



# 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 31, Folder 6, Jewish-Christian relations, 1981.



## B'NAI B'RITH INTERNATIONAL

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February 13, 1981

Rabbi Marc H. Tanenbaum  
65-50 Wetherole Street (5-A)  
Rego Park, New York 11374

Dear Marc:

Once again I would like to thank you for your fine presentation on the "Moral Majority" during our Board of Governors meeting.

We are processing your expenses detailed in your letter to George. You should be receiving a check soon.

Enclosed is a copy of the agenda for the full Board of Governors program.

Hope to see you soon. Best regards.

Cordially,

Warren W. Eisenberg, Director  
International Council of B'nai B'rith

WWE/hb  
enc.

B'nai B'rith  
BOARD OF GOVERNORS  
February 7 - 9, 1981

Saturday, February 7

4:00 p.m.                      Oneg Shabbat                      Klutznick Museum Theater

(All Board members invited with spouses)

Staff member in charge -- *Rabbi Irwin Blank*

6:30 p.m.                      Reception                      B'nai B'rith Building  
8th floor

7:00 p.m.                      Havdalah. . . . . *Jenni Fox, N'siah BBG*  
*Michael Froman, GAG AZA*

7:15 p.m.                      Welcome . . . . . *Jack J. Spitzer, President*

7:45 p.m.                      Dinner and Evening Program  
Greetings . . . . . *Jenni Fox*  
*Michael Froman*

Cavalcade of Giving . . . . . *Alan Larkin*

Remarks . . . . . *Grace Day, BBW President*

State of the Order. . . . . *Jack J. Spitzer*

Collation

Sunday, February 8

8:30 a.m.                      Continental Breakfast                      B'nai B'rith Building  
8th floor

9:00 a.m.                      Meetings of Issues Committees

1. What should be the role and function of the  
B'nai B'rith World Center in Jerusalem?

Chairman -- *Shalom (Dick) Dcron*

Staff -- *Daniel Mann*

*Avigdor Warsba*

Location -- *Lunch Room (lower level)*

2. Is the present response of B'nai B'rith to  
cults and new religions appropriate and  
sufficient? Where shall it expand?

Chairman -- *Al Arent*

Staff -- *Esther Deitz*

*Rabbi Irwin Blank*

Location -- *Board of Governors Room*

(cont'd.)

Sunday, February 8 (cont'd.)

9:00 a.m. Meetings of Issues Committees (cont'd.)

3. How should we serve more effectively singles and single parent families -- both young and old?

Chairman -- *Tommy Baer*  
Staff -- *Sue Shaffer*  
*Judye Saypol*  
Location -- *2nd floor Lobby Area*

4. How should B'nai B'rith which has the historical role of helping integrate immigrant groups deal with the currently largest single Jewish immigrant group in American and in major Jewish communities throughout the world -- the Israelis?

Chairman -- *Ricardo Holzer*  
Staff -- *Seymour Cohen*  
*Rabbi Samuel Fishman*  
Location -- *5th floor Lobby Area*

5. How do we relate our B'nai B'rith lodges and chapters and their membership to the work and sponsorship of our youth services?

Chairman -- *Evelyn Wasserstrom*  
Co-Chairman -- *David Bittker*  
Staff -- *Rabbi Oscar Groner*  
*Dr. Sidney Clearfield*  
*Sidney Closter*  
Location -- *Library Area*

6. What can B'nai B'rith do to reverse its current demographic trends in membership age and declining communities?

Chairman -- *Malcolm Fromberg*  
Staff -- *Steven Morrison*  
*Hirsh Goldberg*  
*Dr. Max Baer*  
Location -- *7th floor Lobby Area*

11:30 a.m. Plenary Session 8th floor BG Room

Report of Tour Department . . . . . *Donald Myers*

Report of Senior Citizens Housing Committee . . . . . *Abe Cramer*

12:30 p.m. Luncheon

Presentation of Klutznick Public Service Award of BBI to  
*Senator Jacob Javits*

Response. . . . . *Senator Jacob Javits*

(cont'd.)



Sunday, February 8 (cont'd.)

Monday, February 9

8:00 a.m. Breakfast Budget Committee Meetings

Committee #1 -- Chairman -- *Harry Babush*  
Staff -- *Stanley Berman*  
Location -- *Lunch Room (lower level)*

Committee #2 -- Chairman -- *Gerald Kraft*  
Staff -- *Selma Eisen*  
Location -- *Library Area*

(cont'd.)

Monday, February 9 (cont'd.)

8:00 a.m. Breakfast Budget Committee Meetings (cont'd.)  
Committee #3 -- Chairman -- David M. Blumberg  
Staff -- Evelyn Birkenfeld  
Location -- Permanent Collection Area (outside La  
Gallery  
Committee #4 -- Chairman -- Murray Shusterman  
Staff -- Dr. Daniel Thursz  
Location -- Board of Governors Room

10:00 a.m. Plenary Session Board of Governors Room  
Presentation of Budget. . . . . Harry Babush, Treasurer

12:30 p.m. Luncheon  
Presentation to Harry Wender -- 50-year membership  
Address by Dr. Amos Perlmutter, American University  
Advisor of National Security Council

2:00 p.m. Resumption of Plenary Session Board of Governors Room  
Report of Board of Trustees of  
B'nai B'rith Retirement Plan. . . . Dr. William Haber, Chairman  
Report and Proposal on Site of International Conventions,  
1982, 1984  
Additional Business

5:00 p.m. Visit to Diaspora Exhibit B'nai B'rith Museum  
Congressional Reception B'nai B'rith Museum

6:30 p.m. Dinner Break (on your own)

8:00 p.m. Resumption of Plenary Session Board of Governors Room  
Symposium -- Moral Majority.....Friend or Foe  
Speakers. . Rabbi Marc Tannenbaum  
Meyer Eisenberg  
Rabbi David Sapperstein

10:00 p.m. Resolutions and Further Business



## Rabbi evokes Holocaust at memorial in Atlanta for slain black children

By Religious News Service

ATLANTA (RNS) — Rabbi Marc Tanenbaum, saying the death of 1 million Jewish children in the Nazi Holocaust gives Jews a special concern for the young, conducted a memorial service here for the 20 black children slain in this city since July 1979.

The service was held in conjunction with the American Jewish Committee's National Inter-religious Affairs Commission meeting here. Rabbi Tanenbaum is national inter-religious affairs director for the AJC.

"Having lost millions of Jewish children during the centuries of oppression culminated in the Nazi Holocaust," he said, "the Jewish people have an especially profound understanding of the anguish suffered by the heart-broken mothers and fathers of these tragic young victims of human cruelty and bestiality."

"On this major occasion, we want to let the mourning families know that we share their grief and wish to be present to them in their time of pain," Rabbi Tanenbaum said.

The commission also presented a national interreligious award to the Rev. Martin Luther King Sr., Father of the slain civil rights leader, for "his decades of service to the cause of reconciliation and mutual respect between members of all religious, races and ethnic groups in American society."

Rabbi Tanenbaum said after the service that children are referred to as the "Messiahs of the future" in Jewish religious culture because they bring "the hope for a better tomorrow."

"I think Jews . . . feel that blacks, like the Jews, have had such a terrible history of slavery and pain," he said. "But now their tomorrows are being taken away—their children are their tomorrows and future hope."

The rabbi said of the 1 million children who died in the Holocaust that "many of them were the age of these black children."

"The sense of anguish and pain over the deaths of children, and what that means to their mothers and fathers and families is an overwhelming reality for most Jewish people," he said.

Earlier, Rabbi Tanenbaum shared the podium with Atlanta Mayor Maynard Jackson and former United Nations Ambassador Andrew Young for the annual breakfast of the Christian Council of Metropolitan Atlanta.

It was Mr. Young's contact with the Palestine Liberation Organization while U.N. ambassador that bruised the traditionally close relationship between Jews and American blacks.

"I hope this will bring some healing between the black and Jewish com-

munities," Rabbi Tanenbaum said, adding that one reason he came to Atlanta was to "find some common ground together to continue the reconciliation between Jewish and Black people."

Rabbi Tanenbaum said about half of the 1,400 people at the breakfast were black and that he had received a standing ovation. "I think some good things happened there. I think the response of the audience was very encouraging."

The commission also presented national inter-religious awards to Greek Orthodox Archbishop Iakovos, prelate of North America, and the Rev. George Telford of the Presbyterian Church in the United States.

The archbishop was honored for his work on humanitarian concerns. Mr. Telford, as vice president of the National Council of Churches, served on a task force developing an NCC statement on the Middle East. His award was given to honor his support for the Israeli people.

# The Moral Majority

## IS IT GOOD FOR THE JEWS?

Could be...

By MARC H. TANENBAUM

**T**HE most important issue to understand about the Moral Majority is that it is a symbol for a much larger, more complex social-political development that most Americans, and most American Jews, have not yet begun to confront.

The Rev. Jerry Falwell first organized the Moral Majority in June 1979. In less than two years, it has—thanks to the pervasive cultural power of the mass media—caught the national fancy and fears of much of America. That news media blitz, however, has tended to obscure a far more significant if less dramatic reality: namely, the gradual but growing emergence of 40 to 50 million Evangelical Christians into the mainstream of American life—economic, social, cultural, religious and political.

If the Moral Majority were to collapse tomorrow, and if Jerry Falwell were to disappear magically from the TV tube and the front covers of *Newsweek* and *Penthouse* magazines, we, thoughtful American citizens, would still need to deepen our understanding of the facts and the meaning of the rise of the New South and the entry of Evangelical Christians into the mainstream of American religious-cultural pluralism.

That historic development is of a

**RABBI MARC H. TANENBAUM**, author of *Evangelicals and Jews in Conversation*, is national interreligious affairs director of the American Jewish Committee. He is a founder and co-secretary of the Joint Vatican Inter-national Jewish Consultative Committee.

magnitude comparable to that of the emergence into first-class citizenship of the Roman Catholic community in 1960, when the election of John F. Kennedy as the first "Catholic" President ratified the rite of passage of 50 million Catholics into American public life.

Not incidentally, the Catholic religious-ethnic succession was attended by some of the same ambivalence: Would "a Catholic President" undermine the separation of church and state? At that time, however, Evangelical Christians were in the forefront of those expressing public anxiety, most notably when Presidential candidate John F. Kennedy was compelled to assure Southern Baptist pastors that his first loyalty would be to America and not to the Pope and the Vatican.

**M**UCH of our national literary culture and popular folklore still perceives Evangelical Christians through the stereotypes of Crackers, rednecks, Bible-thumpers, illiterates, and "poor white trash." Anyone who has traveled through the South since the end of World War II knows that those are caricatures with no relation to reality. The South's economic growth during the last 35 years has resulted in a massive movement of population from the rest of America, so that today the 80 million people in the Sun Belt states constitute the largest concentration of population in our country. The New South is urbanized and industrialized; its citizenry is overwhelmingly middle class, many white-collar workers, with income and education

levels comparable to those of the rest of the nation's population.

The combination of economic wealth and widespread literacy has helped make Evangelical Christians the fastest growing religious group in America. The consciousness of newly acquired power—the influence of dollars plus knowledge—has transformed the once sleepy, magnolia-scented South into a rising political force on every level of government and society. Americans, and American Jews, will need to relate constructively to this new reality, long after Jerry Falwell and the Moral Majority disappear from the scene.

**T**HE second most important reality that needs to be understood is the extraordinary diversity and pluralism within the Evangelical community. All Fundamentalists are Evangelicals but not all Evangelicals are Fundamentalists.

More than half of the 40 million to 50 million Evangelicals are affiliated with the "mainstream" Southern Baptists, Southern Methodists, and Southern Presbyterians. The enlightened leadership of these 20 million to 30 million Evangelical Christians are proudly conscious of the fact that their forebears—the Southern Baptist farmer-preachers, the Methodist circuit riders, and the "dissident" Presbyterians in Virginia—fought and bled to disestablish the Anglican Church.

We owe to those Evangelical Christians both the doctrine and the institutionalization of religious liberty, freedom of conscience and religious pluralism. With the assistance of James Madison and Thomas Jefferson, these Evangelical Christians are responsible for the 1786 Virginia Statute for Religious Liberty which became the basis for the First Amendment separating church from state.

Continued



It is no accident that when Fundamentalist preachers, symbolized by the Moral Majority in unholy alliance with ultraconservative political organizers, began advocating the establishment of a "Christian America" (a mythical idea with no substantial precedent in American history) and were urging their followers to "vote for born-again Christians only," the first Americans to oppose that Constantinian view were Southern Baptist leaders, foremost among them the Rev. Dr. Jimmy Allen, the Rev. James Dunn and many others.

Similarly, when the Fundamentalist preachers and politicians began advocating single-issue politics and were urging their followers to vote for candidates solely on the basis of how they stood on pro-family and pro-life issues, mainstream Evangelical leaders were in the forefront of those condemning that reductionism of American domestic and foreign policy concerns. Indeed, the leading Evangelical journal, *Christian-*

**American Jewry would be foolish to take Evangelical support for granted and self-destructive to alienate it with theological casuistry over why Evangelicals really support the State of Israel.**

ity Today, wrote a sharp editorial (September 19, 1980) warning the Fundamentalists that their approach "could lead to the election of a moron who holds the right view on abortion."

When the Rev. Bailey Smith uttered his obscenities that "God does not hear the prayer of a Jew" and that "Jews have funny hooked noses," of far more enduring importance than this spectacle was the fact that Mr. Smith received thousands of letters, telegrams, telephone calls, and resolutions from Baptist and other Evangelical pastors and leaders—including Jerry Falwell—condemning him for his anti-Semitism. Many quoted an official resolution adopted by the Southern Baptist Convention in 1972, which read in part:

Whereas, Baptists share with Jews a heritage of persecution and suffering for conscience's sake . . . Southern Baptists covenant to work positively to replace all anti-Semitic bias with the Christian attitude and practice of love for Jews, who, along with all other persons, are equally beloved of God.

Since my first meeting with the Rev. Billy Graham in 1965, I have become increasingly persuaded that the mainstream Evangelical Christians are potentially among the most stalwart friends of the Jewish people and of Israel. The record has borne that out.

WHILE many liberal Protestant church bureaucrats have become willing instruments for PLO politics and propaganda, the vast majority of Evangelical Christians have remained steadfast in their support of Israel as a Jewish state and of a united Jerusalem under Israeli sovereignty. American Jewry would be foolish to take that for granted and self-destructive to alienate that support by engaging in theological casuistry over why Evangelicals and Fundamentalists really support Israel. There is a wise rabbinic teaching that "even though the intention may not be pure (for the sake of heaven), the effects can be pure."

Much more could be said about the wide support we have enjoyed among Evangelical Christians on behalf of Soviet Jewry, and about their collaborative programs with us to uproot the sources of anti-Semitism in Southern Baptist and other textbooks. And on the touchy issue of proselytization, we have also begun to make progress, including the writing of Evangelical essays that appreciate Judaism as a complete religion for Jews, who do not require salvation by becoming Christians.

We are, in fact, at a stage with Evangelicals theologically not unlike the early state we were at with Roman Catholics just prior to Vatican Council II. Those positive seeds need to be nurtured if they are ever to grow into sturdy plants, and they should not be poisoned by reckless polemics and noisy headline charges that suggest that all Evangelicals are anti-Semites.

That route seems predestined to snatch defeat from possible victory.

I DO not want to suggest for a moment that there are no serious problems, especially with some Fundamentalists. When they advocate views that we perceive to be a threat to democracy, to pluralism, to social justice, and to a reasoned foreign policy, we have an obligation to stand against those views.

Jewish statesmanship requires that we seek to create an environment where it is possible, in a civil manner, to oppose those things with which we disagree and yet affirm those values we uphold. That method of disagreeing agreeably holds for our relationships not only with Evangelicals, but with Catholics, liberal Protestants and even other Jews.

Ultimately, to cite Talleyrand, we do not have permanent friends, but we do have permanent interests. □

# INTERNATIONAL COUNCIL OF CHRISTIANS AND JEWS

Deutscher Koordinierungsrat der Gesellschaften für christlich-jüdische Zusammenarbeit

International Colloquium

28 - 30 June 1981

MARTIN-BUBER-HAUS  
Heppenheim / Federal Republic of Germany

Theme: IMAGES OF THE OTHER:

Presenting Judaism in Christians Education, and Christianity in Jewish Education, in the Light of Contemporary Jewish-Christian Relations.

## Draft Program:

Sunday, 28 June 1981

Opening

16.30 Reception in the Garden of the Martin-Buber-House  
( in case of bad weather, in the Martin-Buber-School)

18.00 Press conference (with representatives of news papers, religious and educational press, radio and television)

19.00 Dinner in Hotel-Restaurant " Halber Mond " with invited guests and participants in the Colloquium.

Greetings

Key note address by a prominent German personality

Monday, 29 June 1981

09.00 Plenary session

Lecture on: "Upholding the Integrity of the Other: an Educational Challenge to Christians and Jews"

Speaker: Dr. David Hartman, Senior Lecturer in the Department of Jewish Philosophy and the School of Education of the Hebrew University of Jerusalem, Director of the Shalom Hartman Institute for Judaic Studies, Jerusalem.

10.30 -

12.30 Workshop sessions (in: Martin-Buber-House and in "Haus am Maiberg")

13.00 Luncheon at Hotel "Halber Mond" with short addresses by invited guests

14.00 - 16.00 Free time

16.00 -

18.00 Continuation of the workshop sessions.

18.30 Dinner in "Halber Mond"

20.00 Exhibition of didactical materials (among them audiovisual aids) on Judaism and the Jewish People with Introduction and Demonstration (in: Martin-Buber-School)

Tuesday, 30 June 1981

09.00 Plenary session

Lecture on: "From Theory to Praxis; Past Achievements and Future Tasks in Bringing New Insights, gained in the Jewish-Christian Encounter, to bear on the Educational Process".

Speaker: Dr. Eugene Fisher, Director of the Secretariat for Catholic-Jewish Relations of the Conference of Catholic Bishops in the U.S.A., Washington, D.C. (invited)

10.30 - 12.30 Continuation and Conclusion of the Workshop sessions

13.00 Luncheon at Hotel "Halber Mond" with a short address by a Leader of the "Deutscher Koordinierungsrat der Gesellschaften für Christliche-Jüdische Zusammenarbeit".

14.00 - 16.00 Free time

16.00 - 18.00 Plenary session:

1. Round Table Discussion between the Moderators of the Workshops: Definition of the Most Important Issues
2. Responses by the Speakers in the Plenary Sessions to questions and comments on their lectures.

18.30 Dinner in "Halber Mond"

20.00 Plenary session:

Round Table Discussion between the Resource persons of the Working Group: Addressing the Issues.

22.00 Closing

1 - 3 July 1981

Annual General Meeting of the International Council of Christians and Jews, in the Martin-Buber-School, Heppenheim

Part of the Program:

Bus tour to places of interest in the region (Worms, Mainz) on the afternoon of Wednesday 1 July .

Light Cultural Evening with the inhabitants of Heppenheim in the framework of the annual Heppenheim Wine Festival. (Wednesday evening 1 July 1981)



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Workshops during the International Colloquium on:

Images of the Other: Presenting Judaism in Christian Education, and Christianity in Jewish Education, in the Light of Contemporary Jewish-Christian Relations.

I. Workshop on Jewish Law, with two working groups

- a. one will consider new christian theological understandings of the meaning of Jewish Law and their implications for education
- b. a second group will consider the socio-political consequences of Jewish observance of the Law throughout history, such as Jewish separateness and particularity and the Christian reaction to it, and concentrate on the educational presentation of historical facts in this frame of reference.

II. Workshop on "Old" and "New", with two working groups

The Distinction made in Christian thinking between Old and New (e.g. Old and New Testament, Old Israel and New Israel, the Old and New Covenant and the Christian claim of fulfilment with regard to Judaism are subjects of this workshop and will be dealt with in two groups:

- a. one group will deal with exegetical and theological aspects and their implication for education.
- b. a second group will deal with the socio-political expression in history of the Christian claim of being the fulfilment of Judaism, and the presentation of this claim in the teaching of history and art.

III. Workshop on the Holocaust and the State of Israel, with two working groups

The two crucial events in Jewish (and also Christian) contemporary history the Holocaust and the establishment of the State of Israel will be considered with a view to their presentation in education.

- a. One group will concentrate on the teaching of the Holocaust in special reference to Christian-Jewish relations both in the past and the present.
- b. A second group will concentrate on the State of Israel and consider the question, to what extent the State of Israel should be presented against the background of the Holocaust. It will deal with anti-Zionism in education and its relation to anti-Judaism and antisemitism, as well as with the significance of the State of Israel for a new understanding of Jews and Judaism in Christian education.

IV. Workshop on Christianity and Jewish Thought, one working group

The theme of this workshop will be: Jesus, Paul and Christianity in Jewish Thought today: a challenge to Jewish and Christian education.

In each working group there will be

- a. a moderator to facilitate and stimulate a comprehensive and relevant discussion of the subject with which the group is dealing.
- b. a resource person who will present a position paper in advance of the colloquium, and give an half an hour introduction to the subject, and be available for reference and information in the course of the discussion.

In the workshops special attention will be paid to the various documents published by various churches and ecumenical bodies on the relationship between the Church and the Jewish People, as from the Declaration on the Jews of the Second Vatican Council the present. Their implications and usefulness for education should be discussed with regard to the several subjects discussed in the workshops.



Michael Brocke



DEUTSCHER KOORDINIERUNGSRAT

der Gesellschaften  
für Christlich-Jüdische Zusammenarbeit e. V.

Schirmherr: Bundespräsident Walter Scheel

Deutscher Koordinierungsrat, Mittelweg 10, 6000 Frankfurt 1

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Dear Zachariah,

I am writing this from Frankfurt, where I am working for two and a half days due to the necessity to provisionally "close down" our exhibition project and to postpone it until 1983, which is a pity.

Anyhow I do hope that this letter will reach you before leaving for London or in London. I hope that the postal strike is over today.

I agree with you that a follow-up of the "Cleveland initiative" is of utmost importance. It takes, however, time to ponder over the needs and possibilities we might have in cooperating with the AJC.

Before jotting down the current projects, let me resume what I told you over the phone yesterday. Marc Tanenbaum has affirmed in Cleveland that AJC will give in '80 another \$ 2.500,-- to be divided in half between H. Kremers (printing of Rut Kastning; study on the Passion-History) and Brocke/Jochum: Jewish Theology after the Holocaust (defraying the costs of translation we've already incurred). This brings AJC contributions to \$ 5.000,-- for '80.

② Colloquium on Judaism in religious education. Textbook analysis, change, improvements etc. in May/June '81. To be held in cooperation with the Freiburg Catholic group, the Deutsche Koordinierungsrat, the protestant academy in Arnoldshain eventually ICCJ in Heppenheim - but as I just learn the ICCJ want to do their conference for teachers and pastors only. We want to have mostly textbook-producers, surveyors, publishers and teachers in continuing education. Sponsored by AJC. The AJC contribution we would hope for: about \$ 2.500,-- to \$ 3.000,-- (speakers and their expenses) AJC participation: Z. Shuster, M. Tanenbaum and two German speaking AJC members from the US (as proposed by M. Tanenbaum).

① A. Duisburg University; H. Kremers and Michael Brocke:

① Analysis of religious studies textbooks for Sekundarstufe II (age groups 15 - 19 years)

to be undertaken by Dr. Ruth Kastning in two or three years time (min. time 2 years) Total annual cost of this analysis, estimated: DM 40.000 - AJC participation asked for: \$ 5.000 p.a.

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B. Projects proposed by Michael Brocke, University of Duisburg :

1. Consultations and financial help for Book-Project by Brocke/Jochum:  
"Jewish Religious and Theological Stances ~~xxx2xxxxx~~ towards Christianity"  
(A History of Jewish efforts at determining the theological relationship of Judaism and Christianity. A major step towards clarifying the foundations and possibilities of Jewish-Christian dialogue and rapprochement. Such a reader is sorely missed.)  
This book is in its preparatory stages and will be ready for publication in late '81, publication date early '82.  
Preparation includes a lot of translation work from Hebrew, English and French; editing of texts, introductions, commentaries, bibliography.  
Brocke/Jochum ask AJC for about \$ 3.000, thereof 50% in 1981, rest in '82.
2. Subsidizing the costs of the scientific handbook on the History and culture of Eastern European Judaism, which Brocke and Dr. Hans Lamm, Munich, prepare for the Deutscher Koordinierungsrat der Gesellschaften für christlich-jüdische Zusammenarbeit and its planned exhibition on Eastern European Jewry. This 'handbook' will contain about 30 original contributions by noted American, Israeli, Polish and German scholars on all major aspects of Jewish religion, history and culture in E. Europe. A number of articles has already been handed in; we will publish the book in late '81 early '82. It is financed by the DKR and by a small subsidy of a university and we propose that AJC extend help to us for this important project, which intends to furnish long needed information on Eastern European Jewry since the Middle Ages, before, during and after the Holocaust. Aimed at Universities, Historians, and all educated laypeople.
3. Long-range cooperation in an exchange project: German and American-Jewish students (at universities with some, even if minor Judaica program, as in Duisburg)  
Provisional description:  
The DAAD ( German Academic Exchange Service) sponsors and partly finances programs of international travel by student groups accompanied by professors to universities and other institutions not being partnership universities of the German home university. With this help of the DAAD and the help of Duisburg university it might be relatively easy for AJC to assist us with developing a program, find some smaller university on the East Coast and some Jewish institutions and congregations we could visit and stay with - total visit time not extending over two to three weeks.  
It would be important to have a small competent group of students, with some basic knowledge of Judaism. They would study, via personal and family contacts, the pluralism and fertility of American Jewish life, would get to know the major religious facets in Jewish life; learn about basic Jewish institutions and have some seminars and encounters with Jews and Jewish studies in the university.  
This would contribute greatly towards a greater knowledge of younger Germans of all things Jewish, towards friendship between our peoples and to the very much needed meeting of American Jews with Germans of the young generation, outside the State of Israel.  
Duisburg Univ. would try to then have the American participants over here in Germany and let the guests get a firsthand knowledge of Germany today and Jewish-Christian dialogue today etc.

AJC would help us to find those institutions and congregations willing to receive such a group, to work out a program and to finance that part of it that cannot be covered by the DAAD, the university and the students themselves

This may suffice for the time being, Thank you, cordially yours, Michael

[end]

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# THE AMERICAN JEWISH COMMITTEE

DALLAS CHAPTER • 1809 TOWER BUILDING • DALLAS, TEXAS 75201-4596 • (214) 747-3531

**date** December 16, 1981

**to** Mark Tanenbaum

**from** Milton Tobian

cc: Judi Banki  
Inge Gibel  
Jim Rudin  
Harold Applebaum

## subject

Attached find as items 14A and 14B, two documents which were adopted without change by the Board of Directors for the Texas Conference of Churches on December 14, 1981. Each will be submitted for ratification to the Full Plenary of the Texas Conference of Churches at its annual meeting during the first week of February in 1982 in Houston, Texas.

Item 14A catalogues the activities of the Special Commission for 1981. Except for Item 3, the American Jewish Committee has been the catalyst of everything remaining on the Special Commission's agenda.

Item 14B, the statement relative to proselytization, has worked its way through various revisions and close contact with the Board of the Texas Conference of Churches. I believe that it has a good chance of passage as written and contains many of the elements heretofore unknown in official relations between Christian and Jewish people.

I would appreciate your comments on the document even though it can probably no longer be amended. I would also suggest that it not be distributed or publicized, except internally, until after the February meeting.

Best regards.

MT/ceh

Encls.

*Milton*



No. 14a

1981 Annual Report  
SPECIAL COMMISSION FOR JEWISH-CHRISTIAN RELATIONS  
Texas Conference of Churches

The main activity of the Special Commission for Jewish-Christian Relations in 1981 was continuation of a process started the year before: Drafting of a proposed position statement on Jewish-Christian relations, including proselytization. That document, "Dialogue: A Contemporary Alternative to Proselytization," has been presented for consideration by the 1982 Assembly of Representatives of the Texas Conference of Churches.

The position statement has gone through several drafts since the fall of 1980. In June 1981, the commission engaged the TCC Board of Directors in conversation about the then-current draft and the underlying philosophy. Responding to suggestions made by board members, the commission's writer, Rev. Msgr. William D. Steele, revised the paper for final review and editing by the commission in its November 16, 1981, meeting.

As the paper has been discussed and revised, interest in its development has grown. Among the observers has been Rabbi Elijah Palnick of Little Rock, who by mid-summer 1981 was talking with Protestant and Roman Catholic leaders in Arkansas about starting a similar process there.

Other activities of the commission that will continue into 1982 include:

1. Planning of a seminar or conference on Jewish-Christian relations for seminarians and seminary faculty members (this event was proposed by the commission but is being planned by a committee of the Council of Southwestern Theological Schools with commission participation).
2. Planning of Jewish-Christian Event III for 1982 (a Houston-area committee is developing this statewide event).
3. Advising a rabbi and a young writer in his congregation who have proposed development of special curricular materials for primary and pre-school children to promote better Jewish-Christian understanding.
4. Considering ways Jews and Christians can cooperate regularly on projects in which they have common interests.
5. Discussing such concerns as the impact of the wedding of Christian fundamentalism and the political right, and such suggested projects as a Jewish-Christian study tour of the Middle East.

Long-range planning for the commission's work is on the agenda for 1982.

Submitted by:

Dr. Garner Wilde, chairperson

No. 14b

DIALOGUE: A CONTEMPORARY  
ALTERNATIVE TO PROSELYTIZATION

A Statement on Jewish-Christian Relations  
by the Texas Conference of Churches

Preamble: A New Awareness

From the very beginning God's Spirit has moved over the waters of creation, bringing order out of chaos, light out of darkness, life out of death (unity out of division).

It was indeed this same Spirit of God which (who) inspired the ecumenical movement among the Churches of Jesus Christ. In our time we have seen the effects of this movement. Today Christians of diverse traditions enjoy increased understanding among themselves because they have responded to this gift of God's Holy Spirit. Through dialogue we have eliminated much ignorance and prejudice. We share a common mission of witness and service to the world. We have rejected proselytism as unworthy of our relationship to each other.

There is little doubt that the Spirit of God is once again moving over the waters. From every direction there are reports of a new awareness, a new consciousness, a new understanding between Jews and Christians. In this statement we wish to respond to this newest movement of the Spirit of God and even claim it as our own.

The task of ecumenism is far from completed. The movement toward greater unity is still a task of the Christian churches. We believe, however, that today the interfaith movement is summoning us into a renewed relationship with the Jewish people.

The Spirit of God moves among us through the events of our day. The Holocaust, the systematic and deliberate killing of six million Jews by the Third Reich, is the most singular event of our time summoning the Christian churches to reexamine (and reform) their traditional understanding of Judaism and the Jewish people. Biblical scholars and theologians of both Jewish and Christian traditions are affording us new insights into our common origins. Vatican Council II in its 1965 document, "Nostra Aetate," encouraged and called for "mutual understanding and appreciation" between Christians and Jews (paragraph 4).

In issuing this statement, it is the hope of the Texas Conference of Churches to encourage and promote this latest movement of the Spirit of God in our times. This statement is intended as a basis of discussion between Christians and Jews. We hope, too, that it will lead us into a renewed relationship with the Jews, one characterized by both dialogue and shared witness to the world.

I. Judaism as a Living Faith

- A. We acknowledge with both respect and reverence that Judaism is a living faith and that Israel's call and covenant are still valid and operative



today. We reject the position that the covenant between the Jews and God was dissolved with the coming of Christ. Our conviction is grounded in the teaching of Paul in Romans, chapters 9-11, that God's gift and call are irrevocable.

- B. The Jewish people today possess their own unique call and mission before God and their covenant. They are called to faithfulness in fulfilling the command to witness to the world of the holiness of God's Name (Exodus 3:15, 9:16).

## II. Relationship Between the Two Covenants (Old and New Testaments)

- A. The Christian covenant grew out of and is an extension of the Hebrew covenant (Sinai, Ancient). We Christians cannot understand ourselves or our relationship to God without a thorough knowledge of Judaism. "Thou bearest not the root, but the root thee" (Romans 11:18).
- B. Jews and Christians share a common calling as God's covenanted people. While we differ as to the precise nature of the covenant, we share a common history and experience of God's redemptive presence in history. Both Jews and Christians are called to faithfulness to the covenant as they understand it.
- C. We believe that the interfaith movement is one toward greater understanding and unity among all major religions of the world, especially among Judaism, Christianity and Islam. The kinship of Jews and Christians, however, is unique because of the special relationship between the two covenants.
- D. We confess thankfully the Scriptures of the Jewish people, the Old Testament of our Bible, to be the common foundation for the faith and work of Jews and Christians. By referring to the Hebrew Scriptures as the "Old Testament" it is not our intention to imply that these Scriptures are not timelessly new for both Jew and Christian today.

## III. Dialogue, the Road to Understanding

- A. In response to the movement of the Holy Spirit today, we believe that the desired and most appropriate posture between Christians and Jews today is one of dialogue.
- B. Dialogue is the road to understanding between the two faiths and leads us to enlightenment and enrichment. We believe that dialogue will reduce misunderstanding and prejudice (on both sides).
- C. In a dialogical relationship we dedicate ourselves to the observance of the following principles:
1. The strictest respect for religious liberty.
  2. Respect for others as they define themselves in light of their own experience and tradition.
  3. Avoidance of any conversionary intent or proselytism in the relationship. This does not exclude Jews and Christians from affirming to each other their respective beliefs and values.



4. An assumption of good will on both sides and a willingness to listen and learn from each other.

#### IV. Witnesses Before Each Other and to the World

- A. In the face of the growing secularizing and profaning of human life today, we believe that in their calling Jews and Christians are always witnesses of God in the presence of the world and before each other.
- B. We acknowledge the universal nature of the mission<sup>1</sup> of Christian churches, and the need to witness<sup>2</sup> to all nations. However, because of our unique relationship to Jews and Judaism, we believe that a posture of dialogue and shared mission is the one appropriate to this singular relationship.
- C. In particular, it is our belief that Jews and Christians share a common mission to work together in the accomplishment of these tasks:
  1. The hallowing (sanctification) of God's Name in the world.
  2. Respect for the dignity and importance of the individual person as created in the image and likeness of God.
  3. The active pursuit of justice and peace among and within the nations of the world.
  4. To be a sign of hope in the future as promised by God.
- D. In view of this shared mission, we eschew (reject) all forms of unwarranted proselytism<sup>3</sup> between Christians and Jews. In particular, we as Christian leaders, reject the following:
  1. Anything which infringes upon or violates the right of every human person or community not to be subjected to external or internal constraints in religious matters.
  2. Ways of preaching the gospel which are not in harmony with the ways of God, who invites us to respond freely to his call and serve him in spirit and truth.
  3. Any kind of witness or preaching which in any way constitutes a physical, moral, psychological or cultural constraint on Jews.
  4. Every sort of judgment expressive of discrimination, contempt, or restriction against individual Jews or against their faith, worship or culture.
  5. Untrue and hateful forms of comparison which exalt the religion of Christianity by throwing discredit on the religion of Judaism.
  6. Actions which, on educational, social or other pretexts, aim to change the religious faith of Jews by offering more or less overt protection and legal, material, cultural, political and other advantages.
  7. Attempts to set up organization of any sort for the conversion of Jews.<sup>4</sup>

V. Conclusion: A Messianic Hope

Jews and Christians share a great common hope in a future and final coming of God's reign in the world, a messianic age. While we differ in our understanding of whether and to what extent that promised age arrived in the person of Jesus Christ, we stand on common ground in hoping that one day there will be "a new heaven and a new earth" (Revelation, Isaiah). We believe that God's Spirit is moving over the waters once again. This statement is offered by the Texas Conference of Churches with the hope that it will facilitate the coming of that great day of righteousness and peace.

Footnotes

<sup>1</sup>This part of the statement is intended to acknowledge the universal scope of the mission of the Christian churches. The Church must evangelize all nations, in keeping with the command of Christ. While acknowledging this, the statement then goes on to address the special relationship between Christians and Jews and how this special relationship calls for dialogue and shared witness, rather than "unwarranted proselytism."

It is of interest that Professor Tomaso Federici, in a paper presented at a meeting in Venice of Catholic-Jewish Liaison Committee, expressed the Church's mission, in reference to the Jews, in these words:

"... renewed examination of Paul's text (in Romans) allows the conclusion that the church's mission to Israel consists rather in living a Christian life in total fidelity to the one God and his revealed word."

<sup>2</sup>The word "witness" is an important one in defining the desired relationship between Jews and Christians. The word itself can mean many things. In this statement we, as Christians, use the word to mean the permanent activity whereby the Christian or the Christian community proclaims God's actions in history and seeks to show how in Christ has come "the light that enlightens every man" (May 1970 report of the Joint Working Group between the Roman Catholic Church and the World Council of Churches). Witnessing in this sense can take three forms:

- (a) The witness of a life lived in justice, love and peace.
- (b) The witness of a more formal proclamation of God's Word to the world, to society (includes liturgical gatherings of the community).
- (c) The witness of social action on behalf of justice.

This statement recommends that such witnessing by Christians be done with due consideration of the rights of human persons to religious liberty. It also recommends that, in view of the special relationship between Christians and Jews, a common or shared witness is most appropriate.

<sup>3</sup>"Unwarranted proselytism" is a deliberately chosen expression, which defines proselytism in its pejorative sense, i.e., zeal for converting others to faith which infringes upon the rights of human beings.



<sup>4</sup>The section of the statement on principles of dialogue is based on a paper presented by Professor Tomaso Federici, professor of biblical theology at San Anselmo at Rome, during a meeting of the Catholic-Jewish Liaison Committee in 1977.

#### Documentation and Key Passages

Guidelines for Christian-Jewish Relations, Commission on Regional and Local Ecumenism of the National Council of Churches. While strong in content, this paper apparently lacks any official approval of the Council.

"Proselytism is an abuse of Christian witness that must be scrupulously avoided and rejected."

Guidelines for Jewish-Christian Dialogue, document of the Consultation on the Church and the Jewish People of the sub-unit on Dialogue with People of Living Faiths and Ideologies, World Council of Churches, June 1981.

"The relations between Jews and Christians have unique characteristics because of the ways in which Christianity historically emerged out of Judaism. Christian understandings of that process constitute a necessary part of the dialogue and give urgency to the enterprise" (paragraph 1.4).

Christians and Anti-Semitism, 1968 General Conference of the United Methodist Church.

"Christianity is to Judaism as is a younger to an elder brother. The New Testament presupposes Hebrew Scripture. Christ was a Jew, and the first Christians were Jews. Profound revelations of faith came to Christianity from Judaism. We Christians and our brethren, the Jews, should not be threatened by the equally profound differences centering around the name, nature and work of Jesus as the Christ--differences which crucially distinguish our beliefs. We can only be true to our respective traditions of faith, if we are true together as elder and younger brothers.

"Therefore, we recognize our relationship to and our concern for our brothers--our elder brothers--in this relationship which embodies a family responsibility. Such concern and relationship grow out of a tradition which which represents a priceless heritage in which we find ourselves together as members of the household of God."

Nostra Aetate, Vatican II Document on Relation of the Church to Non-Christian Religions, 1965.

"Since Christians and Jews have a common spiritual heritage, this sacred Council wishes to encourage and further mutual understanding and appreciation. This can be obtained, especially, by way of biblical and theological inquiry and through friendly discussions" (paragraph 4).

Guidelines and Suggestions for Implementing the Conciliar Declaration, "Nostra Aetate," Commission for Religious Relations with the Jews.

"To tell the truth, such relations as there have been between Jew and Christian have scarcely ever risen above the level of monologue. From now on, real dialogue must be established.



"In virtue of her divine mission, and her very nature, the Church must preach Jesus Christ to the world. Lest the witness of Catholics to Jesus Christ should give offense to Jews, they must take care to live and spread their Christian faith while maintaining the strictest respect for religious liberty in line with the teaching of the II Vatican Council" (Declaration Dignitatis Humanae).

Mission and Witness of the Church: Catholic-Jewish Relations Today, Paper presented at March 1977 Venice meeting of Catholic-Jewish Liaison Committee, the official international dialogue group of the two communities, by Professor Tomaso Federici, professor of biblical theology at San Anselmo, Rome.

"Therefore, the church clearly rejects every form of undue proselytism" (section II, paragraph 13).

Toward Renovation of the Relationship of Christians and Jews, Statement by the Synod of the Protestant Church of the Rheinland.

"We believe that in their calling Jews and Christians are always witnesses of God in the presence of the world and before each other" (6).

Dialogue: The Road to Understanding, Address of Pope John Paul II to representatives of the German Jewish community, November 17, 1980, Mainz, West Germany.

"A second dimension of our dialogue--the real, central consideration--is the encounter between today's Christian churches and today's people of the covenant concluded with Moses."

Speaking of God Today: Jews and Lutherans in Conversation. Philadelphia: Fortress, 1974.

Submitted by:

Special Commission for Jewish-Christian Relations

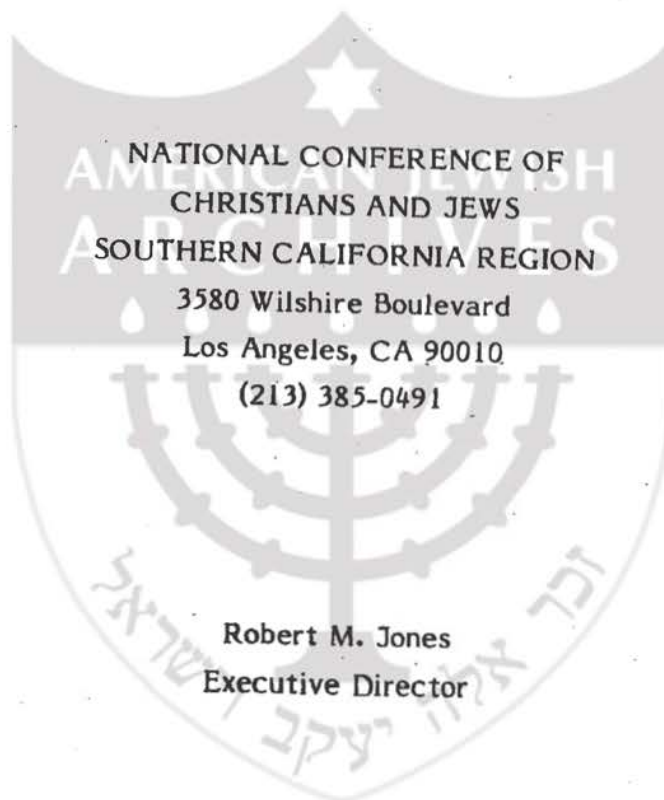
## JUSTICE

The NCCJ was the nation's first human relations organization to open dialogue between police and community, a concept which is now an essential part of law enforcement education throughout the country. Such alliances between law enforcement agencies and citizens help to overcome hostilities, eliminate stereotypes and provide a forum for sharing experiences which can lead to mutual respect and improved community planning. Crime prevention is a major concern and a priority item on the agenda of the Southern California Region NCCJ. In the late 70's, NCCJ sponsored a conference on Domestic Violence which was the forerunner of the Domestic Violence Task Force, a project first organized to serve the San Fernando Valley. The program has been expanded to include South Central Los Angeles as a target area. Also as a part of the Justice System programs, Communication Seminar programs with law enforcement and community members participating are taking place in selected areas of Los Angeles.

## CHAPTERS

In the Southern California Region there are active chapters in Long Beach, Santa Monica, Orange County and the Ontario-Upland area.

2/5/81



**NCCJ**

**NATIONAL CONFERENCE OF  
CHRISTIANS AND JEWS  
SOUTHERN CALIFORNIA REGION**

**PROGRAMS**



## **SPEAKING OUT FOR BROTHERHOOD**

In 1928, anti-Catholic sentiment effectively destroyed Al Smith's Presidential candidacy. From this single unfortunate situation, the National Conference of Christians and Jews was born. Since that time, the NCCJ has continued to "Speak Out For Brotherhood" and promote justice, amity, understanding and cooperation among people of all religions, cultures, economic and ethnic backgrounds. In Southern California, one of the most dynamic areas in America, the NCCJ brings resources for change directly to the problems. Through convening dialogues, institutes, workshops, conferences and seminars, the NCCJ promotes constructive interaction between those who have the knowledge and the dedication to effect positive change.

## **COMMUNITY INVOLVEMENT**

NCCJ's efforts in bringing many divergent groups together to discuss and find solutions to common problems, have served to remind all that when one of our citizens suffer, our whole society suffers. Nowhere is that suffering more apparent than in the ghettos and barrios of Southern California. The great aspirations raised by promises made after the Watts riots in 1965 have turned into frustration and disillusionment as the years have past. Recently, in an effort to remedy this situation, the NCCJ, along with the American Jewish Committee and the Los Angeles Urban League, formed the Joint Task Force on South Central Los Angeles, 15 years after Watts. This special Task Force will develop and promote policies and programs aimed at the revitalization of the Watts community, concentrating on four areas of concern...education, employment, housing and police-community relations.

## **RELIGION**

All thinking people agree that there is no room in the United States for religious bigotry and intolerance. Yet, no one disputes the fact that they exist. The Southern California NCCJ remains in the forefront of the struggle to wipe out such destructive attitudes as Anti-semitism and the racial hatred generated by the Ku Klux Klan. Working with many organizations, including Loyola/Marymount University, the American Jewish Committee, the Anti-Defamation League of B'nai B'rith, and the Interreligious Council, the NCCJ provides on-going staff resources and expertise to promote interfaith involvement in social and community issues. A new emphasis on interreligious dialogue is being shown by an assignment of a staff member to further development in this important area.

## **YOUTH AND EDUCATION**

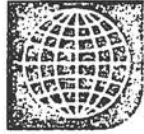
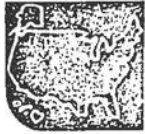
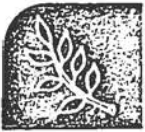
Participation in Brotherhood (BUSA), a human relations workshop for high school students, instituted by NCCJ more than 30 years ago, represents a learning experience that pays lifelong benefits. Youth of all races and religions, all social and economic backgrounds, convene during BUSA's summer sessions to discuss problems of direct concern to them, and ultimately, to their communities. In addition, a year-round program of one day and weekend workshops supplements and re-emphasizes the BUSA experience...and on a continuing basis the NCCJ is also directly involved with school and community intergroup programs throughout the greater LA area. Many of Southern California's community leaders credit the NCCJ's BUSA program as being a prime motivation for them to begin a lifelong search for justice and humanity.

## **LABOR MANAGEMENT AND PUBLIC INTEREST**

The NCCJ has long recognized that there are common concerns and problems that can be best addressed if representatives of Labor, Management and Public Interest groups will strive cooperatively to find creative and successful solutions. Through the programs of the NCCJ's Labor, Management and Public Interest Committee, business and community leaders representing these groups convene to examine issues such as affirmative action and equal employment opportunity for all, be they minority, ex-offender, women or the disabled. Most recently, the emphasis of these programs has been to develop a better understanding and implementation of "reasonable accommodation" for the disabled worker and to an individual's religious beliefs and practices. For this concern a forum series was held. In 1981, the forum series will be again in cooperation with the Institute of Industrial Relations of U.C.L.A. on the topic of "Employment Strategies for the Future."







# NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

## OFFICE ON CHRISTIAN-JEWISH RELATIONS

475 Riverside Drive, New York, N.Y. 10115 (212) 870-2156

M. William Howard, President

Claire Randall, General Secretary

David Simpson  
Director

April 6, 1981

The Rev. Rodney I. Page  
Ecumenical Ministries of Oregon  
0245 SW Bancroft Street  
Portland, Oregon 97201

I enjoyed the chance we had to get together while I was in Oregon last week. What a pleasure to learn of the great work of Ecumenical Ministries of Oregon and your interest in Christian-Jewish relations.

Now that I am "official" in this position, I would like to invite EMO to request participation in the Middle East Understanding project sponsored by the NCC through the Office of Christian-Jewish Relations. Enclosed is an off the record copy of the proposal which was funded by the Gund Foundation.

We will be selecting four (not three) cities in which to develop model programs in Christian-Jewish Relations, using the Gund project as a base from which to begin. Atlanta, Georgia; Cleveland, Ohio and Danbury, Connecticut have already been selected and I would urge you to write a letter requesting that EMO/Portland area be selected as an additional site. Some limited seed money, to be used for local match, may be available but no promises can be made at this time.

As we discussed I would like to develop a model program in Portland beginning with an informal advisory group that could be called together in June when Marc Tannenbaum is in Oregon. Please advise me as to the possibility of this.

Thanks again for your interest. The Portland area could be an exciting place to develop a model program, especially given the recent publicity in the Oregonian (3/29/81) on Racism/Anti-Semitism. Please contact me as soon as you can regarding EMO's interest in our proposed program and my participation in your meeting in June.

RECEIVED

APR 9 1981

Respectfully,

David Simpson  
Director

ECUMENICAL MINISTRIES

A UNIT OF THE COMMISSION ON REGIONAL AND LOCAL ECUMENISM

Joan B. Campbell, Assistant General Secretary