



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 38, Folder 3, Lutherans, 1974-1977.

Excerpt from 1974 Reports and Actions, Part 3, Seventh
General Convention of The American Lutheran Church,
pp. 917-922:

Exhibit E-4

THE AMERICAN LUTHERAN CHURCH
AND THE JEWISH COMMUNITY

(A statement of the Seventh General Convention of The American Lutheran Church adopted October 12, 1974, by action GC74.12.55, as a statement of comment and counsel addressed to the members of the congregations of The American Lutheran Church to aid them in their decisions and actions.)

Preamble

There are many cogent reasons which urge us to reconsider the relationship of Lutherans, and indeed of all Christians, to Jews. Christians are not as aware as they should be of the common roots and origin of the church and the Jewish tradition of faith and life. Both Judaism and Christianity regard the Hebrew Bible—the Old Testament—as the document which bears witness to the beginning of God's saving work in history. They worship the same God and hold many ethical concerns in common, even though they are divided with respect to faith in Jesus of Nazareth as the Messiah.

Christians must also become aware of that history in which they have deeply alienated the Jews. It is undeniable that Christian people have both initiated and acquiesced in persecution. Whole generations of Christians have looked with contempt upon this people who were condemned to remain wanderers on the earth on the false charge of deicide. Christians ought to acknowledge with repentance and sorrow their part in this tragic history of estrangement. Since anti-Jewish prejudice is still alive in many parts of the world, Christians need to develop a sympathetic understanding of the renewal among Jews of the terror of the Holocaust. It is as if the numbness of the injury has worn off, old wounds have been reopened, and Jews live in dread of another disaster. Christians must join with Jews in the effort to understand the theological and moral significance of what happened in the Holocaust.

We need also to look to the future to see if there are things Christians and Jews can do together in service to the community. Better communication between Christians and Jews can lead to more adequate joint-efforts on behalf of a humane society. The new atmosphere in theological research and interfaith encounter which has developed within recent years summons us to undertake serious conversations with Jewish people. Some Christians feel a special concern to explore the contribution which American churches might make in and through contacts with their Jewish neighbors and others to a resolution of the conflict in the Middle East that will be to the benefit of all those living in that region.

The urgency of the foregoing considerations is heightened by the fact that about 50 percent of all Jews live in North America. As Lutherans we ought, therefore, to regard our Jewish neighbors as major partners in the common life.

We urge that Lutherans should understand that their relationship to the Jewish community is one of solidarity, of confrontation, and of respect and cooperation.

I. SOLIDARITY

Our Common Humanity

Lutherans and Jews, indeed all mankind, are united by virtue of their humanity. Lutherans and Jews agree that all people, regardless of race, religion, or nationality are equally God's children, and equally precious in his sight. This

conviction is based on a concept of God as Creator of the universe, who continues to care for his creation, whose mercies are over all his creatures.

Our Common Heritage

The existence of Jewish congregations today shows that a religious tradition which traces its ancestry back to the time of Abraham is still living and growing. It is a tradition that gave rise to Christianity; a tradition from which Christianity has borrowed much. But modern Judaism has grown, changed, and developed considerably beyond the Judaism of biblical times, just as the modern church has grown, changed, and developed considerably beyond its New Testament beginnings.

It is unfortunate that so few Christians have studied Judaism as it grew and flowered in the centuries since the New Testament era. The first step for Lutherans, therefore, is to devote themselves to completing this long-neglected homework. It is strongly recommended that Lutherans ask the Jews themselves to teach them about this long and critically important period in Jewish history.

Our Spiritual Solidarity

Our solidarity is based on those ideas and themes held in common, most of which were inherited by Christianity from the Jewish tradition. It is important to note that the ministry of Jesus and the life of the early Christian community were thoroughly rooted in the Judaism of their day. To emphasize the Jewishness of Jesus and his disciples, and to stress all that binds Jews and Christians together in their mutual history, is also to attack one of the sources of anti-Jewish prejudice. We are, after all, brothers one to another. Judaism and Christianity both worship the one God. We both call Abraham father. We both view ourselves as communities covenanted to God. We both feel called to serve in the world as God's witnesses and to be a blessing to mankind.

This emphasis on solidarity is not meant to ignore the many differences that exist between Lutherans and Jews. Rather it is through an understanding and appreciation of what we have in common that we can best discuss our differences. But for the moment, Lutherans have an obligation to fulfill—namely, to understand adequately and fairly the Jews and Judaism. This is the immediate purpose of Lutheran conversations with Jews.

It is hoped that as Lutherans better understand this similar, yet different religious tradition, the wounds of the past will be healed, and Lutherans and Jews together will be able to face the future receptive to the direction of the Holy Spirit as he seeks to accomplish the will of the One in whom all men live and move and have their being.

II. CONFRONTATION

The History of Separation and Persecution

American Lutherans are the heirs of a long history of prejudicial discrimination against Jews, going back to pre-Christian times. The beginnings of this history of hate are obscure, but gross superstition and the desire for a scapegoat were prominent aspects. The separation between church and synagogue became final by the end of the first century. When Christianity was made the official religion of the Roman empire, a systematic degradation of Jews began in which both church and empire played their parts. Jews were regarded as enemies who were to be eliminated by defamation, extermination, prohibition of their writings,

destruction of their synagogues, and exclusion into ghettos and despised occupations. During these 19 centuries, Judaism and Christianity never talked as equals. Disputation and polemics were the media of expression. More recent developments reflect the continuation of patterns of ethnic behavior growing out of this heritage, by which Jews have been excluded by non-Jews, and have, in turn, themselves drawn together in separate communities.

No Christian can exempt himself from involvement in the guilt of Christendom. But Lutherans bear a special responsibility for this tragic history of persecution, because the Nazi movement found a climate of hatred already in existence. The kindness of Scandinavian Lutherans toward Jews cannot alter the ugly facts of forced labor and concentration camps in Hitler's Germany. That the Nazi period fostered a revival of Luther's own medieval hostility toward Jews, as expressed in pugnacious writings, is a special cause of regret. Those who study and admire Luther should acknowledge unequivocally that his anti-Jewish writings are beyond any defense.

In America, Lutherans have been late and lethargic in the struggle for minority rights in the face of inherited patterns of prejudice. We have also been characterized by an inadequate level of ethical sensitivity and action in social and political areas.

Distinctive Ideas, Doctrines, Practices

Customarily, American Lutherans have increased misunderstanding by trying to picture Jews as a "denomination" or "faith-community" like themselves. Actually, Jewishness is both a religious phenomenon and a cultural phenomenon which is exceedingly hard to define. While for most Jews, ancient and modern, it is seen as a matter of physical descent, the aspects of religion and nationhood have at times occupied decisive positions, as is currently true in regard to Zionism. We create misunderstanding when we persist in speaking of "Jewish" creeds and "Jewish" theology, for not all Jews necessarily believe in Judaism, although that religion is their heritage.

Judaism, while it does indeed have teachings, differs markedly from Christian denominations in that its essence is best summed up not in a set of beliefs or creeds, but in a way of life. The distinctive characteristics of the words "Jew" and "Judaism" should neither be ignored nor should they be revised to fit better with Christian presuppositions. We must rather allow Jewishness to be defined by Jews, and content ourselves with the already tremendous difficulties of trying to keep aware of the complexities of this shifting and not uncontradictory self-understanding.

To the extent that both religious practices and theological reflection manifest themselves among Jews, some basic guidelines can be attempted. There is no reason why Jewish practices and beliefs should be understood or judged differently from those of any minority group. They ought, indeed, to be respected especially by Christians, since they flow from a tradition which served as the "mother" of Christianity. But even where they are in disagreement with the practices and beliefs of Christians, they still deserve the same full protection and support which are given to the religious convictions of any American citizen. While modern interest in ethnicity has furthered the appreciation of diversity of heritages, American Lutherans still need warnings against bigotry and urgings to work toward minority rights.

The unique situation of the sharing of the books of the Hebrew Scriptures by Lutherans and Jews is the source of great problems as well as the potential

for significant dialogue. Because Jews are not a "denomination" with a unity shaped by a theological consensus, these Scriptures do not have the same role for them as they do for us. For both Jews and Lutherans the Old Testament has a kind of mediate authority. For Jews this authority is mediated by millennia of tradition and by the individual's choice as to whether or not he will be "religious." For Lutherans as well, the Hebrew Scriptures do not have independent authority. They gain their significance from their role as *Old Testament* and are subordinated to the New Testament Christ, in whom they find a complex fulfillment, involving cancellation as well as acceptance, and reinterpretation as well as reaffirmation. Lutherans must affirm what Jews are free to accept or reject, namely, that it is the same God who reveals himself in both Scriptures. The consequence of this is that Lutherans must view Judaism as a religion with which we in part agree wholeheartedly and yet in part disagree emphatically. Judaism worships the same God as we do (the God of Abraham is our God), yet it disavows the Christ in whom, according to Christian faith, all God's promises have their fulfillment and through whom God has revealed the fullness of his grace.

In view of these divergences, Lutherans and Jews will differ, sometimes drastically, about questions of biblical interpretation, especially in regard to Christian claims about the fulfillment of the Old Testament. Such disagreements should not be the cause of either anger or despair, but rather should be seen as the doorway to a dialogue in which there can occur the discovery of both the real sources of the divergences and their appropriate degree of importance. Out of such learning there can come a mutuality of understanding which can make witness far more meaningful.

III. RESPECT AND COOPERATION

In recognition of the solidarity that unites us and of the tensions and disagreements which have divided us, we affirm the desire of The American Lutheran Church to foster a relationship of respect and cooperation with our Jewish neighbors.

Cooperation in Social Concern

Jews and Lutherans live together in the same society. They have common problems and obligations. The bonds of common citizenship ought to impel Lutherans to take the initiative in promoting friendly relationships and in making common cause with Jews in matters of civic and social concern. It is of special importance that Lutherans demonstrate their commitment to the intrinsic worth of Jewish people by giving them all possible assistance in the struggle against prejudice, discrimination, and persecution. Jews and Lutherans need not share a common creed in order to cooperate to the fullest extent in fostering human rights.

A Mutual Sharing of Faith

Within a context of respect and cooperation, Lutherans should invite Jews to engage in a mutual sharing of convictions. Lutherans who are aware of the Jewish roots of their faith will be moved by both a sense of indebtedness and a desire for deeper understanding to share on the level of religious commitment. Many Lutherans wish to engage in a mutual sharing of convictions, not only for the sake of greater maturity, but also because Christian faith is marked by

the impulse to bear witness through word and deed to the grace of God in Jesus Christ.

It is unrealistic to expect that Lutherans will think alike or speak with one voice on the motive and method of bearing witness to their Jewish neighbors. Some Lutherans find in Scripture clear directives to bear missionary witness in which conversion is hoped for. Others hold that when Scripture speaks about the relation between Jews and Christians its central theme is that God's promises to Israel have not been abrogated. The one approach desires to bring Jews into the body of Christ, while the other tends to see the church and the Jewish people as together forming the one people of God, separated from one another for the time being, yet with the promise that they will ultimately become one.

It would be too simple to apply the labels "mission" and "dialogue" to these points of view, although in practice some will want to bear explicit witness through individuals, special societies, or ecclesiastical channels, while others will want to explore the new possibilities of interfaith dialogue. Witness, whether it be called "mission" or "dialogue," includes a desire both to know and to be known more fully. Such witness is intended as a positive, not a negative act. When we speak of a mutual sharing of faith, we are not endorsing a religious syncretism. But we understand that when Lutherans and Jews speak to each other about matters of faith, there will be an exchange which calls for openness, honesty, and mutual respect. One cannot reveal his faith to another without recognizing the real differences that exist and being willing to take the risk of confronting these differences.

We wish to stress the importance of interfaith dialogue as a rich opportunity for growth in mutual understanding and for a new grasp of our common potentiality for service to humanity. We commend to The American Lutheran Church the LCUSA document, "Some Observations and Guidelines for Conversations between Lutherans and Jews," as a helpful means toward realizing the goals of interfaith dialogue. It should be understood that the LCUSA document limits itself to the aims and methods of dialogue and does not attempt to cover the entire field of Lutheran-Jewish relationships. Consequently, its comment that "neither polemics nor conversions are the aim of such conversations" does not rule out mission.

The State of Israel

The LCUSA "Guidelines" wisely suggest that "the State of Israel" be one of the topics for Jewish-Lutheran conversations. The tragic encounter of two peoples in the Middle East places a heavy responsibility upon Lutherans to be concerned about the legitimacy of the Jewish state, the rights of the Palestinians, and the problems of all refugees.

The history and circumstances of the Israeli-Arab conflict are very complicated. It is understandable that Lutherans should be deeply divided in their evaluation of the situation in the Middle East. In Jewish opinion, Israel is more than another nation. It is a symbol of resurrection following upon the near extinction of the Jewish people within living memory. There are also some Lutherans who find a religious significance in the State of Israel, seeing in recent events a fulfillment of biblical promises. Other Lutherans espouse not a "theology of the land," but a "theology of the poor," with special reference to the plight of the Palestinian refugees. Still other Lutherans endorse what might be called a "theology of human survival," believing that the validity of the State of Israel rests on juridical and moral grounds.

It seems clear that there is no consensus among Lutherans with respect to the relation between the "chosen people" and the territory comprising the present State of Israel. But there should be a consensus with respect to our obligation to appreciate, in a spirit of repentance for past misdeeds and silences, the factors which gave birth to the State of Israel and to give prayerful attention to the circumstances that bear on the search for Jewish and Arab security and dignity in the Middle East.



**"To Encourage Evangelism
Among the Jews"**

RESOLUTION 2-27

52nd Convention

The Lutheran Church—Missouri Synod

Dallas, Texas

July 15—22, 1977

Report 20-2, Rec. 6 (CW, p. 27); Overtures
2-08A—B, 10-18 (CW, pp. 31, 326)

WHEREAS, God has made from one
man all people to live on the earth as a
loving family in harmony and reverence
before Him as the only true God (Gen. 1:26,
Acts 17:26-27); and

WHEREAS, This relationship was
broken by the fall of man into sin; and

WHEREAS, Jesus Christ is the
Mediator between God and all mankind
and the Savior of the world (1 Tim. 2:3-6);
and

WHEREAS, Jesus Christ has broken
down the wall of hostility between God and
man, between man and his fellowman, and
thus also between Jews and Gentiles (Eph.
2:14); and

WHEREAS, So many Christians have
not been sensitive to opportunities the Lord
has given for cultivating creative, positive
relationships; and

WHEREAS, We of The Lutheran
Church—Missouri Synod have too often
not included the Jews in our mission;
therefore be it

Resolved, That we adopt a two-year
goal of persuading 50 percent of our
congregations to prepare themselves for
effective witness to Jewish people by
working through the Bible study materials
and witness resources prepared by the
Committee on Witnessing to Jewish Peo-
ple; and be it further

Resolved, That we direct the Board for
Evangelism to give priority to materials
and programs for witness to Jewish people;
and be it further

Resolved, That we adopt a two-year
goal of 10 District workshops to stimulate
interest and equip our members in witness-
ing to Jewish people; and be it further

Resolved, That we direct the Board for
Social Ministry to include among its
concerns the problem of anti-Semitism; and
be it further

Resolved, That we urge congregations
to share with the committee their reactions
to the study materials and witness resources
prepared by the Committee on Witnessing
to Jewish People to aid in further study;
and be it finally

Resolved, That we encourage especial-
ly those congregations located in or near
Jewish communities to reach out to the
Jews and share our faith that Jesus of
Nazareth is the promised Messiah.



A STATEMENT
OF

**JEWISH
LUTHERAN
CONCERNS**

Adopted
January, 1978
by

The Commission on Witnessing to
Jewish People

The Board for Evangelism
The Lutheran Church—Missouri Synod

500 North Broadway
St. Louis, Missouri 63102

JEWISH LUTHERAN CONCERNS

I. We Desire to Be SENSITIVE

1. To the priority place of the Jews as God's chosen people both in the past, wherein lie roots of our own religious beliefs and practices, and in the present, where God's plans for the Jews continue to unfold.
2. To the unique history of the Jewish people in which they have suffered much injustice and cruelty at the hands of the Christian church and non-Christian gentiles. We deplore and repudiate this most unfortunate history and pray for a new understanding and spirit.
3. To the danger that witnessing to Jewish people can result in misunderstanding and potential nurturing of anti-semitic attitudes.

II. We Plead for UNDERSTANDING

1. That we are not singling out the Jewish people as a special target for our evangelistic endeavors. We are committed to a parish approach in which the local congregation is committed to share the Gospel with all people in its community, Jew and Gentile alike. In the past, we have often bypassed some segments of the community, such as the Jewish people.
2. That we are not mounting a campaign to convert Jewish people with techniques of evangelism which involve manipulation, pressure, and disrespect of the individual. Unfortunately, most of our people are not aware of the past injustices. Therefore, we seek to help our congregations understand the contemporary Jewish people who live with them in the community and share their faith with them in a sensitive and respectful way. We need to provide special helps for this purpose just as we do for other groups of people such as blacks, Hispanics, Indians, cults, etc. We have full-time pastors to deaf, Estonians, Puerto Ricans, etc.

III. We State Our COMMITMENT

1. That Jesus of Nazareth is the promised Messiah, who fulfilled the prophecies of the Old Testament and by His life, death, and resurrection provided complete atonement for the sins of all people, Jew and Gentile alike.
2. That since the New Testament as well as the Old Testament is the verbally inspired Word of God the words of Jesus remain true for us today: "I am the Way, the Truth, and the Life, no man comes to the Father but by Me" (John 14:6); as do the words of Peter: "There is salvation in no one else, for there is no other name (than the name of Jesus) under heaven given among men by which we must be saved" (Acts 4:12).
3. That we are obligated to share the Gospel of Jesus as Lord and Savior with all people, Jew and Gentile alike (Matt. 28:18-20, Luke 24:46-49), and we seek to follow the example of our Lord and the early apostles with the zeal expressed by St. Paul when he said, "My heart's desire and prayer to God for them (Jews) is that they may be saved" (Rom. 10:1).
4. That we do love the Jewish people, that we stand with them in opposing all forms of anti-Semitism and injustice, that we join them in humanitarian concerns, and will continue to love them even when they choose not to accept our witness.

Excerpt, p. 122:

To Encourage Evangelism Among the Jews

RESOLUTION 2-27

Report 2-02, Rec. 6 (CW, p. 27); Overtures 2-08A-B, 10-18 (CW, pp. 31, 326)

WHEREAS, God has made from one man all people to live on the earth as a loving family in harmony and reverence before Him as the only true God (Gen. 1:26; Acts 17:26-27); and

WHEREAS, This relationship was broken by the fall of man into sin; and

WHEREAS, Jesus Christ is the Mediator between God and all mankind and the Savior of the world (1 Tim. 2:3-6); and

WHEREAS, Jesus Christ has broken down the wall of hostility between God and man, between man and his fellowman, and thus also between Jews and Gentiles (Eph. 2:14); and

WHEREAS, So many Christians have not been sensitive to opportunities the Lord has given for cultivating creative, positive relationships; and

WHEREAS, We of The Lutheran Church—Missouri Synod have too often not included the Jews in our mission; therefore be it

Resolved, That we adopt a 2-year goal of persuading 50 percent of our congregations to prepare themselves for effective witness to Jewish people by working through the Bible study materials and witness resources prepared by the Committee on Witnessing to Jewish People; and be it further

Resolved, That we direct the Board for Evangelism to give priority to materials and programs for witness to Jewish people; and be it further

Resolved, That we adopt a 2-year goal of 10 District workshops to stimulate interest and equip our members in witnessing to Jewish people; and be it further

Resolved, That we direct the Board for Social Ministry to include among its concerns the problem of anti-Semitism; and be it further

Resolved, That we urge congregations to share with the committee their reactions to the study materials and witness resources prepared by the Committee on Witnessing to Jewish People to aid in further study; and be it finally

Resolved, That we encourage especially those congregations located in or near Jewish communities to reach out to the Jews and share our faith that Jesus of Nazareth is the promised Messiah.

Action: Adopted (5).

Mrs. Rodger Jensen
4420 Philbrook Lane
Minneapolis, Minnesota 55424

Dear Rabbi Teenbaum,

I have not sent a summary letter as a communication tool in a long while.

You will note our interesting exchange with Denmark. Jim Reiden did a beautiful job both in communication and establishing rapport at Denrovin. As a result of Denrovin, we have now established an Interfaith Committee launching a really "frighteningly" ambitious program in Bio Medical Ethics.

Enclosures:

1. The Augustana Fund for Jewish-Christian Community
2. Example of work in congregations
3. Denrovin Report to the A.L.C. President
4. Jewish-Lutheran Concerns Consultation, November 1976
5. Projected purpose, program & schedule of Interfaith Bio Medical Ethics

Symposium.

Rabbi Tanenbaum, we look forward to your visit at United Theological Seminary here in April. Do write me if there is some particular contact you wish to make while you are here. I wish to do all I can to make your visit a productive one.

Thank you, again, for all your help this August as I was trying to procure a keynote speaker for the November Consultation. (See enclosure)

Sincerely,

Truly

P.S. I hope you have received from Rev. Deneff the position papers of Siegel, Sherman and Forde given at the November Consultation. Also, do you have the January edition of "Dialog"? It is excellent — P.S.

4420 Philbrook Lane
Minneapolis, MN 55424
March 14, 1977

Dr. Paul Opsahl
Executive Director
Division of Theological Studies
Lutheran Council in the U.S.A.
360 Park Avenue South
New York, NY 10010

Dear Paul:

You have told me that you and your L.C.U.S.A. Committee for Lutheran Jewish Studies and Concerns wished to use me as your consultant. It is in this capacity I send you this recorded updating of the year's work with projected schedules and plans. Being actively involved in our A.L.C. Committee on Lutheran Jewish Concerns, this becomes a blended progress report.

Since The Lutheran World Federation Consultation on The Church and The Jewish People in Oslo, 1975, I have been involved in various personal and written exchanges with participants from Germany, Norway, Netherlands and Denmark. May, 1976, we invited a large number of interested people to a reception in our home for Dr. Christian Krause of Hannover at which time consideration was given to the publication of "Christen und Juden". It was my understanding that other materials would also be included. Perhaps you can update me on this. Rev. Terray of Norway also attended. Later in the week he met at our home with our A.L.C. Committee on Lutheran Jewish Concerns.

At the Oslo Consultation, Rev. Anker Gjerding asked me for our curriculum materials on Judaism examined by Jewish scholars. Rev. Denef and I sent such materials to Rev. Gjerding for use in the Danish Public School Curriculum. In his answer (stamped with the Danish seal "For Israel's Right to Exist"), we learned about the progress being made in England and Germany also. He spoke of a lack of audio-visual materials. We have sent him The Tri-Faith Interface Film Feedback (Tanenbaum-Flannery-Weiler) packet for use in Europe. Incidentally, one of these was sent to each of our A.L.C. congregations.

October, 1976, an Interfaith Retreat on "Jewish and Christian Teaching: Understandings and Misunderstandings" was held at Dunrovin-Christian Brothers Retreat Center, Marine-on-St. Croix, Minnesota. With permission of Rev. Denef, I enclose a copy of the report on this conference which I was requested to write to Dr. David Preus, President of The American Lutheran Church. You will

note my encouragement toward publication of Dr. Dittmanson's paper, "Christian Teaching About Jews and Judaism: Signs of Repentance, Recognition and Reform". I am most happy that it appears in The January "Dialog". Rabbi James Rudin of The American Jewish Committee effectively represented the Jewish Community and has since sent me his recent study, "Jews and Judaism in Rev. Moon's Divine Principle". I have found a high degree of interest toward Rudin's study on the part of congregation members where I am invited to speak about and share Christian-Jewish Concerns. It seems to be a problem we mutually share.

November, 1976, The A.L.C. Lutheran-Jewish Concerns Consultation was held at Madison, Wisconsin studying the theme: Covenant and Mission -- The Religious Vocation of Judaism and Christian Witness. Enclosed is the program with its purposes and participants. Rev. Deneff is sending you the position papers presented by Rabbi Seymour Seigel, Dr. Franklin Sherman and Dr. Gerhard Forde. We also included parish pastors and closed with a session in consideration of effectively orienting our congregations to Jewish-Christian understanding. It is in this area I am presently working. (See enclosure).

January, 1977, an evaluation of the Dunrovin Retreat was held. An interfaith (Jewish-Catholic-Protestant) committee became actively organized toward significant cooperative efforts in a Bio Medical Ethics Symposium. Again, I represent Lutheranism, in constant contact with Rev. Deneff. Dr. Chilstrom's wife has been invited to participate also. As a co-chairman, together with Mr. Morton Ryweck, of our planning committee I am hard at work formulating purpose, program and proposals in application for foundation funding. Our plan is a series of four Bio Medical Ethics Symposia in theological focus, with the University of Minnesota Medical School in varied advisory and eventually participatory capacities. "Death and Dying", "Genetics and Ethics", "Human Experimentation", "Organ Transplantation and Allocation of Scarce Medical Sources" are our four projected program areas. The projected locales are Protestant, Jewish, and Catholic hospitals, a synagogue, St. Catherine's College, and the last of the series is scheduled at Luther-Northwestern Seminaries, November 15, 1977. This total proposal will be finished in May.

The enclosed news release from Augustana College is an interesting "first" in pioneering efforts in building understanding within Jewish-Christian Community. The establishment of The Augustana Fund for Jewish and Christian Community will now also make a lectureship program possible.

March 14, 1977

We look forward to Rabbi Tanenbaum's visit in April.

As you know, there are projected plans not yet ready for announcement. So again, I have used a letter of summary as a communication tool to inform many busy people who have as a common interest, Jewish-Christian Concerns and Relationships.

Sincerely,

Trudy Rogness Jensen

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To The President of The American Lutheran Church:

Report on Interfaith Conference Retreat
(Prepared and submitted at the request of Rev. Larry Denef)

"Jewish and Christian Teaching:
Understandings and Misunderstandings"

October 25-26, 1976

Dunrovin-Christian Brothers Retreat Center,
Marine-on-St. Croix, Minnesota

Enclosures: Statement of Purpose
Cooperative Planning Councils
Planning Committee
Agenda
List of Conference Participants
Denef's Guidelines to the "Portrait of The Elder Brother"

- Position Papers:
1. "Christian Teaching About Jews and Judaism: Signs of Repentance, Recognition and Reform" Presentation by Dr. Harold Dittmanson, St. Olaf College.
 2. "Can Jews and Christians Really Understand One Another?" Presentation by Rabbi James Rudin, Assistant to Rabbi Marc Tannenbaum, American Jewish Committee.
 3. "Attitudes of Roman Catholics Since Vatican II" Presentation by Sister Mary William Brady, College of St. Catherine.

Comments:

- I. Concerning Dr. Dittmanson's contributions in presentation and dialog:

Again, as in national and international consultation where I have had the privilege of hearing Dr. Dittmanson and observing the eager positivism of participants' reactions, he articulated with his usual sound historical and theological perspective, what we perhaps see today as a new emerging Christian theology toward the understanding of Jews and Judaism. I strongly recommend that The American Lutheran Church preserve by publication this recent work of Dr. Dittmanson as he would edit it; also, of major contribution to be considered in like manner is his paper presented at The Lutheran World Federation Consultation in Oslo in 1975, "Influences Which Have Affected Our Understanding of The Jewish People Through the History of The Church". It is to this presentation of Extra Biblical Factors Rabbi Rudin referred.

II. Rabbi Rudin's presentation included highlights as:

- A. Reference to the Report of The National Conference: "Faith Without Prejudice: Religion and the Teaching of Human Relations" sponsored by The A.J.C. in cooperation with St. Louis University, 1975. One of the seven cooperating agencies was the St. Louis Theological Consortium.
- B. The updating of The A.J.C. Dropsei Study of the 1960's.
- C. Anti-semitic concerns re:
 - 1. The State of Israel.
 - 2. Jews in The Soviet Union.
 - 3. The United Nations Policy Statement declaring "Zionism a form of racism and racial discrimination."
 - 4. A.J.C.'s present encounter with emphases from Evangelical Churches and Christians, e.g. Biblical interpretation without historical perspective. (A most pertinent dialog developed here.)

III. Sister Mary William Brady's presentation included:

- A. The origin and development of SIDIC, of proven world-wide help to both Jew and Christian.
- B. Official statements, attitudes and institutes of the Roman Catholic Church since Vatican II.

IV. Preceding Rabbi Rudin's presentation, I was requested to give a report of activities, educational materials, policy statements, consultations, and European developments within Lutheranism.

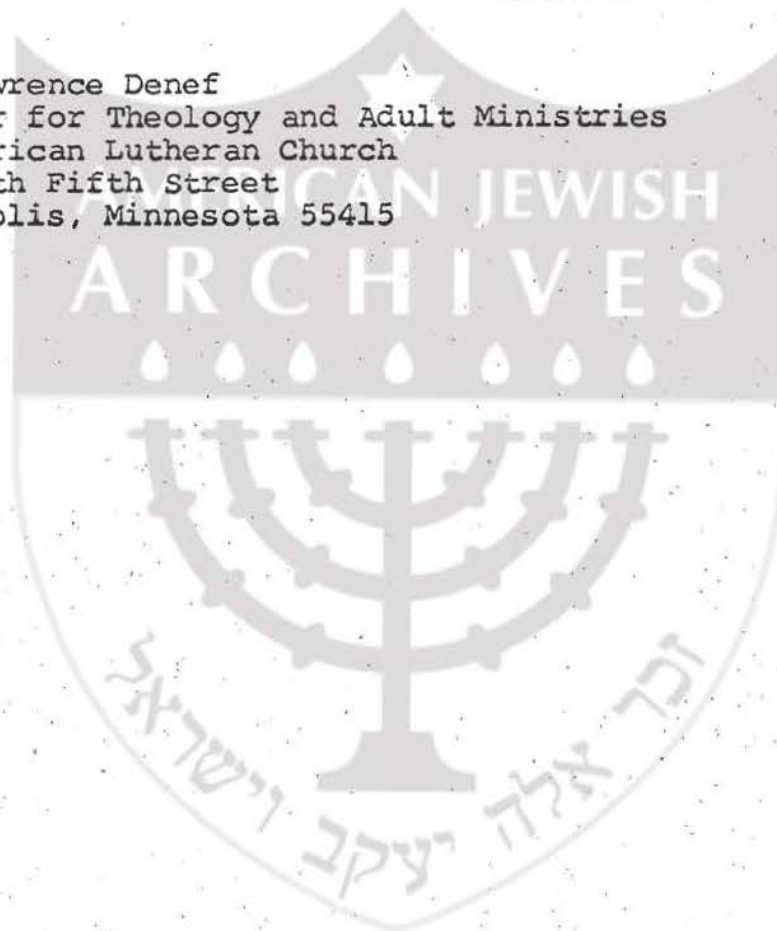
- A. The enclosed copy of Rev. Deneff's Guidelines to the "Portrait of The Elder Brother" was included in each registration packet along with A.J.C.'s "Portrait of The Elder Brother". (It may be of interest to you that Dr. Opsahl and I sent these two pieces of educational materials to all participants of the third L.W.F. Consultation on The Church and The Jewish People held in Oslo in 1975, as an example of how in America Jews and Christians can and do cooperate. In a meeting with Rabbi Tannenbaum in 1973 as ideas and materials were being exchanged, he was particularly attracted to this work by Larry Deneff. Ever since it has received widespread use and attention.)
- B. Each participant received "The American Lutheran Church and The Jewish Community" and the "DLMC Policy for Lutheran-Jewish Concerns." It was a pleasure to commend our Catholic brethren on their "Statement on Catholic-Jewish Relations" of November 20, 1975. To our A.L.C. Statement, Archbishop Roach responded: "I read your statement of 1974. It seems to me that it is a very good statement. I see many similarities

between that and our statement and had I seen that statement before our dialogue, I would have mentioned it. It is well worth reading."

Respectfully submitted,

Trudy Rogness Jensen
Committee for Lutheran-Jewish
Concerns

c: Rev. Lawrence Denef
Director for Theology and Adult Ministries
The American Lutheran Church
422 South Fifth Street
Minneapolis, Minnesota 55415



JEWISH-LUTHERAN CONCERNS CONSULTATION

Schedule of Events
Sponsored by DLMC, DTEM, DCUS

THEME: Covenant and Mission--The Religious Vocation of Judaism and Christian Witness.

Sunday, November 28

- 4:00 p.m. - Arrival and assignment of rooms
- Dinner
- 7:30 p.m. - Opening of consultation
- 8:00 p.m. - Keynote Address--Jewish self-understanding
Rabbi Seymour Seigel of the Jewish Theological Seminary of
New York.

Monday, November 29

- Breakfast
- Morning devotions
- 9:00 a.m. - First Lecture--Biblical Insights
The question of anti-Semitic or anti-Judaistic tendencies in
the New Testament. Dr. Norman A. Beck of Texas Lutheran
College in Seguin, Texas.
- Coffee break
- 10:30 a.m. - Response--Biblical Insights
Dr. Merlin Hoops of Evangelical Lutheran Theological Seminary,
Columbus, Ohio.
- Lunch
- 1:30 p.m. - First Lecture--Historical Developments
Dr. Gerhard Forde of Luther Theological Seminary, Minneapolis,
Minnesota will review Luther's attitude toward the Jews.
- Coffee break
- 3:00 p.m. - Second Lecture--Historical Developments
Professor Waldemar Gies of Wartburg College in Waverly, Iowa
will deal with American Lutheranism and its attitudes and
actions toward the Jewish people.
- Dinner
- 8:00 p.m. - Summary Address--Theological Implications
Dr. Franklin Sherman of the Lutheran School of Theology in
Chicago, Illinois.

Tuesday, November 30

- Breakfast
- Morning devotions
- 9:00 a.m. - Panel Discussion--Congregational Responsibilities
The moderator is Dr. James Limburg of Augustana College, Sioux
Falls, South Dakota. Participants include: The Rev. Hoover
Grimsby, The Rev. Al Lehman, The Rev. Llewellyn Hock, The
Rev. Paul O. Hougen, The Rev. Delmar Jacobson, The Rev.
David Kaplan, and The Rev. Richard N. Nelson.
- Coffee break
- 10:30 a.m. - Small group discussion
- 11:30 a.m. - Plenary Session: evaluation/sharing
- Lunch

November 15, 1976

A. PRESENTORS

1. Keynote Speaker

Rabbi Seymour Siegel, Professor of Ethics and Theology at the Jewish Theological Seminary of America, New York, New York. Presently Senior Research Fellow in Bioethics at the Kennedy Institute for Bioethics, Georgetown University in Washington, D.C.

TOPIC: Jewish self-understanding.

2. Biblical Insights (Lecture One)

Dr. Norman A. Beck, Assistant Professor of Theology and Philosophy at Texas Lutheran College in Seguin, Texas.

TOPIC: Anti-Semitic or anti-Judaistic tendencies in the New Testament.

3. Bibilical Insights (Lecture Two)

Dr. Merlin H. Hoops, Professor of New Testament at the Lutheran Theological Seminary in Columbus, Ohio.

TOPIC: Anti-Semitic or anti-Judaistic tendencies in the New Testament/a response.

4. Historical Developments (Lecture One)

Dr. Gerhard O. Forde, Professor of Systematic Theology at Luther Theological Seminary in St. Paul, Minnesota.

TOPIC: Luther's attitude toward the Jews.

5. Historical Developments (Lecture Two)

Professor Waldemar Gies, Associate Professor of Religion at Wartburg College in Waverly, Iowa.

TOPIC: American Lutheranism and its attitudes and actions toward the Jewish people.

6. Theological Implications

Dr. Franklin Sherman, Professor of Christian Ethics at Lutheran School of Theology in Chicago, Illinois.

TOPIC: Theological perspectives on Lutheran-Jewish relations.

7. Panel Discussion Participants

Dr. James Limburg, Professor of Religion at Augustana College in Sioux Falls, South Dakota. (moderator)

Rev. Hoover Grimsby, Pastor of Central Lutheran Church, Minneapolis, Minnesota. (large urban congregation)

Rev. Al Lehman, ALC pastor presently serving as the Director of the Minnesota Council of Churches, Minneapolis, Minnesota.

Rev. Llewellyn Hock, Pastor of St. Luke Lutheran Church, St. Paul, Minnesota. (congregation in Jewish community)

Rev. Delmar Jacobson, Pastor of St. John Lutheran Church, Northfield, Minnesota. (congregation in college community)

Rev. David Kaplan, Pastor of St. Martin Lutheran Church, North Tonawanda, New York. (small older congregation in suburbia; pastor of Jewish extraction)

Rev. Richard N. Nelson, Pastor of Grace Lutheran Church, St. Paul, Minnesota. (congregation in urban area; pastor on DLMC board and ALC Jewish-Lutheran Concerns advisory committee)

8. Devotional Leaders

Dr. George Madsen, Pastor at Grace Lutheran Church, Eau Claire, Wisconsin.

Rabbi Solomon Bernards, Director, Department of Inter-Religious Cooperation, Anti-Defamation League of B'nai B'rith, New York, New York.

B. PLANNERS

Mrs. Trudy Rogness Jensen, ALC representative to LCUSA and member of the advisory committee on Jewish-Lutheran Concerns (DLMC), Minneapolis, Minnesota.

Professor Lester Meyer, Associate Professor of Religion at Concordia College, Moorhead, Minnesota.

Professor Frederick J. Gaiser, Assistant Professor of Old Testament at Luther Theological Seminary in St. Paul, Minnesota.

Professor James Limburg, Professor of Religion at Augustana College in Sioux Falls, South Dakota.

Wayne Stumme, Staff--DTEM

Larry Denef, Staff--DLMC

C. DLMC JEWISH-LUTHERAN CONCERNS ADVISORY COMMITTEE

Mrs. Trudy Rogness Jensen, ALC representative to LCUSA, Minneapolis, Minnesota.

Dr. Harold Ditmanson, Professor of Religion at St. Olaf College in Northfield, Minnesota and ALC representative on Jewish Concerns to LWF and WCC.

Rev. Richard Nelson, Pastor of Grace Lutheran Church, St. Paul, Minnesota and member of the DLMC board.

Rev. Stanley Olson, Former Director of ALC Messianic Ministries Program, presently residing in Northfield, Minnesota.

Larry Denef, DLMC staff person assigned to Jewish-Lutheran Concerns.



LUTHERAN-JEWISH CONCERNS CONSULTATION

November 28-30, 1976

Yahara Center, Madison, Wisconsin

Focus: The present status of our Lutheran-Jewish relationships

Purposes:

1. To provide sensitive and informed input relating to biblical, historical, and theological questions that presently affect our understanding of Lutheran-Jewish relations.
2. To provide a forum for the frank discussion of issues relating to Jewish-Lutheran relationships; in particular points of divergence and convergence among Lutherans, and between Lutherans and Jews.
3. To enable participants to recognize the elements of anti-semitism that have hampered our Lutheran relationships to the Jewish people.
4. To discover what might be the specific responsibilities that Lutherans in various leadership positions might have toward the Jewish people.
5. To suggest areas of concern to Jews and Lutherans which may constitute the agenda for future consultations.

The purpose of this proposal is to set forth a program whereby the on going discussion of Bio Medical Ethics and the methodology of making ethical decisions within medical practice can be introduced into the public arena where all persons involved in all areas of life can receive the input of medical expertise (from the University of Minnesota Medical School, Mayo Clinic, and The Hastings Institute of Society, Ethics and The Life Sciences), Theological expertise and legal opinion, to formulate moral and ethical guidelines for human decision.

I. Title: Bio Medical Ethics Dialogue: An Interreligious Response

II. Co-sponsored by Interfaith Interreligions Committee:

National Conference of Christians & Jews
Minn. Rabbinical Association
Jewish Community Relations Council, Anti-Defamation League
Archdiocese of St. Paul and Mpls.: Comm. for Ecumenism
Minn. Council of Churches
St. Paul Area Council of Churches
Greater Mpls. Council of Churches
University of Minnesota Medical School
Minnesota Hospital Association
St. John's Ecumenical Institute

III. Co-Chairmen - Mr. Morton Ryweck - JCRC-ADL

Trudy Rogness Jensen - ALC

IV. Advisory Council:

1. University of Minnesota Medical School
Consultants - Dr. Frazier Eales
Dr. Marc Pritzker
Advisory - Dr. Mead Cavert, Assoc. Dean
2. United Theological Seminary
Dr. James Nelson - Bio Ethics
Dr. Donald White - Theology & Genetics
Dr. Clyde Steckel - Theology & Psychology

3. Luther-Northwestern Seminaries
Dr. James Burtness - BioEthics

4. St. John's Seminary

5. St. Paul's Seminary

6. JCRC-ADL

7. Minnesota Hospital Association
Mr. Stephen Rogness, Exec. Director

V. Program

A. Format

1. Keynote Speaker (Speak to broad issue with minimal case study illustrations. Ask the speaker to send us capsule form of the case studies used so we can print them and distribute to the audience.)
2. Panel of Reactors (3 finally to be chosen)

B. Title

Bio Medical Ethics Dialogue: An Interreligious Response

C. Program Schedule

Thursday, October 6, 7:30 p.m. at Northwestern Abbott Hospital Auditorium in consortium with Mt. Sinai Hospital, Sister Kenny Institute, Children's Hospital, Luther Deaconness Hospital.

1. "Death, Euthanasia and the Termination of Care"

a. Keynote Speaker (one of the following:)

1. Dr. Louis Thomas - Sloan Kettering Institute, N.Y.
2. From the Hastings Institute of Society, Ethics and the Life Sciences:

- a. Dr. Robert Veatch
- b. Dr. Daniel Callahan
- c. Dr. Willard Gaylin

3. Dr. George Williams, Assistant Dean, University of MN Medical School.

b. Panel of Reactors (3 finally to be chosen)

1. Dr. John Bratner, Prof. of Psychology, Univ. of Minn. Medical School
2. Dr. James Nelson, Prof. (BioEthics) UTS
3. Dr. James Burtness, " " Lutheran NW Sem.
4. Dr. John Cole, Henn. Cty. Med. Examiner
5. Rabbi Arnold Goodman, Adath Synagogue (Burial Service)
6. Dr. Betty Greene, Hamline University (Death Ed.)

Tues. October 18, 7:30 p.m., St. Catherine's College

2. Ethical Implications of Allocation of Scarce Medical Resources

- a. Keynote Speaker: Dr. Roberta Simmons, Assoc. Prof. of Medical Sociology, U of M

b. Panel of Reactors (3 finally to be chosen)

1. Dr. Carl Kjellestrand, Director of Dialysis, U of M
2. Dr. Thomas Parkin, Mayo Clinic
3. Dr. Fred Shapiro - Assoc. Prof. of Med. U of M Med School
4. Dr. James Nelson - Prof. United Theological Seminary
5. Catholic Theologian
6. Dr. Gustav Nelson - U of M Med. School - Family Practice and Community Health (former hosp. chaplain)
7. Lawyers suggested:
 - a. Mr. Leonard Keyes - Hospital Law; Briggs & Morgan (represents Sisters of St. Joseph's Hospital)
 - b. Mr. John Kenefick, Briggs and Morgan - funding for hospital equipment e.g. Dialysis, Radiation
 - c. Mn. Chief Justice Robert Sharon (sp?)
 - d. Mr. Edward Rosenow, Executive Director of American College of Physicians, Phil. Pa. 4200 Pine St. 19104 Tel. 215-243-1200

Thursday, November 3, 7:30 p.m. Beth El Synagogue

3. Human Experimentation and Informed Consent

- a. Keynote Speaker (one of the following)

1. Dr. Sissela Bok, Harvard-Radcliffe Institute of Genetics and Experimentation
2. From the Committee on Human Experimentation - U of M Medical School
3. Rabbi Seymour Seigel, Jewish Theological Seminary, New York (Bioethics)

b. Panel of Reactors (3 finally to be chosen)

1. Dr. James Burtness, Prof. Luther NW Seminaries
2. Dr. Fred Morrison, Prof. of Law, U of M Law School
3. Dr. Clyde Steckel, Prof. United Theological Sem.
4. Dr. Wilson Yates " " " "

5. Prof. Karen LaBaque, Pacific School of Religion, Berkley, Calif.
6. Dr. Alan Lysook, Bureau of Drugs, Food and Drug Administration (Paul Sand to investigate further in put from FDA and HEW)

Tuesday, Nov. 15 7:30 p.m., Luther Northwestern Seminaries Auditorium

4. Genetics and Ethics

a. Keynote Speaker (one of the following)

1. Dr. Sheldon Reed, Dir. of Institute of Human Genetics, Genetic Counseling U of M Med School
2. Dr. Elizabeth Reed, Institute of Human Genetics (Population Geneticist) U of M Med School
3. Dr. Elving Anderson, Prof. of Genetics & Cell Biology and Asst. Dir. of Institute of Human Genetics, U of M Med. School.

b. Panel of Reactors

1. Bishop Shannon
2. Dr. Robert Gorliu, Prof. of Oral Pathology, U of M School of Dentistry
3. Dr. Donald White, Prof. United Theological Seminary

