



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

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

Series G: Speaking Engagements. 1975-1992

Box 108, Folder 10, Christian-Jewish Congress of South Carolina
[South Carolina]. 11 October 1979.



*Mtg. facer
T. Tannenbaum*

October 19, 1979

Mr. Sam Tannenbaum
2400 Shop Road
Columbia, South Carolina 29201

Dear Sam,

Meeting you last week was one of the genuine highlights of my trip to South Carolina.

I have a real feeling that we are kindred spirits and I hope we can keep in touch with each other in the weeks ahead.

Enclosed please find a copy of a letter that I have just sent to Governor Riley.

I would be most grateful for any reactions that you or the Governor might have.

With warmest personal good wishes, I am,

Cordially yours,,

Rabbi Marc H. Tannenbaum
National Director
Interreligious Affairs

MHT:RPR

Enclosure

October 11th MC

CHRISTIAN-JEWISH CONGRESS OF SOUTH CAROLINA

P.O. BOX 5061
COLUMBIA, SOUTH CAROLINA 29250

June 12, 1979

Rabbi Marc H. Tanenbaum
National Director of Interreligious Affairs
American Jewish Committee
165 East 56th Street
New York, New York 10022

Dear Rabbi Tanenbaum:

We are indeed honored that you have accepted the invitation, per yesterday's telephone conversation, to address the Annual Meeting of the Christian-Jewish Congress of South Carolina in Columbia, S. C., on Thursday, October 11, 1979. This will be an evening meeting, beginning with a dinner at 6:00 p.m.

As I indicated over the phone, we are a young, vital organization with active chapters in Greenville, Columbia, Camden, and Charleston. We are struggling financially, though, and appreciate your willingness to come for expenses and, if possible, a small honorarium.

The format for the evening has not been fully worked out, but we are planning a period of directed table talk either before or after your address. We would appreciate knowing your topic to help our planning.

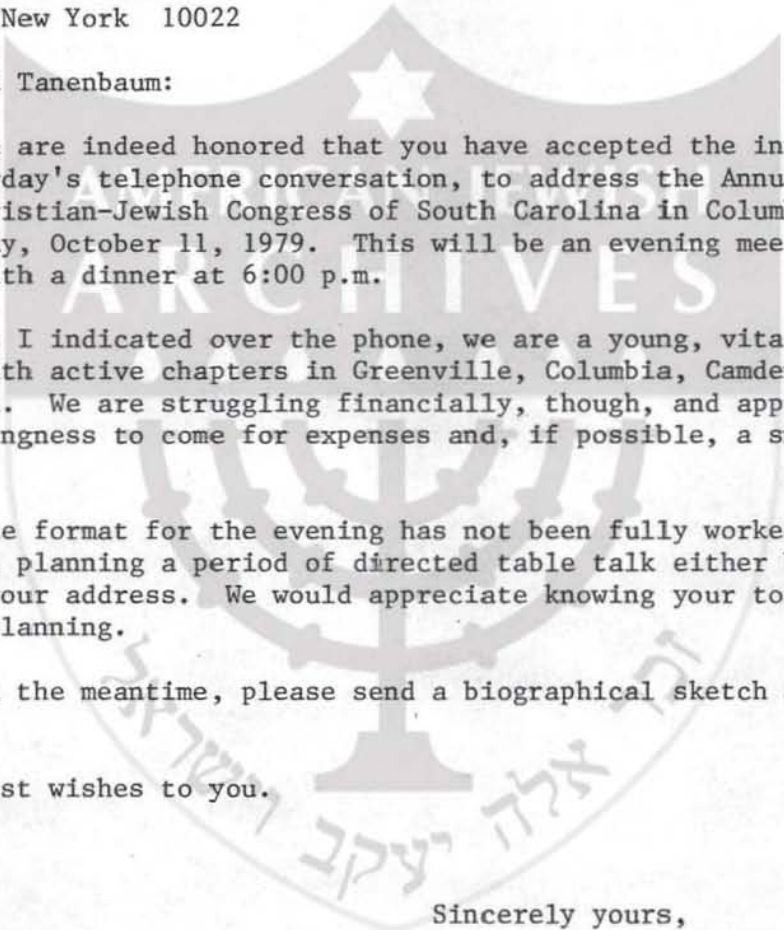
In the meantime, please send a biographical sketch and photo.

Best wishes to you.

Sincerely yours,

Carl D. Evans

Dr. Carl D. Evans, President
Christian-Jewish Congress of S. C.



Garrison Craft



Oct 11

UNIVERSITY OF SOUTH CAROLINA

COLUMBIA, S. C. 29208

DEPARTMENT OF RELIGIOUS STUDIES

August 31, 1979

Rabbi Marc H. Tanenbaum
National Director of Interreligious Affairs
American Jewish Committee
165 East 56th Street
New York, N. Y. 10022

Dear Rabbi Tanenbaum:

It was good talking to you by phone yesterday to pin down the plans for your visit to Columbia, South Carolina, on October 11.

We will schedule you for an afternoon lecture at the University of South Carolina (no earlier than 3:00) on the topic "Jews and Christians in the Age of Violence." Your evening address - "Jews and Christians Face the 1980's" - will be at 7:30 or 8:00 for the Annual Meeting of the Christian-Jewish Congress of South Carolina. The University honorarium will be \$100.00; the Christian-Jewish Congress will pay your expenses and give a small honorarium as well.

Please advise us of your travel schedule and whether you would like for us to arrange for overnight accommodations on the 11th.

I trust your secretary has sent your bio. and picture, as requested.

Best wishes to you.

Sincerely,

Carl D. Evans

Dr. Carl D. Evans
Associate Professor and
President, Christian-Jewish
Congress of South Carolina

CDE/mcw

ANNUAL MEETING
Christian-Jewish Congress of South Carolina
October 11, 1979
Washington Street United Methodist Church
Columbia, S. C.

* * * * *

Purposes and Objectives of the Christian-Jewish Congress of S. C.:

- to establish bridges of understanding between the faith groups in South Carolina
- to increase sensitivity to the concerns and the hurts of the groups involved
- to identify areas in which better relationships are needed
- to develop strategies of action, as necessary, to work toward the goal of eliminating anti-religious/anti-group prejudice and behavior
- to encourage, and help establish "Christian-Jewish" dialogue and committees in as many communities as possible
- to sponsor educational programs, etc., to increase public awareness of issues related to anti-Semitism
- to collect and disseminate information and study materials, and hold conferences on important topics and issues
- to promote interreligious social action projects

* * * * *

6:00 Buffet

7:00 Program, Dr. Carl D. Evans, C-JCSC President, presiding

Welcome and Introductions

In Memoriam (Rabbi Avshalom Magidovitch; Mrs. Katherine Gilbert)

Keynote Address: "Jews and Christians Face the 1980's"
Rabbi Marc H. Tanenbaum
National Director of Interreligious Affairs
American Jewish Committee, New York

Questions and Answers

Table Discussion

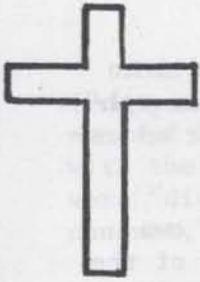
Feed-Back from Table Discussion

Business Session

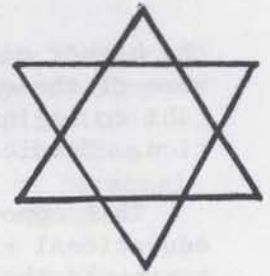
10:00 Adjournment

PROGRAM SUMMARY FOR 1978-79

1. LESSONS OF THE HOLOCAUST CONFERENCE. Professor Franklin Littell, Temple University, and Betty Cantor, Anti-Defamation League of E'nai B'rith, were the main resource persons at the conference which was co-sponsored by USC's Department of Religious Studies. Over 200 people attended one or more of the three parts of the conference: Lessons of the Holocaust for the University, the Public Schools, and the Churches. A grant from the South Carolina Committee of the Humanities helped fund the conference.
2. DAYS OF REMEMBRANCE FOR VICTIMS OF THE HOLOCAUST. a) At C-JCSC's request, Governor Richard W. Riley issued a proclamation calling for the people of South Carolina to observe the official Days of Remembrance in April with appropriate ceremonies and activities. b) In the spirit of this proclamation, an interfaith memorial service for victims of the Holocaust was held on April 22 at Kathwood Baptist Church in Columbia. This was the first such interfaith service in S. C.
3. STATUTE OF LIMITATIONS ON NAZI WAR CRIMINALS. Letters were sent to various U. S. and Federal Republic of Germany government officials and agencies to support the effort to have the statute of limitations on Nazi war criminals abolished. Action by the German Parliament this summer extended the statute of limitations indefinitely.
4. LOCAL CHAPTERS. Our four active chapters in Camden, Charleston, Columbia, and Greenville have sponsored a variety of interfaith programs in their communities. These have ranged from intimate living room dialogues to larger public meetings. Although the grass-roots work does not capture the headlines, it is probably the most significant part of our total program in that it gets community leaders throughout the state involved in the effort to promote our goals and objectives.
5. CONTACT. Three issues of our newsletter were mailed to approximately 500 addresses. We are looking for an editor for 1979-80 and are always happy to add new names to our mailing list. Our address: Christian-Jewish Congress of S. C., P. O. Box 5061, Columbia, S. C. 29250.
6. ANNUAL MEETING. The Annual Meeting is designed to be a program event as well as a business meeting. This year's speaker, Rabbi Marc H. Tanenbaum, has been asked to help us think about our program agenda as we enter the coming decade.



CONTACT



CHRISTIAN-JEWISH CONGRESS OF SOUTH CAROLINA

Affiliated with South Carolina's CHRISTIAN ACTION COUNCIL and JEWISH WELFARE FEDERATIONS

Summer 1979

WHY A UNIVERSITY PROFESSOR NEEDS TO GO BACK TO SCHOOL

By Carl D. Evans

During my tenure as President of the Christian-Jewish Congress of South Carolina, I have become increasingly aware of deficiencies in my own educational background. Almost daily attention to C-JCSC affairs--conferences, living room dialogues, workshops, the endless details of program planning and organizational development--has stirred within me a deep disappointment that I did not learn earlier about the tragic history of Christendom's treatment of Jews and Judaism.

Why was I not taught about the Holocaust? Or Christianity's "teaching of contempt" which inspired the social and legal persecution of Jews throughout Christendom? Why was I taught so little about the history of Jews and Judaism after the emergence of Christianity? The fact is there are enormous gaps in my own education, taken for the most part at highly respected, even prestigious, schools in this country.

I am not alone in this and, thanks to an Institute of the National Endowment for the Humanities, I and nineteen other college and university humanities teachers will begin to fill in some of these gaps this summer at the Jewish Theological Seminary in New York City. At the Institute for Teaching the Post-Biblical Foundations of Western Civilization we will examine the impact of Jewish literature, religion, philosophy, and culture on the emergence of Western civilization from Alexander the Great to the formation of the Talmuds. Much of the Jewish material in this 800-year period has been omitted or unappreciated in

(cont. inside)

RABBI MARC H. TANENBAUM TO ADDRESS ANNUAL MEETING OCTOBER 11

The Executive Committee is pleased to announce that Rabbi Marc H. Tanenbaum, National Director of Interreligious Affairs for the American Jewish Committee, has accepted its invitation to address the Annual Meeting of C-JCSC in October.

A dynamic speaker as well as the most prominent Jewish leader in interreligious affairs, Tanenbaum is squeezing his trip to South Carolina into an overcrowded October schedule, including consultations with Roman Catholic and Orthodox officials at the Vatican and in Bucharest.

To accommodate Tanenbaum's schedule, the meeting has been shifted to October 11, at a site in Columbia to be announced. A six o'clock dinner will begin the evening; other details will be included in the next issue of CONTACT (September).

The meeting will be open to the public. We suggest you mark your calendars now.

STATE BOARD MEETS SEPTEMBER 6

The next meeting of the State Board will be Thursday, September 6, at the Gate House Restaurant in Columbia. A dutch treat lunch at 12:30 will precede the business session from 1:30 to 3:00. Chairpersons of C-JCSC chapters are reminded that local units are entitled to name four representatives to the State Board. Please be sure your community is fully represented at the Board meeting.

the higher education curricula in this country. The Institute is designed to fill in some of these gaps and help in the development of curriculum materials and course syllabi to begin the task of correcting the treatment of Jews and Judaism in higher education. Needless to say, I am delighted to be a participant in this program.

This opportunity, however, does little to remove the disappointment that my own educational experience was seriously flawed. Recently, I have re-examined some of the textbooks that I used as a student and I'm beginning to see why, at least on one level, I did not learn about the Holocaust or the "teaching of contempt" or the persecution of Jews in Christendom or the ongoing history of Jews and Judaism after the emergence of Christianity. The reason is very simple: these matters were seldom given attention in the books I was required to read.

As a case in point, let me cite the church history textbook used in my seminary in the mid-sixties. Originally published in 1918, Williston Walker's A History of the Christian Church was revised and updated in 1958 by three eminent church historians at Union Theological Seminary in New York City. The revisers--Cyril C. Richardson, Wilhelm Pauck, and Robert T. Handy--explain in the preface why they chose to undertake the task of revision:

For nearly half a century Walker's History of the Christian Church has been a standard textbook. It was written by a scholar of ripe learning, who profited especially from the rich fruits of German historical scholarship in the later 19th and early 20th centuries. Its rare combination of clarity, compactness and balance has been responsible for its unparalleled success.

They explain that their aim as revisers was "only to revise those parts where there were errors of fact or where the interpretation was seriously questionable." For the modern period, they acknowledge that "a more radical reworking of the material has been necessary in order to bring the text up to date." Thus the reader has reason to expect that where Walker erred in judgment the necessary corrections have been made and that the history should be complete through, say, the early 1950's.

And yet, these expectations are disappointed when the book is approached with the question: How are Jews and Judaism portrayed in this work? The concerns which underlie this question were obviously not shared by Walker or any of the three revisers. A brief chapter early in the book presents "The Jewish Background," but beyond that the impression is given that nothing significant has happened between Christians and Jews since the emergence of Christianity!

Working backward through the book, I shall mention only a few of the most glaring deficiencies. The only thing I can find on the Nazi era is this one statement: "The theological renaissance was further stimulated by churchly resistance to Nazi totalitarianism; the German 'Barmen Declaration' of 1934 insisted that Jesus Christ is the only Word of God that men are to hear, trust, and obey" (p. 544). Not a word about the Holocaust or the widespread ecclesiastical support of Nazism! Mentioning only the resistance, even in such a cursory way, surely represents a distortion of history.

The year 1492, infamous for the expulsion of Jews from Spain by King Ferdinand and Queen Isabella, is mentioned as the date when "Granada was conquered and Mohammedanism overcome" (p. 287). Also "the same year witnessed the discovery of a new world by Columbus" (p. 287) but there is no mention of the Jewish tragedy in Spain. Since the expulsion decree was drawn up by Christian leaders and since it had enormous consequences for Spanish Jewry, one would expect a "balanced" treatment to make some mention of it.

The Crusades are covered in a brief chapter which acknowledges both their failure ("no permanent conquest of the Holy Land") and their indirect results in the development of Europe (stimulation of commerce and "intellectual awakening" through contact with the "ancient civilization of the East"). Although conceding that the Crusades were "disgraced throughout by quarrels, divided motives, and low standards of personal conduct," nowhere are Jews mentioned as frequent targets of the Crusaders' attacks.

Clearly, this "standard textbook" ignores the history of the persecution of Jews in Christendom by ecclesiastical and political rulers. Despite this deficiency, one might hope that the adversus Judaeos tradition in the writings of the Church Fathers, which provided the theological basis for the persecution, would receive at least limited acknowledgment. Again, there is disappointment. A survey of the Church Fathers notorious for their adversus Judaeos writings--Justin Martyr, Cyprian, Tertullian, Origen, Augustine, John Chrysostom, Isidore of Seville--discloses not a single reference to the anti-Jewish notions in their works.

Similarly, the impact of Jewish thinkers and schools of thought on the development of Christian thought is ignored. One would at least expect a reference to Maimonides, but there is none.

In sum, readers of Walker's book encounter Jews and Judaism only as background to the emergence of Christianity. As incredible as it may seem, I have not found a single reference to Jews after the end of the first century of the Common Era. And this is a book which for half a century has been the standard church history textbook for Protestant seminarians! To make matters worse, the deficiencies of this book are commonly found in many other standard works.

No wonder so much corrective vision is needed in higher education and the church! The Institute for the Teaching of the Post-Biblical Foundations of Western Civilization will facilitate the long overdue task of correction. This university professor, for one, needs to go back to school.

RECENT C-JCSC HAPPENINGS

More than 200 people attended portions of the Lessons of the Holocaust Conference on the UCS-Columbia campus in March. Professor Franklin H. Littell, keynote speaker, challenged attentive audiences with the claim that "the murder of six million Jews by baptized Christians, from whom membership in good standing was not (and has not yet been) withdrawn, raises the most insistent question about the credibility of Christianity." The conference was partially funded by a grant from the South Carolina Committee for the Humanities.

In April Governor Richard W. Riley signed a proclamation calling for the citizens of South Carolina to observe April 22-29 as "Days of Remembrance of Victims of the Holocaust." Several members of the C-JCSC Executive Committee were present for the signing at the State House.

An interfaith Memorial Service for victims of the Holocaust was held April 22 at Kathwood Baptist Church in Columbia. This is believed to have been the first interfaith service of its kind in South Carolina.

Dr. Peter Mellette, Regional Director of the National Conference of Christians and Jews, met with members of the Executive Committee in May to explore ways of developing working relationships between NCCJ and C-JCSC.

NEWS FROM LOCAL CHAPTERS

Several chapters of C-JCSC have reported successful interfaith activities in their respective communities. A partial list of recent activities follows.

Camden. More than 30 people attended a carry-in dinner meeting at the lake house of Mr. and Mrs. John Stevenson on May 30. The excellent after-dinner discussion was organized by chairperson Rita Tanzer. This was the last of a series dinner meetings and panel discussions until the Fall.

Charleston. Rev. Harold Syfrett reports that 135 attended a public meeting in February to launch a C-JCSC chapter in the Port City. An interfaith panel opened up discussion that lasted nearly two hours. A steering committee was established to plan the chapter's activities.

Columbia. Monthly living room dialogues have been held this Spring in the home of Meta Miller. Approximately 20-25 have been present each evening to discuss how the various faith groups observe the stages of the life cycle, from birth to death. The enthusiastic group will have their next meeting at Meta's home at 8:00 p.m. on June 26. Rev. Wallace Rogers and Jack Weintraub have served as conveners.

Greenville. Rabbi Ross London reported at the last State Board meeting that the Greenville Chapter is seeking to enter into a working relationship with the Greenville School District. A calendar of religious holidays (Jewish and Christian, including Greek Orthodox) has been prepared to aid the school administration in scheduling for next year. Other ways to help the larger community "see the need for increased understanding of religious differences" are being explored.

C-JCSC MAILING LIST

New names and addresses are being sought for our mailing list. If you know of anyone who should be receiving our communications, please send the information to the Christian-Jewish Congress of South Carolina, P. O. Box 5061, Columbia, S. C. 29250.

CHRISTIAN-JEWISH CONGRESS OF S. C.
P. O. Box 5061
Columbia, S. C. 29250

Non-Profit Org. U. S. Postage PAID Columbia, S. C. Permit No. 374

RABBI MARC H. TANNENBAUM
INTERRELIGIOUS AFFAIRS
AMERICAN JEWISH COMMITTEE
165 EAST 56TH ST.
NEW YORK, NY 10022

CHRISTIAN-JEWISH CONGRESS OF SOUTH CAROLINA

P.O. BOX 5061

COLUMBIA, SOUTH CAROLINA 29250

October 31, 1979

Rabbi Marc H. Tanenbaum
National Director of Interreligious Affairs
American Jewish Committee
165 East 65th St.
New York, NY 10022

Dear Marc:

Please find enclosed a check in the amount of \$300 from the Christian-Jewish Congress of South Carolina. This is to cover your air fare to Columbia for our recent Annual Meeting and approximately \$100 for an honorarium.

As of today, we are cranking up to respond to the tragic situation in Cambodia.

Best wishes.

Cordially,

Carl

Carl D. Evans, President
Christian-Jewish Congress of South Carolina

