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

Series C: Interreligious Activities. 1960-1991

Box 38, Folder 7, "Methodists and Jews in Conversation", 9-11
November 1983.

Huston, Robert W., General Secretary, The General Commission on Christian Unity and Interreligious Concerns, The United Methodist Church, New York, New York

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✓ Jones-Goldstein, Stephen, Chairperson, Task Force on Interreligious Concerns, New York Annual Conference, The United Methodist Church, New York, New York

✓ Landwehr, Arthur, Senior Minister, First United Methodist Church, Evanston, Illinois; Member, Executive Committee, The General Commission on Christian Unity and Interreligious Concerns, The United Methodist Church

Raths, Marty, Student, Union Theological Seminary, New York, New York

✓ Sills, Mark, Urban Life Center of Greensboro, Greensboro, North Carolina

Smith, Frances, News Director, United Methodist Communications, New York, New York

Snider, Theodore, Pastor, The United Methodist Church, Bushnell, Illinois

✓ Southard, Naomi, Associate General Secretary, The General Commission on Christian Unity and Interreligious Concerns, The United Methodist Church, New York, New York

Stockwell, Eugene, Associate General Secretary for Overseas Ministries, National Council of the Churches of Christ in the U.S.A., New York, New York

Turnipseed, R. Lawrence, Director of the Southern Asia Office of the Division of Overseas Ministries of the National Council of the Churches of Christ in the U.S.A., New York, New York

✓ White, C. Dale, Bishop, New Jersey Area, The United Methodist Church, Madison, New Jersey

JEWISH PARTICIPANTS

Alperin, Mimi, Member, Board of Governors, American Jewish Committee, New York, New York

Applebaum, Harold, Assistant Director, Community Services, American Jewish Committee, New York, New York

Banki, Judith H., Assistant National Director, Interreligious Affairs, American Jewish Committee, New York, New York

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

Gibel, Inge Lederer, Program Specialist, Interreligious Affairs, American Jewish Committee, New York, New York

Karlikow, Abraham, Director, Foreign Affairs, American Jewish Committee, New York, New York

Karp, Abraham, Rabbi, Professor of History, University of Rochester, Rochester, New York

Kelman, Kurt, Member, Interreligious Affairs Commission, American Jewish Committee, Great Neck, New York

Rudin, A. James, Rabbi, Assistant National Director, Interreligious Affairs, American Jewish Committee, New York, New York

Seltzer, Robert, Rabbi, Professor of History, Hunter College, New York, New York

Steinberg, Bonnie, Rabbi, Hillel Director, Hofstra University, Hempstead, New York

Tanenbaum, Marc H., Rabbi, National Director, Interreligious Affairs, American Jewish Committee, New York, New York

Turetsky, Arnold, Rabbi, Temple Israel Center, White Plains, New York

Vorspan, Albert, Vice President, Union of American Hebrew Congregations, New York, New York

Zimmerman, Sheldon, Rabbi, Senior Rabbi, Central Synagogue, New York, New York

Conference Chairpersons

Dr. Robert W. Huston

Rabbi Marc H. Tanenbaum

Conference Coordinators

Dr. J. Warren Jacobs

Rabbi A. James Rudin

METHODISTS AND JEWS IN CONVERSATION

A National Conference Co-Sponsored By



THE GENERAL COMMISSION ON CHRISTIAN
UNITY AND INTERRELIGIOUS CONCERNS
THE UNITED METHODIST CHURCH

and the



INTERRELIGIOUS AFFAIRS DEPARTMENT
OF THE AMERICAN JEWISH COMMITTEE

NOVEMBER 9-11, 1982

Stony Point,
New York

This conference is made possible by a grant from

**THE NATHAN APPLEMAN INSTITUTE
FOR THE ADVANCEMENT OF
CHRISTIAN-JEWISH UNDERSTANDING**

PROGRAM

NOVEMBER 9, 1982

12:30 PM Luncheon

2:00 PM Presiding
✓ Arthur Landwehr
Senior Minister, First United Methodist Church,
Evanston, Illinois; Member, Executive Committee,
The General Commission on Christian Unity and
Interreligious Concerns,
The United Methodist Church

THE CURRENT STATE OF CHRISTIAN-JEWISH RELATIONS

✓ J. Warren Jacobs
Associate General Secretary
General Commission on Christian Unity and
Interreligious Concerns
The United Methodist Church
New York, New York

✓ A. James Rudin
Assistant National Director, Interreligious Affairs
American Jewish Committee
New York, New York

6:00 PM Dinner

7:30 PM Presiding
✓ Kurt Kelman
Member, Interreligious Affairs Commission
American Jewish Committee
Great Neck, New York

PERSPECTIVES ON PLURALISM FOR THE 1980s

✓ Marc H. Tanenbaum
National Director, Interreligious Affairs
American Jewish Committee
New York, New York

✓ Paul K. Deats
The Walter G. Muelder Professor of Social Ethics
Boston University
Boston, Massachusetts

Discussion Groups

✓ 1. Mission and Witness (Ta. par)
✓ Naomi Southard
Associate General Secretary
General Commission on Christian Unity
and Interreligious Concerns
The United Methodist Church
New York, New York

✓ Sheldon Zimmerman
Senior Rabbi
Central Synagogue
New York, New York

2. Theological Perspectives on Christian-
Jewish Relations
✓ R. Benjamin Garrison
Pastor, First United Methodist Church
Lexington, Nebraska

✓ Edward Gershfield
Jewish Theological
Seminary of America
New York, New York

✓ 3. Pluralism
✓ Paul K. Deats
Marc H. Tanenbaum

NOVEMBER 10, 1982

8:00 AM Breakfast

9:00 AM Presiding
✓ Stephen Bauman
Pastor, New Paltz United Methodist Church
New Paltz, New York
Chairperson, Commission on Christian Unity and
Interreligious Concerns
The United Methodist Church

CONTEMPORARY CHALLENGES TO SOCIAL JUSTICE

✓ C. Dale White
Bishop, New Jersey Area (Northern and Southern
New Jersey Annual Conference)
The United Methodist Church
Madison, New Jersey

✓ Albert Vorspan
Vice President
Union of American Hebrew Congregations
New York, New York

12:30 PM Luncheon

2:00 PM Presiding
Mimi Alpert
Member, Board of Governors
American Jewish Committee
New York, New York

THE NEW INTERNATIONAL AGENDA FOR CHRISTIANS AND JEWS

Abraham Karlikow
Director, Foreign Affairs
American Jewish Committee
New York, New York

Eugene L. Stockwell
Associate General Secretary for Overseas Ministries
National Council of Churches
New York, New York

6:00 PM Dinner

7:30 PM Presiding
Theodore Snider
Pastor, The United Methodist Church
Bushnell, Illinois

THE INFLUENCE OF THE MIDDLE EAST CONFLICTS ON U.S. CHRISTIAN-JEWISH RELATIONS

Inge Lederer Gibel
Program Specialist, Interreligious Affairs
American Jewish Committee
New York, New York

R. Lawrence Turnipseed
Director, Southern Asia
National Council of Churches
Division of Overseas Ministries/Church World
Service, New York, New York

NOVEMBER 11, 1982

8:00 AM Breakfast

9:00 AM Presiding
Arnold Turetsky
Rabbi, Temple Israel Center
White Plains, New York

PROSPECTUS FOR THE FUTURE

Robert W. Huston
General Secretary
General Commission on Christian Unity and
Interreligious Concerns
The United Methodist Church
New York, New York

Judith H. Banki
Assistant National Director
Interreligious Affairs
American Jewish Committee
New York, New York

12:30 PM Closing Luncheon

UNITED METHODIST PARTICIPANTS

- ✓ Bauman, Stephen, Pastor, New Paltz United Methodist Church, New Paltz, New York; Chairperson, Commission on Christian Unity and Interreligious Concerns, The United Methodist Church
- ✓ Deats, Paul, The Walter G. Muelder Professor of Social Ethics, Boston University, Boston, Massachusetts
- ✓ Garrison, R. Benjamin, Senior Minister, First United Methodist Church, Lexington, Nebraska

Continued

NEWS

FROM THE

COMMITTEE



THE AMERICAN JEWISH COMMITTEE Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, (212) 751-4000

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

MORTON YARMON, Director of Public Relations

FOR IMMEDIATE RELEASE...

STONY POINT, N.Y., Nov. 9... Jewish and Methodist religious and academic leaders from all over the country meeting here through Wednesday, are vigorously addressing such questions as the following:

- * The Current Status of Christian-Jewish Relations.
- * Perspectives on Pluralism for the 1980's.
- * Contemporary Challenges to Social Justice.
- * The New International Agenda for Christians and Jews.
- * The Influence of the Middle East Conflicts on U.S. Christian-Jewish Relations.

Sponsors of the conference are the Interreligious Affairs Department of the American Jewish Committee and the General Commission on Christian Unity and Interreligious Concern of the United Methodist Church. It was made possible by a grant from the Nathan Appleman Institute for the Advancement of Christian-Jewish Understanding.

Conference chairpersons are Dr. Robert W. Huston, General Secretary, The General Commission on Christian Unity and Interreligious Concerns, The United Methodist Church, New York, N.Y.; and Rabbi Marc H. Tanenbaum, National Director, Religious Affairs, The American Jewish Committee.

Conference coordinators are Dr. J. Warren Jacobs, Associate General Secretary, The General Commission on Christian Unity and Interreligious Concerns, The United Methodist Church, New York, N.Y.; and Rabbi A. James Rudin, Assistant National Director, Interreligious Affairs, The American Jewish Committee.

Dr. Huston declared: "United Methodists and Jews are in frequent conversation, and work together in a variety of interreligious contexts, but this Conference is our first formal dialogue meeting since 1973. However, it is not new, but a renewing experience, and the Conference's timeliness highlights the need and emphasizes the commitment of United Methodist Christians and Jews to work together to be God's Shalom people in the world."

- more -

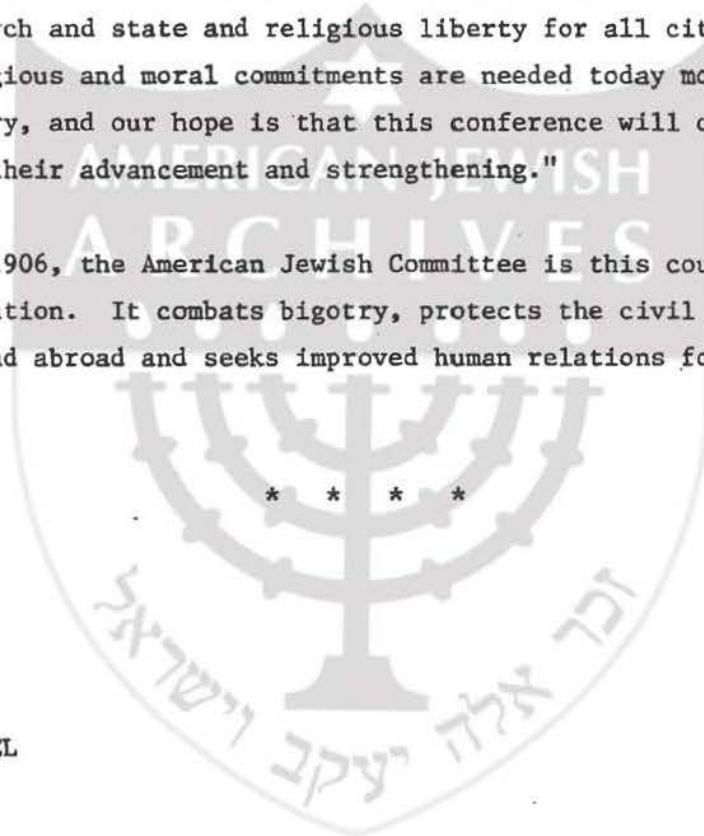
Rabbi Tanenbaum asserted: "This latest conference of the United Methodist Church and the American Jewish Committee assumes particular importance both symbolically and substantively in light of the pressing events that both our communities face nationally and internationally. Symbolically, Methodists and Jews represent the mainstream of American religious and cultural life. By joining forces at this critical time in American history, they seek to express the determination to advance national unity while preserving the precious values of diversity.

"Substantively, both Methodists and Jews have long and creative histories of advancing the causes of social justice, human rights, peace and reconciliation. Methodists and Jews have also been pioneers in upholding the traditions of separation of church and state and religious liberty for all citizens.

"Those religious and moral commitments are needed today more than at any time in our history, and our hope is that this conference will contribute significantly to their advancement and strengthening."

Founded in 1906, the American Jewish Committee is this country's pioneer human relations organization. It combats bigotry, protects the civil and religious rights of Jews at home and abroad and seeks improved human relations for all people everywhere.

11-8-82
82-960-353
A; CP; EJP; PP; REL



Plans to Jew - In this community, often you've fed you've got to make a speech (dion)

- Paranoia Anonymous - are you cured yet? No, they won't tell me ~~whether~~ where the meetings are being held
- Civil rights, Vietnam, refugees
- distancing, fatigue, nat'l, ethnic provocation
- dark ages of J-X relations
- empty, hollow mockery w.o. social action
- benign neglect. R for complacency, withdrawal

I) 3 issues. mercede - 1) radical experiment on liberties - effort to reverse bill of rights, civil liberties.

- > attack today on Bill of Rights; almost stripped Supreme Ct of jurisdiction
- Contempt for courts & civil liberties
- IMPERFECT OFFENSE
- abortion - exploited to alter Constitution (Roe v. Wade - Constitution right)
- Akron -

- CIVIL RIGHTS - unsympathetic administration

II) REAGANOMICS - radical experimentation - Community rep for weakest members

- can we have about tranquility shattered than justice denied
- \$1.4 billion in 5 yrs - transfer from people to extravagant military buildup
- BIG SPENDERS -
- Scored each policy to social welfare policies -

III) NUCLEAR - WAR & PEACE - freeze voted in every state it was up

- Reagan frightened people
- 1984 - symbolic & political issue
- Jews are most liberal segment in Amer. -
- Samuel Pizem - Holocaust

BISHOP WHITE - Global economic justice

- Brueggemann Shalom - Ex 34 - well-being in midst of threats
- Spiritizing & individualizing - 19th cent further servation
- Justice - guarantee of well-being (to those who lack power)
- Berdakov - if I am hungry, that is national problem of another
- is hungry, that's a spiritual problem

- Run-away Consumerism - deficit of vision -

- 4.2 billion - 2/3 live in poverty - 1 b. in absolute poverty
- sub-Saharan Africa

IV) IRAN - neo-fascist Khomeini / nervous breakdown of a nation

- multi-national dependency
- hemorrhaging of capital
- PHILIPINES - hunger - generating economy - UNLV in S.E. Asia

- J-X connections - toward poor

- 1) attitudes - poor, oppressed - Conversion of Rich

2) CORPORATE ACTION - 1) reduce power of corporations;

- 1977 - WCC multinational corp.
- Ron Mueller - global economic interdependence

3) Corporate Ethics

- Global Marshall Plan -
- post-market economy / stagflation
- food / minerals / energy - production [Harry Wacker - World Bank]
- global econ expansion - debt load - world monetary system could lead to global depression
- Grant Commission Report -
- Oppose covert / overt intervention in poor countries [Iran - brutal dictator]
- champion of military dictatorship, martial law

BRIDGE IN HOPE

Jewish-Christian Dialogue



Bridge in Hope
Jewish-Christian Dialogue

This statement on interreligious dialogue, drafted during 1971 and 1972 by the Commission on Ecumenical Affairs, was adopted by the United Methodist Church General Conference in April 1972. It is included in the official Book of Resolutions and is available for distribution within The United Methodist Church, the Jewish faith communities and other interested persons.

A companion statement, *On The Ecumenical Road*, was adopted as a bench mark of ecumenical commitment at the Uniting Conference of The United Methodist Church in 1968.

Correspondence is welcomed. Resources for implementation of these guidelines are available through the Division on Ecumenical and Interreligious Concerns of the Board of Global Ministries, 475 Riverside Drive, New York, N.Y. 10027.

Copies of this resolution may be ordered from:

Board of Global Ministries
Service Center
7820 Reading Road
Cincinnati, O. 45237

Division on Ecumenical and
Interreligious Concerns
Board of Global Ministries,
13th floor
475 Riverside Drive
New York, N.Y. 10027

Board of Church and Society
Resource Center
100 Maryland Avenue, N.E.
Washington, D.C. 20002

Common Roots

The United Methodist Church understands itself to be a part of the People of God and specifically a part of the whole Christian church, the Body of Christ. It also gives thanks for its roots in historic Judaism. It rejoices in the reciprocal

patrimony of the Old and New Testaments.

The heritage and hopes of a religious Israel in the context of which Jesus labored have continued to live in the Jewish faith and people. Christian awareness of indebtedness, however, to that history and its relationship to God is not as clear as it ought to be. Not only is the God we worship the same and many of our ethical concerns held in common, but there are also numerous traditions in Israel's history whose impact upon and potential for the Christian church were lost or are still undiscovered. Moreover, to be faithful to Jesus the Jew, the contemporary relationship of United Methodist Christians and those who worship as Jews should not be neglected.

Appreciation for common roots should not blind us to the fundamental and inherently mutual theological problems to be faced. The relationship between the covenant of God with Israel and the covenant made in Jesus Christ and the understandings by Jew and Christian of each of these covenants merits exploration anew. Openness to the blessing of God on all covenanted people may lead to useful penetration of the intricacies of the interfaith discussions, if not to ultimate solutions. Serious new conversations need not and should not require either Jews or Christians to sacrifice their convictions. There is rich opportunity for potential growth in mutual understanding.

Service for Humanity

At this moment in history, the potential of our common heritage is particularly important for the advancement of causes decisive for the survival of all mankind. While it is true that the concept of human brotherhood and solidarity is not represented by Jews or Christians alone, this concept has been central for both from their beginnings. The sacredness of persons as God's creation is expressed clearly in both the Old and New Testaments. The biblical view of each human being as an intrinsic member of the community of persons forbids any suppression of groups through society at large

and any manipulation of individuals as well. Nevertheless, Jews in particular have been victims of systematic oppression and injustice more recurrently and more barbarously than have Christians. Therefore, in order to continue Jewish and Christian efforts for the common cause of mankind, it is not enough for contemporary Christians to be aware of our common origins. Christians must also become aware of that history in which they have deeply alienated the Jews. They are obligated to examine their own implicit and explicit responsibility for the discrimination against and the organized extermination of Jews, as in the recent past. The persecution by Christians of Jews throughout centuries calls for clear repentance and resolve to repudiate past injustice and to seek its elimination in the present. In the provision of guidelines for action and in specific processes of reconciling action for all men there is an opportunity now to join hands with Jews in common cause for a human community.

For Jew and Christian alike, God is active in history. The political and social orders are not free from his judgment. Dialogue which does not blink at differences of assumptions and interpretations of Scripture and faith, but which accentuates the fundamental agreements for the sake of service to society, can be, in the Providence of God, a timely and fruitful interreligious adventure.

Exploring Together

In many areas of spiritual and intellectual concern the past relationship of Jews and Christians has been vitiated by inadequate communication. We have talked past one another instead of with each other. In new conversations there is an important opportunity to move past the polemical use of Scripture and to explore how and why past conditioning keeps us apart while we have much in common. In such dialogues, an aim of religious or political conversion, or of proselytizing, cannot be condoned.

To commend the love of God in Jesus Christ through saving word and serving work is an ingredient of dialogue for Christians, but anti-Semitism (against

Jew or Arab) represents a denial of the love we proclaim and compromises our service of justice. Fruitful discussions should proceed with the clear acknowledgment that there is no valid biblical or theological basis for anti-Semitism. Prejudice and discrimination on racial grounds are not valid expressions of Christian faith. Why people still violate their unity given in God, and in his creation and redemption, should be examined in company with our Jewish brothers and sisters.

Responsibility in Problem Areas

Dialogues presently are complicated by problems of scriptural interpretation, conditioned attitudes, and turbulent political struggles such as the search for Jewish and Arab security and dignity in the Middle East. Facing these difficulties together may lead to creative results. In this process we are obligated to respect the right of the Jews, as of all religious groups, to interpret their own Scriptures with regard to their peoplehood and destiny. When rival political positions each claim scriptural warrant, however, the issues no longer are related simply to religious freedom for one or another but to the political issue of how resources may be distributed justly. In Jewish-Christian dialogues is placed a responsibility for being concerned for the implications in the Middle East for peace and justice for all persons.

The Christian obligation to those who survived the Nazi holocaust, the understanding of the relationship of land and peoplehood, and the conviction that God loves all persons, suggest that a new dimension in dialogue with Jews is needed. A new perspective for Christians is a prerequisite for the reduction of mutual ignorance and distrust.

Guidelines for Conversations

The principles which have been outlined above implicitly or explicitly suggest some practical guidelines which can instruct conversations in local communities and at other points of interaction. An incomplete list of the more important considerations is attempted here.

1. Wherever possible, conversations with members of Jewish communities should be initiated and maintained through an existing or an ad hoc ecumenical framework. The ecumenical body could begin by accepting the principles in this United Methodist statement as a foundation for the dialogue, or by drafting its own.

2. In the absence of cooperative Christian efforts to explore mutual understanding, tensions, and difficulties, United Methodist initiative (or response to Jewish initiative) is to be encouraged.

3. Christian participants should make clear that they do not justify past injustice done by Christians to Jews, that there is no tenable biblical or theological base for anti-Semitism, and that they themselves wish to be free of it.

4. Joint planning of conversations should emphasize the broad purposes of dialogues and lessen suspicion that conversion is a deliberate intention.

5. Honest differences should be expected and probed seriously, even as areas of agreement and mutual support are discovered.

6. A series of meetings with some guarantee of continuity of participants is necessary for fruitful conversation. False hopes and superficial optimism resulting from a single session together can lead to despair and further alienation.

7. The joint study of that part of our tradition which both groups have in common, the Jewish Bible or the Christian Old Testament, can be of paramount importance. It is here that the foundations of Jewish and Christian existence coincide. A joint study has potential for new insight into our mutual relationship and our togetherness.

8. Conversations which begin with exploration of scriptural and traditional heritages may move to political, sociological, and economic investigations and

might well result in common action in the causes of human rights.

9. The dialogues should not overlook the rich opportunities afforded in visitation of synagogues and churches and in common prayer and other interreligious services.

Declaration of Intent

No one can foresee with absolute clarity the shape of the future. Openness to dialogue with other major religions of the world is not excluded for the future, but a bond of understanding and peace between Jew and Christian surely is one key ingredient of a viable community of persons. In both theological and practical issues of the moment there are offered challenges and opportunities for growth.

A reduction of Jewish or Christian beliefs to a tepid lowest common denominator of hardly distinguishable culture religions is not sought in this process. A new confrontation of our common roots, of our common potential for service to humanity, with the benefits from mutual explorations and with the knotty contemporary problems of world peace, commends itself to us. Thus, it is the desire of The United Methodist Church honestly and persistently to participate in conversations with Jews. Our intent includes commitment to their intrinsic worth and import for society. It includes as well the Christian hope that the "oneness given in Jesus Christ" may become an example of hope for the oneness of humanity. Within this framework and in acknowledgement of the common Fatherhood of God, on all occasions for this new interreligious adventure The United Methodist Church seeks to be responsive.

Order from Service Center,
7820 Reading Road,
Cincinnati, Ohio 45237.
Free except postage.



Jehovah's Witness sues employer

ORLANDO, Fla. (RNS) — A Jehovah's Witness who says he was dismissed from Walt Disney World in 1978 after he took leave from work for a religious holiday has filed a civil rights suit against Disney, charging religious discrimination.

Byron Custer of Kissimmee, in a suit filed in Orange Circuit Civil Court, charged that Disney officials failed to make "any reasonable accommodations" to his request for a religious holiday. He had worked as an auto mechanic at the tourist attraction for six years.

Mr. Custer said in his suit that his superiors refused to excuse him from work for a religious holiday, and also refused to excuse him from four hours of work after sundown to attend religious services. He didn't report for work on the holiday and was fired the following day for what Disney officials termed "insubordination and absenteeism."

He won a favorable ruling from the Equal Employment Opportunity Commission in 1979. The commission ruled that Disney didn't make efforts to accommodate Mr. Custer's request and gave him permission to file the suit. Joe Egan, Mr. Custer's attorney, called the case a "classic religious discrimination case." He said his client was fired by supervisors because of his "unorthodox beliefs and customs." He didn't elaborate.

Jehovah's Witnesses don't celebrate any one day as the Sabbath because they consider the Millennium the Sabbath; but congregations generally have regular meetings on Sundays, a church spokesman said. They also meet some evenings. The church's main religious holiday is the Lord's Evening Meal, which celebrates Jesus' Last Supper. It is a changeable holiday which comes during the Passover-Easter season, the spokesman said.

Illinois rule exemption okayed

SPRINGFIELD, Ill. (RNS) — Gov. James Thompson has signed into law a bill that exempts daycare centers run by religious groups from certain state health, safety and teacher-pupil ratio regulations.

The bill resulted from a compromise between conservative religious groups and the governor's office. It has been opposed by the Illinois Civil Liberties Union on the grounds that, since it bases exemption criteria solely on a daycare center's affiliation with a religious organization, it violates the separation of church and state principles of the Constitution.

"It also deprives children in religious-run daycare centers of the assurance that their center complies with state codes and regulations, and also enables these centers to operate less expensively than secular centers," an ICLU spokesman said. The liberties union hasn't decided if it will challenge the law.

10-27-82

Amnesty International report says executions nearly tripled in 1981

By Religious News Service

LONDON (RNS) — During 1981 there were confirmed reports of 3,278 executions of prisoners in 34 countries, according to Amnesty International, the human rights agency based here.

The statistics, contained in the organization's annual report, represented a sharp increase from the 1,229 executions in 29 countries that had been reported for 1980. More than half of the 1981 executions — 2,616 — took place in Iran.

Amnesty's 367-page report also contained descriptions of the human-rights situation in 121 countries last year, plus regional reviews of developments. The preface to the report noted that some countries were not mentioned because insufficient reliable information about them was available.

In addition, the report pointed out that the length of a particular entry does not necessarily reflect the extent and depth of its human-rights problems. "One country entry records the fact of hundreds of political executions in a single paragraph," the report said. "Another describes over several pages complex legal changes affecting human-rights guarantees. A word count is no basis for a comparison."

Amnesty International gave special attention to political killings by governments in its report this year. It noted that "extra-judicial" or "extra-legal" executions are often carried out by security forces in countries whose governments later deny responsibility.

"The extent of the practice and its recurrence in different countries lead Amnesty International to believe that the problem must now be confronted by the international community as a matter of the utmost urgency," the report said.

Introduction

Jews and Christians do worship together on special occasions. For example; joint Thanksgiving Services are quite common. Increasingly, special events such as a memorial to the Holocaust or prayerful yearnings for peace are commemorated with joint worship.

What values are gained from these experiences?

What problems emerge?

What types of prayers are appropriate? Which ones are inappropriate?

What liturgical elements are essential for Jews and Christians?

Are there certain types of prayers that ought to be avoided?

Do such services erode the theological distinctions which separate Judaism from Christianity?

Do these services contribute to the process of assimilation?

Do these services lead to better understanding and appreciation of each others beliefs and to improved cooperation in areas of mutual concern?

Persons who have attended such services often ask themselves questions such as these. So too do those who lead them.

In order to explore these questions the Department of Interreligious Affairs of the Union of American Hebrew Congregations and the Office on Christian-Jewish Relations of the National Council of Churches of Christ in the U.S.A. co-sponsored, on June 6, 1979, a one day symposium on the subject "Jews and Christians in Joint Worship."

The symposium began with a model service prepared by Rev. Ralph Peterson, Pastor of St. Peter's Church and Sheldon Zimmerman, senior rabbi of Central Synagogue, New York City. The service was conducted in the church, the symposium in the synagogue.

One of the goals of the day long meeting was to develop Guidelines for Joint Worship to which congregations could refer as they planned their own joint liturgical experiences. An initial draft of these Guidelines was prepared by a small steering committee. These were then submitted to the conference participants for their critical review. Subsequently the steering committee incorporated those suggestions which emerged from the day's discussion into a revised version, the final copy of which is appended for your consideration and use.

A copy of the model service used at the conference is available on request, as are either transcripts or cassettes of the two major presentations given by Professors Lawrence Hoffman, Professor of Liturgy, Hebrew Union College-Jewish Institute of Religion and Daniel Stevick, Professor of Liturgy & Homiletics, Episcopal Divinity School, Cambridge, Mass.

The Guidelines recommend that those who plan such services assiduously avoid any effort to blur the theological distinctions that differentiate Judaism from Christianity. "...Judaism and Christianity are distinct religious faiths each possessing its own integrity. We dare to come together as Jews and Christians not because we are of the same religious faith, but because we share a sacred scripture, worship the same God and live in the same community."

While the conference participants were unanimous in their desire not to dilute theological distinctions, they did not feel that differences in belief made joint worship impossible. Mutual trust based on prior relationships, combined with a preparatory educational process for the congregations involved could constructively set the differences into a setting of understanding. Clearly a legacy of misunderstanding and antagonism which recently characterized much of Christian-Jewish relations, has to be overcome. The group learned from its academic teachers that this antagonism even found its expression in the liturgies of both faiths. Christian worship de-Judaized its liturgy while traditional Jewish worship sometimes characterized non-Jews as "an enemy to be avoided" or portrayed non-Judaism as unworthy. Worship should promote a common commitment to finding God in and for the world. Thus, worship can be educational as well as inspirational.

Further, the Guidelines recommend that those who plan such worship avoid what is clearly offensive. Thus; "...Jews cannot be expected to use a cross or a crucifix in a synagogue. This is so for a variety of reasons---historical, theological and personal. Jews should be prepared, however, to accept these symbols in a Christian place of worship as part of Christian architecture and liturgical art."

Is joint worship necessary or desirable? Responding to this question, Dr. Hoffman observed: "As we inter-act more openly in a society affected by pluralism, it is increasingly likely that Jews and Christians will worship to express the goals they share in common, the bonds which tie them." "Mutual understanding finds an expression in shared prayer." Dr. Stevick observed that since the roots of Christianity are in Judaism, it is logical that Christians will be increasingly curious about those roots and seek more authentically to understand them.

The symposium in no way suggested that joint worship replace separate congregational prayer. Neither did it imply that Christians and Jews "ought to," "should" or "must" worship together. It addressed itself to a reality: that Christians and Jews do occasionally worship together. It tried to deal with the problems and possibilities that emerge from those experiences. It was an initial, original inquiry into the content, the nature and the values of those shared moments. Obviously, the results of this exploration will have to be tested in the sanctuaries of our faith groups. If they prove helpful, our experience will have been worthwhile.

The Rev. Robert L. Turnipseed, Chairperson
Office on Christian-Jewish Relations
National Council of the Churches of Christ
in the U.S.A.

Rabbi Balfour Brickner, Director
Department of Interreligious Affairs
Union of American Hebrew Congregations

July 1979

JEWS AND CHRISTIANS IN JOINT WORSHIP:

SOME PLANNING PRINCIPLES AND GUIDELINES

Purpose

A joint service is intended for the worship of God and for the expression and enhancement of the gathered community's sense of comradeship and unity before God. We come together, despite our theological and historic differences, to stand before God as one body and to join hands in that which calls for the highest within us. We seek to transcend the ugly divisions of the historic past to build a better relationship based on respect, justice and good will toward one another. Joint worship is the uniting--for a sacred and overriding purpose--of those who are otherwise divided.

It is our further intention that the experience of joint worship should be both a celebration of the relationship we presently share and an inspiration to continue to nurture positive, year-round inter-religious cooperation. Even as we acknowledge what is, we are moved to create what can be.

Principles of Planning

Interreligious worship of this kind signals a new day. It proceeds from a community of people who are already to some degree in touch with one another. Since the human inclination is to stay within our own separate comfortable groups, it can be assumed that those who come to worship in an interreligious setting will be those who choose to overleap barriers of isolation, of antagonism and mutual suspicion.

Those who plan joint services should proceed boldly, assured that those who attend them know that Judaism and Christianity are distinct religious faiths, each possessing its own integrity. We dare to come together as Jews and Christians not because we are of the same religious faith, but because we share a sacred Scripture, worship the same God and live in the same community.

Given these assumptions, a great responsibility devolves upon those who plan the service, who formulate for the disparate, gathered community a communal word, a word to which all should be able to respond, "Amen." Joint worship is, first of all, corporate worship. In such worship, we the participants stand together to offer to God and to one another a pledge of what we believe, what we mean and what we intend to do.

For this reason, the planning group should be as broadly based as possible, and should not be restricted to clergy. Plenty of advance time should be allowed to accommodate more than one planning session, so that differences of opinion, which are bound to surface, may be talked through to the satisfaction of all.

Two planning principles cannot be overstressed: (1) that all prayers, readings, homilies -- every aspect of the service -- should use inclusive language; and (2) that the emphasis should be on that which points us to our common heritage in God and to our mutual desire for a peaceful, and just society.

Some planners may view the above principles and the guidelines that follow as being overly prescriptive and somewhat cautious. This may be especially true of planners who have direct experience of warm and close church-synagogue relationships over a period of several years. We would ask these persons to bear in mind the fact that their experience of interreligious intimacy is exceptional, and that the suggestions made here are intended to be of greatest use to those churches and synagogues that have not yet had the benefit of such close and continuing contact.

Ultimately, of course, it is the local planning group that must assess the current state of the interreligious relationship in the community. The group must then decide what is appropriate and what is not. It is conceivable, for instance, that the principle of "emphasizing that which unites" might, in certain communities, be consciously and temporarily set aside for the purpose of learning something about each other. The interreligious service might then include some exclusively Jewish and exclusively Christian elements -- to be recited, sung or prayed separately by each faith group. (In such a case, education, and not joint worship itself would be the reason for their inclusion.) Such elements would be appropriate, however, only where sophisticated understanding born of long and close association had removed the potential for embarrassment and had replaced suspicion with strong mutual trust. Whether a community is ready for such an experience must be determined by the local planning group. The suggestions given here are offered as workable norms which we believe will prove useful in a great many situations.

Above all else, planners should be constantly aware that there are no previous models, laws or "musts" to bind them. This is a new endeavor. The path of least effort, of course, is to take what is familiar and tinker with it, adding a piece here, subtracting there. A more imaginative effort will seize upon this new opportunity to think through carefully what we are about, to tailor our expression to the specific worshipping community, to find new ways of addressing God, new symbols in our common heritage -- ashes, fire, oil and water are examples -- and to consider how they might be used in a contemporary way. Indeed, in all its aspects, interreligious worship presents to us an opportunity to follow the bidding of the Psalmist by singing to God a new song.

"Lift up your heads, O gates!

and be lifted up, O ancient doors!"

If the gates of God's house may be exhorted to lift up their heads, how much more might we be encouraged to loftiness of purpose and action by lifting up not only our heads, but our hearts as well -- newly, together -- in a creative experience of interreligious worship.

Some Specific Suggestions

1. OCCASION OF SERVICE. In addition to worship and a sense of unity, there might be an additional focus: thanksgiving, either for the holiday or for some commonly-achieved goal; common concerns: peace, human rights, civil holidays, etc.; commemoration of the tragic: the Holocaust, prisoners of conscience; celebration of values we share as Jews and Christians: the human family, sanctity of life, etc.; community or national penitence.

It is important, however, that worship not be "tacked on" as an extra or an afterthought to meetings called for some totally other purpose. When interfaith worship is designed as part of a day of working on community concerns, for instance, its importance and centrality may be much better symbolized if it is scheduled within the day, rather than at the beginning or the end.

2. SITE AND SYMBOLS. It is generally preferable to set the worship service in the "sacred space" of a synagogue or church. It is assumed that worshippers are prepared to accept the physical integrity of the house of worship in which the service takes place. The addition of a banner or some other device to act as a welcome to visitors might be in order: a menorah or Ten Commandments in a church; alpha and omega or a fish in a synagogue.

The planning group should be aware that Jews cannot be expected to use a cross or crucifix in a synagogue. This is so for a variety of reasons -- historical, theological and personal. Jews should be prepared, however, to accept these symbols in a Christian place of worship as part of Christian architecture and liturgical art.

If the service is held in an auditorium or other "neutral" place, a symbol of each faith might be present.

3. WELCOME. Strong effort should be made to make all who enter feel that they are most welcome. Ushers might well include leaders of the several congregations. A cordial welcome to everyone who enters; deliberate seating together of people from various faith communities; promotion of conversation before worship, even if that is usually taboo: these are desiderata. The intermingling of people creates a feeling of unity even before we begin to pray.

4. PARTICIPATION. All congregations in the community should be invited to participate and should be included in some way in the service. That the community may be faithfully represented, there should be a proper balance of clergy and laity, as well as of women and men, in visible leadership roles.

Worshippers have every right to be participants, not mere auditors. Opportunities for singing, responses and other acts of worship should be provided for all assembled.

5. MUSIC. Music should be planned for maximum participation. Hymns should be sung by the congregation. Many Christian and Jewish hymns are suitable for this purpose. The adaptation of trinitarian or christological hymns, however, should generally be avoided, since such "camouflaging" of the text is potentially offensive to Jew and Christian alike. Choose instead hymns whose texts deal with such universal themes as peace, the human family and, of course, the special occasion for the service.

If special choral music is to be included in the service, joint choirs are a most fitting vehicle. Here, as with hymns, the text is a more important consideration than the source of the music. The service might be further enriched by music sung by a Jewish cantor or choir in Hebrew and/or an Orthodox Church cantor or choir in Greek. In such cases, translations of the texts should appear in the program. All texts should, in any case, be inclusive of everyone present.

Instrumental music is always appropriate.

6. PRAYERS. Prayers should be addressed to God alone, and should not be in the name of Jesus or of the Trinity. Forms of address such as God, Almighty, Ruler of the Universe, Eternal Creator, Source of Our Being are appropriate. Again, the language of prayer should include all present -- Christian and Jew, male and female.*

Fitting prayers of praise, petition and penitence might be written for the occasion, or might be extracted from our various prayer books. Use of the Lord's Prayer, however, is inadvisable -- not because of the text itself, but because of its strong historical identification with the Church alone.

Corporate or responsive prayer can be an especially appropriate way to begin the service. Such prayer should affirm the uniqueness, integrity and validity of each of our faith communities, and should express clearly the fact that we come together before God not because we are or should be one body, but because the oneness of the God we worship at once includes and transcends even our honest differences.

(Note: These suggestions about prayer in interreligious worship are equally applicable to non-religious observances at which clergy are often asked to deliver the invocation or benediction: graduations, banquets and the like. The purpose of prayer in such circumstances is to represent the entire assembly before God. It is therefore inappropriate to exclude some of the assembly by offering exclusively Christian or pointedly Jewish prayers.)

7. READINGS. Use of Jewish and Christian Scripture is fully in accord with the intent of the service. The aim should be to select the universal. The principle to be observed is to emphasize that which unites, and not to point up that which divides. The non-polemical use of Jesus' name and teachings in readings from Christian Scripture or in homilies is perfectly in accord with this principle. Readings from world literature, too, might well be in order. It should be borne in mind, however, that this is to be an experience of worship and that such materials should not, therefore, be overly prominent.

Rabbi Morrison D. Bial
Temple Sinai, Summit, N.J.

Rabbi Balfour Brickner
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Union of American Hebrew Congregations

The Rev. Cynthia Bronson
Trinity Episcopal Church
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The Rev. Max Preilipper
Pastor, New York Ministry of the Evangelical
Church in Germany
Associate Pastor, St. Paul's Lutheran Church
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The Rev. Robert L. Turnipseed
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Sister Ann Patrick Ware
Associate Director on the Commission of Faith
and Order
National Council of Churches
New York

The Rev. William L. Weiler
Director, Office on Christian-Jewish Relations
National Council of Churches
New York

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UNION OF AMERICAN HEBREW CONGREGATIONS
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This document has been endorsed by the Advisory Committee of the Office on Christian-Jewish Relations of the National Council of the Churches of Christ in the U.S.A. in the hopes that as an initial inquiry it can be a basis for further study. It is not a policy statement. It is not to be construed as an official statement of attitudes or policies of the National Council.

*Guidelines and suggestions on this subject are available from both Jewish and Christian sources. Recent publications include the following:

- (1) "Glossary of Substitute Terminology" (Reform Jewish, 1976). Write Annette Daum, Task Force on Equality of Women in Judaism, New York Federation of Reform Synagogues of the Union of American Hebrew Congregations, 838 Fifth Avenue, New York, N.Y. 10021.
- (2) "Guidelines for Avoiding Bias" (Lutheran Church in America, n.d.). Write Office for Communications, Lutheran Church in America, 231 Madison Ave., New York, N.Y. 10016.
- (3) "Toward More Inclusive Language in the Worship of the Church" (United Methodist, 1979). Write The Community Council, Wesley Theological Seminary, 4400 Massachusetts Ave., N.W. Washington, D.C. 20016

ORDER BLANK

TO: Department of Interreligious Affairs
Union of American Hebrew Congregations
838 Fifth Ave.
New York, N.Y. 10021

Please send me:

Quantity

Cost

_____ Copies of address by Prof. Lawrence Hoffman:
"Christian-Jewish Joint Worship
A Jewish Perspective" \$1.00 ea. _____

_____ Copies of address by Prof. Daniel Stevick:
"Jews and Christians in Joint Worship
Problems and Perspectives" \$1.00 ea. _____

_____ Cassette of Joint Worship Service
(single tape) \$10.00 ea. _____

_____ Cassette of Joint Worship Service plus
addresses by Prof. Lawrence Hoffman and
Prof. Daniel Stevick \$20.00 ea. _____
(3 tape package)

total _____

check enclosed - amount _____

(Please make check payable to:
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The Purpose

Jews and Christians do worship together on special occasions. Is it really worship? What problems emerge from these experiences? What types of prayers are appropriate? What elements are essential for Jews and Christians in joint liturgical events? Should the name of Jesus be used? The Lord's Prayer?

Questions such as these have vexed both Jews and Christians as they have planned and participated in joint worship.

The conference will explore at least these questions.

A model worship experience will begin the day and be discussed. Liturgical experts from the two faiths will share their expertise.

The Goal

Based upon the insights of the participants, a steering committee will develop and publish Guidelines for Joint Worship.

For Whom is the Conference?

Clergy, theologians and lay people interested and involved in liturgy. Chairpersons of inter-religious committees and congregational worship committees are especially invited to attend and participate.

The Program

9:30 Registration St. Peter's Church

(all morning sessions will be conducted at the Church)

10:00 An Experience of Joint Worship. Service prepared and conducted by Rabbi Sheldon Zimmerman and Rev. Ralph E. Peterson

10:30 Christian Perspectives on Joint Worship
Prof. Daniel B. Stevick
Professor of Liturgy and Homiletics
Episcopal Divinity School
Cambridge, Mass.

11:15 The Jewish Perspective on Joint Worship
Prof. Lawrence Hoffman
Professor of Liturgy
Hebrew Union College-Jewish Institute of Religion
New York City

12:30 Lunch: Central Synagogue Meeting House
(afternoon sessions at the Synagogue)

1:30 Presentation of draft Guidelines by panel

2:15 Coffee

2:30 Small Group Sessions: Sharing experiences/formulating recommendations

4:00 Conclusion

Jewish-Christian Panel Planning Guide for Special-Event Worship

By GEORGE VECSEY

A joint Jewish-Christian committee is about to issue a set of guidelines for interfaith worship services at special events, including holidays such as Thanksgiving and public events such as commemorations of the Holocaust.

The guidelines, in preparation for several months, drew criticism recently by some Orthodox Jewish leaders, after a ceremony last month in which a rabbi and a minister held a joint service in New York City as part of an all-day discussion about guidelines.

The authors of the guidelines, a copy of which was made available to The New York Times, say that they are not trying to blur distinctions between the two faiths, but that they are trying to suggest a service for Jews and Christians who want to worship together on special occasions.

"Concerned and Deeply Pained"

Rabbi Bernard Rosensweig, president of the Rabbinical Council of America, a 1,000-member Orthodox group, called interfaith worship "treasonous."

In a joint statement, Rabbi Rosensweig and Julius Berman, president of the Union of Orthodox Jewish Congregations, said, "All segments of the Jewish community must be greatly concerned and deeply pained at this effort to create a new religion out of pieces of the two."

This view was challenged by Rabbi Balfour Brickner, director of interreligious affairs for the Union of American Hebrew Congregations, which cooperated with the National Council of the Churches of Christ in writing the guidelines.

"They weren't there, and they are getting it backwards," Rabbi Brickner said last week of the Orthodox leaders. "We have insisted all along that the two religions not be blurred and that the images of both religions be presented in all their importance."

The authors emphasized that the recommendations for joint worship should be understood flexibly, depending on local conditions. Among the specific recommendations were the following:

Interfaith services should, preferably, be held in some "sacred space," but Christians should be sensitive that Jews would not want a cross brought into a synagogue because of historical persecution and proselytizing. However, the guidelines added, Jews should accept the cross in a church as "part of Christian architecture and liturgical art."

All congregations in a community should be invited, and all worshipers should be encouraged to participate. Music should be planned, and hymns should be sung by all, but hymns emphasizing Jesus and the Holy Trinity should be avoided. Prayers should be addressed to God alone, rather than to Jesus or the Trinity, and the language of prayer "should include all present — Christian and Jew, male and female."

At the service in New York, a rabbi, Sheldon Zimmerman of Central Synagogue in Manhattan, and a minister, the Rev. Ralph E. Peterson of St. Peter's Lutheran Church in Manhattan, created their own effort at an interfaith ceremony at St. Peter's on June 6, displaying the Torah and the cross as symbols of their separate faiths.

But such attempts at "ecumenical worship" were labeled as dangerous by the two Orthodox leaders. "We must never confuse our role as bearers of a particular commitment and destiny with our role as members of the family of man," they said.

MODEL SERVICES

prepared by

Rev. Ralph E. Peterson
Pastor, St. Peter's Church
New York City, N.Y.

and

Rabbi Sheldon Zimmerman
Central Synagogue
New York City, N.Y.

for

AMERICAN JEWISH
"JEWS & CHRISTIANS IN JOINT WORSHIP"

June 6, 1979

co-sponsored by

The Office of Christian-Jewish Relations
of the

National Council of Churches

and

The Department of Interreligious Affairs
of the

Union of American Hebrew Congregations

OPENING HYMN

INTRODUCTION BY

Pastor and Rabbi

CALL TO WORSHIP

שמע וברכותיה

ברכו אתה המבורך

Praise the Lord, to whom our praise is due!

ברוך אתה המבורך לעולם ועד!

Praised be the Lord, to whom our praise is due,
now and for ever!

RESPONSIVE READINGS

CREATION

There lives a God.

God's presence is the grandeur pervading the world

There lives a God.

Heaven and earth alike reveal God's power and glory

Day and night, mountain, meadow and lake

Spring and autumn, growth and decay

Time and eternity, stars in their courses

All are witness to divine creative will.

ברוך אתה, יי אלהינו, מלך העולם, יוצר אור ובורא חשך,
עשה שלום ובורא אתה הכל.

Praised be the Lord our God, Ruler of the universe, who makes
light and creates darkness, who ordains peace and fashions all
things.

REVELATION

There lives a God:

God's presence is the glow in the human heart

There lives a God.

We meet the Divine in the joys of human love.

We see God in our vision of a better world:

When we choose life and blessing and
turn from death and destruction

We hear Adonai in the still, small voice of conscience.

We sense Adonai in our unending search for truth,
a search from Sinai until now.

There lives a God, and in love we unite with the Divine
as we call Adonai One.

SHMA & V'AHAVTA

שמע ישראל: יהוה אחד!

Hear, O Israel: the Lord is our God, the Lord is One!

ברוך שם כבוד מלכותו לעולם ועד!

Blessed is His glorious kingdom for ever and ever!

All are sealed

ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך ובכל מאודך.
והיו הדברים האלה אשר אנכי מצוך היום, על לבבך.
ושננתם לבניך, ודברת בהם בשבתך בביתך, ובליכתך
בדרך, ובשכבך ובקומך.

You shall love the Lord your God with all your mind, with all your strength, with all your being.

Set these words, which I command you this day, upon your heart. Teach them faithfully to your children; speak of them in your home and on your way, when you lie down and when you rise up.

וקשרתם לאות על ידך, והיו לסמכת בין עיניך, וכתבתם
על מזוזות ביתך, ובשעריך.

Bind them as a sign upon your hand; let them be a symbol before your eyes; inscribe them on the doorposts of your house, and on your gates.

למען תזכרו ועשיתם את כל מצותי, והייתם קדשים
לאלהיכם. אני יהוה אלהיכם, אשר הוצאתי אתכם מארץ
מצרים להיות לכם לאלהים. אני יהוה אלהיכם.

Be mindful of all My mitzvot, and do them: so shall you consecrate yourselves to your God. I, the Lord, am your God who led you out of Egypt to be your God; I, the Lord, am your God.

TEFILLAH - Lutheran Book of Worship

Blessed are you, O Lord our God, king of the universe,
for in your wisdom you have formed us.

You feed the hungry and clothe the naked.

We bless you and praise your name forever.

You set free those who are bound.

We bless you and praise your name forever.

You raise up those whose courage falters.

We bless you and praise your name forever.

You provide for our every need.

Accept our grateful praises.

You have called us from all peoples.

We rejoice and bless your name forever.

You bless your people with peace.

We bless you and praise your loving grace.

Blessed are you, O Lord our God, king of the universe,
for in your wisdom you have formed us.

PSALMS

II

Psalms 104: 24-35

Psalms 133

A CELEBRATION OF OUR TRADITIONS

The Ten Commandments עשרת הדברות

From Exodus 2

א אֲנִי יְיָ אֱלֹהֶיךָ. אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם, מִבֵּית
עַבָדִים.

1. I, THE LORD, AM YOUR God who led you out of the land
of Egypt, out of the house of bondage.

ב לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עֲלֵי פְנֵי. לֹא תַעֲשֶׂה לְךָ
פֶסֶל וְכָל־תְּכֵנֶה אֲשֶׁר בַּשָּׁמַיִם מַעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת.
וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ. לֹא תִשְׁתַּחֲוֶה לָהֶם וְלֹא
תַעֲבֹדֵם. כִּי אֲנִי יְיָ אֱלֹהֶיךָ אֵל קָנָא, פֶּקֶד עֵינַי אֶבֶת עַל
בָּנִים, עַל־שְׁלֹשִׁים וְעַל־רַבְעִים לְשָׁנָא, וְעַשֶׂה חֶסֶד לְאֲלֵפִים
רִאשֹׁנֵי יִשְׂרָאֵל מִצֻּרֵי.

2. You shall have no other gods beside Me. You shall not
carve for yourself an image, the likeness of anything in the
heavens above, or on the earth below, or in the waters under
the earth. You shall not worship them or serve them, for I the
Lord your God am a demanding God, inflicting the sins of the
parents upon their children, upon the third and fourth gen-
erations of those who hate Me, but showing steadfast love to
thousands of generations of those who love Me and keep My
commandments.

REDEMPTION

TO BE REDEEMED

מאולה

This is our truth: the One God calls forth being from nothingness, and makes all things one.

Blessed is the Holy One of Israel, in whose Oneness we are one.

But we are not yet one in fact: our human race is broken into fragments, and we wait to be redeemed into a lasting unity.

Blessed is the time to come, when all will at last be one.

While hatred rules the earth, redemption will not come.

Let the day be near when love will rule this world.

Until people return from their exile from each other, redemption will not come.

Let all exile be ended: our exile from one another, the exile of God's presence from our lives.

Until we restore the lawless to their true selves and rekindle in them the spark of God, redemption will not come.

Let us also search out the flaws in our own souls, and struggle to remove them.

While we care only for ourselves, redemption will not come.

Let our hearts be moved by the misery of others and dare what must be dared.

ברוך

אתה, יי, נא אל ישראל.

Blessed is the Lord, who will fulfill the time of redemption for Israel and all the world.

ACTS 2: 1-21
The Apostles' Creed

SILENCE and ADORATION

(each to his or her own tradition)

AS JEWS....

FOR TORAH

לעסוק בדברי תורה

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו
וצונו לעסוק בדברי תורה.

Blessed is the Eternal, our God, Ruler of the universe, who
hallows us with His Mitzvot, and commands us to engage in
the study of Torah.

העך בנא, יי אלהינו, אחדברי תורתך בפינו, ובפי עמך
בית ישראל, תהיה אנתנו וצאצאנו, וצאצאי עמך בית
ישראל, כלנו יודעי שמך ולומדי תורתך לשמך. ברוך
אתה, יי, המלמד תורה לעמו ישראל.

Eternal our God, make the words of Your Torah sweet to us,
and to the House of Israel, Your people, that we and our chil-
dren may be lovers of Your name and students of Your Torah.
Blessed is the Eternal, the Teacher of Torah to His people Israel.

AS CHRISTIANS....

THE LORD'S PRAYER

IV LITANY

V BENEDICTION

VI CLOSING HYMN

The congregation is invited to follow the Rabbi and the Pastor into
the dining room for the sharing of a cup of blessing.

ג לא תשא אלהי שמי אלהיך לשוא, כי לא ינקה ה' את
אשר יצא אלהי שמו לשוא.

3. YOU SHALL NOT INVOKE THE NAME OF THE LORD YOUR GOD
WITH MALICE; for the Lord does not hold guiltless one who
invokes His name with malice.

ד זכור את יום השבת לקדשו. שבת ימים תעבד ועשית
כל מלאכתך, ויום השביעי שבת ל' אלהיך: לא תעשה
כל מלאכה, אתה ובנך ובתך, עבדך ואמתך ובהמתך.

וה' אלהיך בשערך. כי ששת ימים עשה ה' את השמים
ואת הארץ, את הים ואת כל אשר בהם, ונח ביום השביעי:
על כן ברכ' ה' את יום השבת ויקדשהו.

4-- REMEMBER THE SABBATH DAY AND KEEP IT HOLY. Six days
shall you labor and do all your work, but the seventh day is
a sabbath of the Lord your God: you shall do no work — you,
your son or daughter, your servants, your domestic animals,
or the stranger in your community. For in six days the Lord
made heaven and earth, the sea, and all that is in them; then He
rested on the seventh day. Therefore the Lord blessed the
Sabbath day and called it holy.

ה כבד את אביך ואת אמך, למען אריכון ימך על
הארץ אשר ה' אלהיך נתן לך.

5. HONOR YOUR FATHER AND YOUR MOTHER, that you may
long endure in the land that the Lord your God gives to you.

ו לא תרצח.

6. YOU SHALL NOT MURDER.

ז לא תנאף.

8. YOU SHALL NOT COMMIT ADULTERY.

ח לא תגנב.

9. YOU SHALL NOT STEAL.

ט לא תענה ברעך עד שקר.

10. YOU SHALL NOT BEAR FALSE WITNESS AGAINST YOUR NEIGHBOR.

י לא תחמד בית רעך, לא תחמד אשת רעך, ועבדו
ואמתו, ושורו וחמרו וכל אשר לרעך.

10. YOU SHALL NOT COVET your neighbor's house. You shall
not covet your neighbor's wife, nor his servants, nor his cattle,
nor anything that is your neighbor's.

You send forth your Spirit,
and they are created;
and so you renew the face of the earth.

MAY THE GLORY OF THE LORD ENDURE FOREVER:
MAY THE LORD REJOICE IN ALL HIS WORKS.

He looks at the earth and it trembles;
he touches the mountains and they smoke

I WILL SING TO THE LORD AS LONG AS I LIVE;
I WILL PRAISE MY GOD WHILE I HAVE MY BEING.

III PSALM 133 Refrain/However far we are scattered
He draws us together again.

p. 6 IV AS CHRISTIANS... Our Father in heaven, hallowed be your name,
your kingdom come, your will be done,
on earth as in heaven. Give us today our
daily bread. Forgive us our sins as we
forgive those who sin against us. Save
us from the time of trial and deliver us
from evil. For the kingdom, the power, and
the glory are yours, now and forever. Amen

n. 6 LITANY

V

Living God,
surrounded as we are
by the full weight of your glory,
let us catch glimpses of it
as we go on our way,
so that our faith
may be full of excitement,
life may sparkle,
and the future be bright with promise,
LORD IN YOUR MERCY HEAR OUR PRAYER.

We thank you
for all the people
who strike sparks of your glory
from the stuff of human life:
prophets and preachers,
teachers and scholars,
poets, artists, musicians and writers-
making the ordinary and commonplace
alive with meaning;
plumbing the depths of grief and joy;
setting up signs
to mark our way to the heart of truth
LORD IN YOUR MERCY HEAR OUR PRAYER.

The God of Abraham praise, Who reigns enthroned above,
Ancient of everlasting days, And God of love.
Jehovah, great I Am! By earth and heav'n confessed;
I bow and bless the sacred name Forever blest.

The God of Abraham praise, At whose supreme command
From earth I rise and seek the joys At his right hand
I all on earth forsake-- Its wisdom fame, and pow'r
And him my only portion make, My shield and tow'r.

The God who reigns on high The great archangels sing,
And "Holy, holy, holy!" cry, "Almighty King!
Who was, and is, the same, And evermore shall be:
Jehovah, Father, great I am! We worship thee!"

O Lord, how manifold are your works!
In wisdom you have made them all;
the earth is full of your creatures.

YONDER IS THE GREAT AND WIDE SEA
WITH ITS LIVING THINGS
TOO MANY TO NUMBER, CREATURES BOTH SMALL AND GREAT.

There move the ships, and there is that Leviathan,
which you have made
for the sport of it.

ALL OF THEM LOOK TO YOU
TO GIVE THEM THEIR FOOD IN DUE SEASON.

You give it to them: they gather it
You open your hand, and they are filled with good things.

YOU HIDE YOUR FACE, AND THEY ARE TERRIFIED:
YOU TAKE AWAY THEIR BREATH,
AND THEY DIE AND RETURN TO THEIR DUST.

We thank you
for every event,
painful or pleasant,
that has opened our eyes,
lifted our hearts,
brought us to life
or pointed us beyond itself
to some deep truth
of nature or humanity,
or given us a glimpse of your passing presence
which calls us to follow
to brave new adventures
for you
and all your fellow human beings.
LORD IN YOUR MERCY HEAR OUR PRAYER

Great God,
we are glad for the universe
you have created:
for light,
for earth and sky,
for dry land and sea,
for plants and trees,
fruit and seeds,
for sun and moon and stars
LORD IN YOUR MERCY HEAR OUR PRAYER.

We are glad for the birds,
for fish in the waters,
for cattle and reptiles,
for all the wild beasts
LORD IN YOUR MERCY HEAR OUR PRAYER.

We are glad for your making of humankind
to be like yourself;
for male and female
for the seed of life.
LORD IN YOUR MERCY HEAR OUR PRAYER.

We are glad for human skill and inventiveness,
planting crops and reaping harvests;
cooking food and building houses;
making wheels and using power to drive them;
conquering gravity and flying like birds;
shooting rockets into space
LORD IN YOUR MERCY HEAR OUR PRAYER.

We are glad for the dreams we dream,
of conquering time as well as space
and travelling to the farthest stars;
of using all the resources of the universe
for power, for healing, for peace and plenty,
to the glory of nature, humanity
and you.

LORD IN YOUR MERCY HEAR OUR PRAYER.

We are glad
and we praise you,
committing ourselves
through your law and spirit,
in your name,
to life:

its joys,
its hopes,
its promises,
for the sake of all mankind.

LORD IN YOUR MERCY HEAR OUR PRAYER.

AMEN



Immortal, invisible, God only wise,
In light inaccessible hid from our eyes,
Most blessed, most glorious, the Ancient of Days,
Almighty, victorious, thy great name we praise!

Unresting, unhasting, and silent as light,
Nor wanting, nor wasting, thou rulest in might;
Thy justice like mountains high soaring above
Thy clouds which are fountains of goodness and love.

To all, life thou givest, to both great and small;
In all life thou livest, the true life of all;
We blossom and flourish like leaves on the tree,
And wither and perish, but naught changeth thee.

Thou reignest in glory; thou dwellest in light;
Thine angels adore thee, all veiling their sight;
All laud we would render; oh, help us to see
'Tis only the splendor of light hideth thee!

AMERICAN JEWISH ARCHIVES



When the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance.

Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language. And they were amazed and wondered, saying, "Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? ...

And all were amazed and perplexed, saying to one another, "What does this mean?" But others mocking said, "They are filled with new wine."

But Peter, standing with the eleven, lifted up his voice and addressed them, "Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. For these men are not drunk, as you suppose, since it is only the third hour of the day; but this is what was spoken by the prophet Joel:

'And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; yea, and on my menservants and my maidservants in those days I will pour out my Spirit; and they shall prophesy. And I will show wonders in the heaven above and signs on the earth beneath, blood, and fire, and vapor of smoke; the sun shall be turned into darkness and the moon into blood, before the day of the Lord comes, the great and manifest day.

And it shall be that whoever calls on the name of the Lord shall be saved.

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the virgin Mary.

He suffered under Pontius Pilate,
was crucified, died, and was buried.

He descended into hell.

On the third day he rose again.

He ascended into heaven,

and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen

AMERICAN JEWISH
ARCHIVES



Interreligious Affairs Department
AMERICAN JEWISH COMMITTEE
165 East 56th Street
New York, New York 10022

Rabbi Marc Tanenbaum

You may find
the enclosed
of interest —
Jim Rudin





The American Jewish Committee

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

November 1, 1982

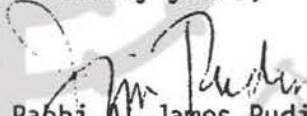
Dear Participant in the United Methodist-American Jewish Committee National Conference at Stony Point, New York, November 9-11, 1982:

Enclosed you will find the program of our conference. Please note the change in starting time. We will begin with lunch at 12:30 PM on Tuesday, November 9th, and conclude with lunch on Thursday, November 11th.

If you need transportation to Stony Point, a van will leave from the Interchurch Center at 475 Riverside Drive in Manhattan at 10:30 AM sharp on Tuesday, November 9th. Please call me if you wish a place in the van that is provided by the Conference Center. Otherwise we will assume that you have made your own travel arrangements.

We anticipate an exciting meeting at Stony Point and look forward to seeing you then.

Cordially yours,


Rabbi A. James Rudin
Assistant National Director
Interreligious Affairs

AJR:FM

Encl.

82-700-98

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UNITED METHODIST CHURCH - AMERICAN JEWISH COMMITTEE NATIONAL CONFERENCE
STONY POINT, NEW YORK - NOVEMBER 9-11, 1982

Tuesday
November 9, 1982

12:30 PM Lunch - buffet style in dining room

Afternoon Session "The Current State of Christian-Jewish Relations"
2:00 PM - 5:00 PM

Dr. J. Warren Jacobs
Associate General Secretary, General Commission on Christian
Unity and Interreligious Concerns, The United Methodist
Church, New York, New York

Rabbi A. James Rudin
Assistant National Director, Interreligious Affairs,
American Jewish Committee, New York, New York

6:00 PM Supper - buffet style in dining room

Evening Session "Perspectives on Pluralism for the 1980's"
7:30 PM-10:00 PM

Dr. Paul K. Deats, The Walter G. Muelder Professor of Social
Ethics, Boston University, Boston, Massachusetts

Rabbi Marc H. Tanenbaum
National Director, Interreligious Affairs, American Jewish
Committee, New York, New York

Discussion Groups

1. Mission and Witness, Rabbi Sheldon Zimmerman,
Senior Rabbi, Central Synagogue, New York, New York

The Rev. Naomi Southard
Associate General Secretary, General Commission on
Christian Unity and Interreligious Concerns, The United
Methodist Church, New York, New York

2. Theological Perspectives

Dr. R. Benjamin Garrison, Pastor, First United
Methodist Church, Lexington, Nebraska

Professor Edward Gershfield
Jewish Theological Seminary of America
New York, New York

3. Pluralism

Rabbi Marc H. Tanenbaum/Dr. Paul K. Deats

All sessions will be held in "Beta-A;" Housing and meeting room are in
The Beta - Building.

Wednesday

November 10, 1982

8:00 AM Breakfast - Buffet style in the dining room

Morning Session "Contemporary Challenges to Social Justice"

9:00 AM-12:00 Noon

Bishop C. Dale White, New Jersey Area (Northern
and Southern New Jersey Annual Conferences).
The United Methodist Church

Albert Vorspan
Vice President, Union of American Hebrew Congregations,
New York, New York

12:30 PM Lunch - Buffet style in the dining room

Afternoon Session

2:00 PM - 5:00 PM

"The New International Agenda for Christians and Jews"

Dr. Eugene L. Stockwell
Associate General Secretary for Overseas Ministries,
National Council of Churches, New York, New York

Abraham Karlikow
Director, Foreign Affairs
American Jewish Committee, New York

6:00 PM

Supper - buffet style in the dining room

Evening Session

7:30 PM-10:00 PM

"The Influence of the Middle East Conflicts on U.S.
Christian-Jewish Relations"

Rev. R. Lawrence Turnipseed
Director, Southern Asia, National Council of Churches,
Division of Overseas Ministries/Church World Service

Inge Lederer Gibel
Program Specialist, Interreligious Affairs
American Jewish Committee, New York, New York

Thursday

November 11, 1982

8:00 AM Breakfast - Buffet style in the dining room

Morning Session "Prospectus for the Future"

9:00 AM-12:00 Noon

Dr. Robert W. Huston
General Secretary, General Commission on Christian Unity
and Interreligious Concerns, The United Methodist Church,
New York, New York

Judith H. Banki
Assistant National Director
Interreligious Affairs, American Jewish Committee,
New York, New York

12:30 PM Closing Lunch

F
FOR IMMEDIATE RELEASE...

STONY POINT, N.Y., Nov. 9... Jewish and Methodist religious and academic leaders from all over the country meeting here through Wednesday, are vigorously addressing such questions as the following:

- * The Current Status of Christian-Jewish Relations.
- * Perspectives on Pluralism for the 1980's.
- * Contemporary Challenges to Social Justice.
- * The New International Agenda for Christians and Jews.
- * The Influence of the Middle East Conflicts on U.S. Christian-Jewish Relations.

Sponsors of the conference are the Interreligious Affairs Department of the American Jewish Committee and the General Commission on Christian Unity and Interreligious Concern of the United Methodist Church. It was made possible by a grant from the Nathan Appleman Institute for the Advancement of Christian-Jewish Understanding.

Conference chairpersons are Dr. Robert W. Huston, General Secretary, The General Commission on Christian Unity and Interreligious Concerns, The United Methodist Church, New York, N.Y.; and Rabbi Marc H. Tanenbaum, National Director, Religious Affairs, The American Jewish Committee.

Conference coordinators are Dr. J. Warren Jacobs, Associate General Secretary, The General Commission on Christian Unity and Interreligious Concerns, The United Methodist Church, New York, N.Y.; and Rabbi A. James Rudin, Assistant National Director, Interreligious Affairs, The American Jewish Committee.

Dr. Huston declared: "United Methodists and Jews are in frequent conversation, and work together in a variety of interreligious contexts, but this Conference is our first formal dialogue meeting since 1973. However, it is not new, but a renewing experience, and the Conference's timeliness highlights the need and emphasizes the commitment of United Methodist Christians and Jews to work together to be God's Shalom people in the world."

- more -

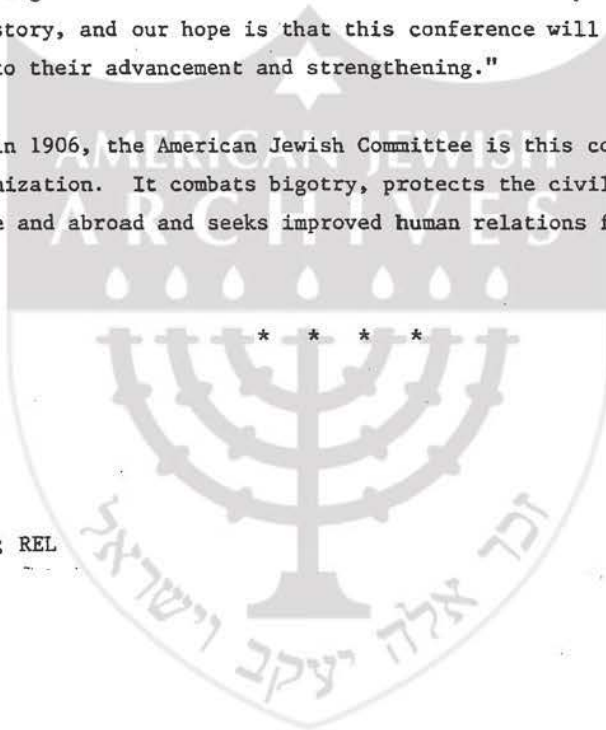
Rabbi Tanenbaum asserted: "This latest conference of the United Methodist Church and the American Jewish Committee assumes particular importance both symbolically and substantively in light of the pressing events that both our communities face nationally and internationally. Symbolically, Methodists and Jews represent the mainstream of American religious and cultural life. By joining forces at this critical time in American history, they seek to express the determination to advance national unity while preserving the precious values of diversity."

"Substantively, both Methodists and Jews have long and creative histories of advancing the causes of social justice, human rights, peace and reconciliation. Methodists and Jews have also been pioneers in upholding the traditions of separation of church and state and religious liberty for all citizens.

"Those religious and moral commitments are needed today more than at any time in our history, and our hope is that this conference will contribute significantly to their advancement and strengthening."

Founded in 1906, the American Jewish Committee is this country's pioneer human relations organization. It combats bigotry, protects the civil and religious rights of Jews at home and abroad and seeks improved human relations for all people everywhere.

11-8-82
82-960-353
A; CP; EJP; PP; REL



11/9-11:12

June 4, 1982

Professor Abraham Karp
Department of History
Rochester University
Rochester, New York 14627

Dear Abe:

AMERICAN JEWISH

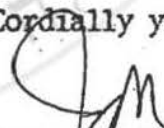
It was good to speak with you on the phone and to learn that you will be able to participate in the United Methodist-American Jewish Committee National Conference at Stony Point, New York on November 9-11, 1982.

We will begin with lunch on the 9th and will adjourn following lunch on the 11th. I understand that you will not be able to join us until Tuesday evening, but will be able to remain for the rest of the Conference.

I am delighted that you will be joining us, and I look forward to seeing you in November. As we get closer to the Conference I will send you specific details as well as information about travel and accommodations.

With warmest regards, I am,

Cordially yours,


Rabbi A. James Rudin
Assistant National Director
Interreligious Affairs

AJR:FM

cc: Rabbi Marc H. Tanenbaum ✓

11/9-11/82

March 19, 1982

Rabbi Andrew Baker

Rabbi A. James Rudin

Marc and I have discussed your suggestion about holding a one day conference at Wesley Seminary in Washington. It is a good idea and let's go ahead with it. We can hold it either late this spring or in the fall.

One of the subjects must certainly be Israel. We need to discuss in some detail the theme, the number of people, the speakers, etc.

We are holding a large national Methodist-Jewish meeting in November, so it might be wise to schedule the one day meeting prior to the November date. I look forward to hearing from you.

Warm regards.

AJR:FM

cc: Rabbi Marc Tanenbaum



THE AMERICAN JEWISH COMMITTEE

date April 2, 1982
to Rabbi Marc Tanenbaum
from Rabbi A. James Rudin
subject United Methodist-AJC National Conference
 November 9-11, 1982

We have been able to put together our very strong Jewish delegation for the Methodist meeting including four of us from IAD.

Professor Jane Gerber of CUNY

Professor Edward Gershfield of JTS

Kurt Keiman of the Interreligious Affairs Commission

Professor Robert Seltzer of Hunter College

Rabbi Bonnie Steinberg of Hofstra University

Rabbi Arnold Turetsky of White Plains

Dr. Steven Windmueller of the Albany Jewish Federation

Rabbi Sheldon Zimmerman of Central Synagogue

Harold Applebaum and Hyman Bookbinder. However, Bookie has indicated that he may want to stay in California following the NEC meeting in November. His memo asks us to wait until July for final word. I am prepared to do so and would like Al Vorspan as a back-up.

We do, however, need a Jewish speaker for the International Affairs section. I am enclosing a copy of the basic program. It promises to be an important meeting.

I would also like to invite several other participants to strengthen our delegation. Inge also is in touch with Mimi Alpern regarding her availability as a participant.

AJR:FM

Encl.

cc: Judith Banki
 Inge Lederer Gibel



November 20, 1981

Rev. Robert L. Turnipseed

Rabbi A. James Rudin

United Methodist-AJC National Conference - March 16-18, 1982

Tuesday
March 16, 1982

The Current State of Christian-Jewish Relations
Dr. Robert L. Turnipseed and Rabbi James Rudin

Tuesday afternoon
2:00 - 5:00 PM

Perspectives on Pluralism for the 1980s
Dr. Peggy Shriver and Rabbi Marc H. Tanenbaum

Tuesday evening
7:30 - 10:30 PM

Three discussion groups:

- a. Mission and Witness -- AJC resource person
- b. Pluralism -- Dr. Peggy Shriver and Rabbi Marc Tanenbaum
- c. Theological Perspectives -- United Methodist resource person

Wednesday morning
March 17
9:00 - 12:00 noon

Contemporary Challenges to Social Justice in the United States
Dr. Randolph Nugent and Hyman Bookbinder

Wednesday afternoon
2:00 - 5:00 PM

The New International Agenda for Christians and Jews
Dr. Eugene Stockwell and Ambassador Rita Hauser
(Rabbi Tanenbaum to contact Ambassador Hauser)

Wednesday evening
7:30 - 10:00 PM

The Influence of the Middle-East Conflicts on U.S. Christian-Jewish Relations
Dr. Donald Will and Inge Lederer Gibel

Thursday morning
March 18

Where Do We Go from Here or Prospects for the Future
Dr. Robert Huston and Judith H. Banki

AJR:FM

FROM...

Hyman Bookbinder

3/23/82

To: Jim Rudin

Could you hold off for a while any public statement of my participation in the Stony Point conference? I now realize there's a conflict with plans I'd made to stay in California following the NRC meeting in Los Angeles. The week of Nov. 8 had been assigned to some long-postponed personal time with friends and relatives. I'll look into possibility of re-arranging that schedule. However, if you want to make certain none of your participants, feel free to select another speaker.

But could I have at least till July to give you a final word?

Bookie

Washington Representative, American Jewish Committee
2027 Massachusetts Ave. NW, Wash. DC -- AC(202) 265-2000

11/9-11/8
Memorandum

THE AMERICAN JEWISH COMMITTEE

date March 17, 1982
to Rabbi Marc Tanenbaum
from Rabbi A. James Rudin
subject

The United Methodist-AJC National meeting
is now set for November 9-11 at Stony Point, New
York.

Please make a note on your calendar.

AJR:FM

cc: Judith Banki
Inge Gibel



April 21, 1982

Mr. Albert Vorspan
Union of American Hebrew Congregations
838 Fifth Avenue
New York, New York 10021

Dear Al:


It was good to speak with you on the phone and I am delighted that you will be with us for the American Jewish Committee-United Methodist National Conference scheduled for November 9-11, 1982. The conference will be held at the Stony Point, New York Retreat Center, approximately 35 miles from Manhattan.

I am especially pleased that you will present a major paper at the conference. Your theme is "Contemporary Challenges to Social Justice in the United States." You will be joined by a Methodist on the same subject, and we are devoting the entire morning session on Wednesday, November 10th to this important theme.

All participants are expected to stay for the entire conference. We will, of course, cover your travel and housing expenses as well as offering an honorarium of \$500.

Thanks again for accepting our invitation, and I will be sending you the final program with all the details in the near future. With warmest good wishes, I am,

Most cordially yours,


Rabbi A. James Rudin
Assistant National Director
Interreligious Affairs

AJR:FM

cc: Rabbi Marc H. Tanenbaum ✓

May 25, 1982

Dr. Robert Huston
United Methodist Church
475 Riverside Drive
New York, New York 10115

Dear Bob:

I learned of your wife's illness at the recent NCC Governing Board Meeting in Nashville. I was so sorry to learn about it, and I hope she is making a full and speedy recovery.

The purpose of this letter is to bring you up to date on our preparations for the forthcoming United Methodist-American Jewish Committee National Conference at Stony Point, New York, November 9-11, 1982. We have been able to put together a strong Jewish delegation for this conference. Here is the tentative program which is, of course, subject to change:

Tuesday
November 9, 1982

Morning Session
9:00 - 12:00 Noon

"The Current State of Christian-Jewish Relations," Dr. Robert L. Turnipseed and Rabbi A. James Rudin

Afternoon
2:00 - 5:00 PM

"Perspectives on Pluralism for the 1980s," Dr. Peggy Shriver and Rabbi Marc Tanenbaum

Evening
7:30 - 10:30 PM

Three discussion groups:
a. Mission and Witness - AJC resource person
b. Pluralism - Dr. Peggy Shriver and Rabbi Marc Tanenbaum
c. Theological Perspectives - United Methodist resource person

Wednesday
November 10, 1982

Morning
9:00 - 12:00 Noon

"Contemporary Challenges to Social Justice," Dr. Randolph Nugent and Albert Vorspan, Vice President, Union of American Hebrew Congregations

Afternoon
2:00 - 5:00 PM

"The New International Agenda for Christians and Jews," Dr. Eugene Stockwell and Ambassador Rita Hauser

Evening
7:30 - 10:30 PM

"The Influence of the Middle East Conflicts on U.S. Christian-Jewish Relations", Dr. Donald Will and Inge Lederer Gibel

Thursday
November 11, 1982

Morning
9:00 - 12:00 Noon

"Prospectives for the Future," Dr. Robert Huston and Judith H. Banki

Dr. Robert Huston

-2-

May 25, 1982

As of this date the Jewish delegation consists of:

Mini Alpern, Board of Governors, American Jewish Committee, New York City

Harold Applebaum, American Jewish Committee, New York City

Judith H. Banki, American Jewish Committee, New York City

Professor Jane Gerber, City University of New York

Professor Edward Gershfield, Jewish Theological Seminary of America, New York City

Inge Lederer Gibel, American Jewish Committee, New York City

Ambassador Rita Hauser, New York City

Kurt Kelman, Interreligious Affairs Commission, American Jewish Committee, Great Neck,
New York

Rabbi A. James Rudin, American Jewish Committee, New York City

Professor Robert Seltzer, Hunter College, New York City

Rabbi Bonnie Steinberg, Hillel Foundation, Hofstra University, Hempstead, New York

Rabbi Marc H. Tanenbaum, American Jewish Committee, New York City

Rabbi Arnold Turetsky, Temple Israel Center, White Plains, New York

Albert Vorspan, Vice President, Union of American Hebrew Congregations, New York City

Dr. Steven Windmueller, Executive Director, Jewish Federation of Albany, Albany, New York

Professor Jonathan Woocher, Brandeis University, Waltham, Massachusetts

Rabbi Sheldon Zimmerman, Central Synagogue, New York City

We have invited several other people and I expect to hear from them within the next week or so. It promises to be an exciting meeting, and I am looking forward to it. In the near future we should talk about an advance press release, moderators, printed program, etc., but in the meantime I wanted you to have this information. With warmest personal regards, I am,

Most cordially yours,

Rabbi A. James Rudin
Assistant National Director
Interreligious Affairs

AJR:FM

cc: Rabbi Marc H. Tanenbaum
Dr. Robert L. Turnipseed