

As a result of the vast labor and the rough, uncouth hardships encountered by the pioneers, frontier communities became uncouth and partially wild societies, with little or no social restraints, and filled with low vices and brutal pleasures. The West was described as "the land of sinful liberty" with large sections of the frontier society debauched and whiskey-sodden. Drunkenness fueled by pervasive home-made whiskey became the greatest church discipline problem. The violence and anarchy resulted in a breakdown of respect for emerging civic authority.

The Second Great Awakening was undertaken by the Presbyterians and the Congregationalists, followed by the Baptists and Methodists, as a major effort to cope with the religious and moral challenges posed by these chaotic developments. This revival began in 1786 at Hampden-Sidney College and in Washington College in Virginia. Following the settlers across the Alleghany mountains into Kentucky, Tennessee, and Ohio, Presbyterian missionaries sought out former or lapsed Presbyterians and Congregationalist preachers sought out New England immigrants. In August 1801, the Presbyterians organized the first camp meeting in Gane Ridge, Kentucky. They had "spectacular success" with 3,000 people experiencing conversion.

Given the wild condition of the frontier, there were many excesses of emotionalism in the camp meeting revivals. Schisms developed among church leaders, with the more educated insisting that a "genuine revival" must be one where was "no wildness and extravagance" and "very little commotion of animal feelings." One educated churchmen declared, "They do save some souls but the souls are saved at too great an expense."

The devoted Baptist and Methodist revivalists, who

addressed their gospel of repentance to the common man, sought to become the moral courts of the frontier. Their frontier churches and preachers were intensely individualistic with their members, and they exercised rigid disciplinary oversight over them.

Baptist churches watched over the conduct of their members and held regular church meetings to hear charges of immoral conduct, requiring repentance of sinners. Methodist camp meetings gave class tickets to those in good moral standing. Presbyterians set up the institution of "fencing the tables" debarring from church services those members who violated the Ten Commandments, and giving "tokens" allowing attendance at services to those who maintained high standards of life and conduct.

During this period, the frontier revivalistic churches established a huge number of colleges throughout the country, thus democratizing higher education for the common man. Between 1780 and 1830, the Presbyterians and Congregationalists, who first had a monopoly on higher education with Yale and Princeton as their paradigms, established 40 colleges and universities. But between 1830 and the Civil War, the Methodists set up 34 permanent colleges; and the Baptists had 25 colleges in the country.

Under the influence of John Wesley's teaching on the importance of "social holiness," there developed "The Doctrine of Disinterested Benevolence" and vast programs of social reform were organized for were pioneered. Organized benevolence movements/for the poor and downtrodden, anti-slavery groups, temperance societies, aid to youth, and the military. These revivalistic efforts laid the foundation for the social gospel movement that liberal churches were to adopt in the 20th century.

III - THE THIRD GREAT AWAKENING coincided with the rise of the city, the decline of the frontier, and the emergence of modern America. This was the period of mass immigration of foreign-born, and city evangelism which reached its heyday from 1865 to 1899 was intended to reach thousands who lost contact with the churches in the anonymity of the burgeoning urban centers.

Big time evangelism emerged during this time spearheaded by such "professional evangelists" as Dwight L. Moody and ^{later} Billy Sunday. They sought to fight the grosser sins common to city life, to lift moral standards by concentrating on bringing about reformed lives. Billy Sunday, who allied himself with big business and who raised large sums of money which enabled him to preach to an estimated 80 million people, had a determining influence in bringing about a dry era through short-lived Prohibition.

In his major work, Revivalism and Social Reform, Dr. Timothy Smith, argues that the turning point of "the third great awakening" can be traced to February 1, 1858, when the first daily noontime interdenominational prayer meeting was held near the New York stock market. The long strain of the slavery crisis and the shock of the panic of 1857 when the stock market collapsed, resulted in widespread unrest and unemployment among clerks and businessmen in the nearby financial district. A Dutch church missionary, Jeremiah C. Lanphier, organized this first intra-Christian prayer meeting and crowds overflowed into the church around the corner.

There were two new means of mass communication - "the penny press" and ^a national telegraphic system - which began giving prominent attention to the daily noonday prayer meetings. Soon enthusiasm snowballed across the country. Church leaders who were striving for a national awakening

set aside the first Sunday of each month for sermons on the necessity of a general awakening and the Thursday following for fasting and prayer. New England congregations pray for a "deluge of divine grace." Newspaper editors, anticipating the electronic church reaching millions, wrote editorials urging faith and work for "a Pentecostal outpouring which could redress those scandalous vices which are making our great cities resemble Sodom and Gomorrah and arm Christians for the early conversion of the world."

By glowingly reporting on the "universal excitement," Smith writes, "the newspapers made noonday prayer meetings into a national craze." Support and participation came from major Protestant sects.

A tide of glory swept the nation. There was a general quickening of ~~mentality~~/conscience resulting in an advance in political and social morality which would enable Christians to carry their consecration into their daily lives in business and politics.

Far from rejecting material and social progress in a romantic retreat to the ~~past~~ past, the most avid proponents of revival measures regarded themselves as civilization's most indispensable agents. They believed that American society must become the garden of the Lord.

Pious enthusiasm nurtured a spirit of social reform. A widespread aspiration for Christian perfection complemented in many ways the social idealism which endeavored to reform the drunkard, free the slaves, elevate womankind, banish poverty and vice from the country. Eager churchmen rededicated themselves to the dream of making America "a Christian nation."

Significant for pluralist America is Dr. Smith's observation about the meaning of this awakening:

"This nation, conceived in rational liberty (Thomas Paine) was at last fulfilling its democratic promise in the power of evangelical faith. The emancipating glories of the great awakening had made Christian liberty, Christian equality and Christian fraternity the passion of the land. The treasured gospel of the elect few had passed into the hands of the baptized many. Common grace, not common sense, was the keynote of the age.

"The Calvinist idea of foreordination, rejected as far as it concerned individuals, was now transferred to a grander object - the manifest destiny of a Christianized America. Men in all walks of life believed that the sovereign Holy Spirit was endowing the nation with resources sufficient to convert and civilize the globe, to purge human society of all its evils, and to usher in Christ's reign on earth."

THE AMERICAN JEWISH COMMITTEE

date July 7, 1980
to Staff Listed Below
from Ira Silverman
subject Decisions of July 3 Meeting on Right-wing Extremism

I believe that our meeting today on Right-wing Extremism was quite productive, inasmuch as it served to clarify several confusing aspects of our impressions about the current state of extremism, particularly on the political Right, in America.

We agreed on the following:

1. Brief analytical reports, including identification of key personalities and issues, will be prepared by
 - a. IAD on extremism among Right-wing evangelicals;
 - b. IPGI on the New Right, particularly as it surfaced in the White House Conference on Families, and
 - c. the Trends Analyses Division of DAD on
 - (1) the traditional Right-wing extremist groups, and
 - (2) anti-Semitism among Blacks.

We agreed that all these reports should be completed and shared by the day after Labor Day, i.e., Tuesday, September 2. The reports may be used for an overall internal document "mapping" out the political Right in America.

2. In order to build up a better field monitoring system, Harold will take responsibility for devising ways of
 - a. emphasizing the importance of this subject to our field staff, and
 - b. covering significant regional gaps in our monitoring network.
3. Marc, with respect to the Fundamentalists, and Irving and Joe, with respect to the New Right groups, will pursue the counter-active strategies they suggested, e.g. systematic contacts with emerging leaders in the Evangelical movement, moderates

close to the Reagan campaign, and allies in the Catholic and mainline Protestant communities.

4. We will aim to schedule a meeting with others (e.g. William Safire) who are knowledgeable about these Right-wing Extremist phenomena.

IS ls

TO

Harold Applebaum
Milton Ellerin
Milton Himmelfarb
Alisa Kesten
Irving Levine
Sheba Mittelman
Samuel Rabinove
Seymour Samet
Phyllis Sherman
Marc Tanenbaum

cc B. Gold
 S. Hirsh

80-975-60

