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

Series C: Interreligious Activities. 1952-1992

Box 45, Folder 13, Smith, Bailey, 1980.

A Pallid but Personable Faith?

Study says many Protestants want pop psychology, not theology

The sophisticated, once powerful and lately rather liberal Protestant churches of America seem to be in the doldrums, while raw, upstart conservative churches are flourishing. Anyone wondering why could do worse than consult a new book modestly billed as "the most exhaustive study of ministry in the U.S. and Canada ever undertaken." *Ministry in America* (Harper & Row; \$24.95) deals with the qualities that people in local parishes seem to want in their ministers. Time was when Protestants—liberal or conservative in theology—sought strong spiritual leadership and preaching, personal counsel based on the Bible, even some evangelistic flair. Now, says the report, the liberal churches want mostly pop psychology.

The ministry survey began when the Association of Theological Schools started wondering whether seminaries were turning out the sort of graduates congregations actually want. To find out, a research team developed a list of 444 traits (e.g., "prays with laity in small groups" or "expresses own ideas freely") and got preference ratings of their importance from thousands of laymen, parish ministers, professors, senior seminary students and experts on the placement of clergy. The survey sample covered 43 Protestant denominations with 55 million members (plus Roman Catholics, Orthodox, Unitarians and Reform Jews). The most desirable traits: 1) "Open, Affirming Style"; 2) "Caring for Persons under Stress" (with no mention of any religious content); 3) "Congregational Leadership." To a striking extent, many people put appealing personal qualities well above traditional pastoral concern for doctrine and spiritual life, or otherworldly

values based on the teachings of the Bible.

For example, members of the huge (though declining) United Methodist Church, which began in the 18th century as a spiritual revival movement, want clergy who are "open, accepting, self-critical, patient, participatory and exemplary." All are qualities involved with psychological jargon, interpersonal relationships and group dynamics. John Wesley, meet Dale Carnegie or Michael Murphy of Esalen.

Similarly, the study portrays the U.S. Episcopal Church—and the Anglican Church of Canada—the way a *New Yorker* cartoon might, as denominations held together less by shared belief than by cultural and class ties. According to the study, Episcopalians tend to have little interest in the Bible as a source of specific moral guidance. Parishioners' approval of a minister depends not so much on his faith as on how well he gets along with people, with heavy emphasis on humility and "lack of ego-strength." This, says the book, seems to "favor incompetence."

The United Church of Christ (including former Congregationalists) is noteworthy in how little interest its members displayed concerning a pastor's religiosity, biblical faith, evangelism, piety or explicit emphasis on spiritual renewal and liturgy.

Lutherans, by contrast, seem to be a bundle of contradictions. They are "liberal" in the sense of shunning revivalist zeal and puritanical rules (it is no crime for Lutheran ministers to smoke, visit nightclubs or gamble) but are as "conservative" as Roman Catholics in insisting on the importance of certain central doctrines. Yale Divinity School's George Lindbeck, who wrote the chapter on Lutherans, says this schizophrenic situation cannot last, and speculates that Lutherans will gradually shift in the direction of Roman Catholicism, which they broke with in 1521.

Protestantism may not be quite as pallid as all that. One denomination in the study, the Southern Baptist Convention, is expanding, perhaps because it chooses ministers who ardently profess their biblical beliefs. Besides that, the book's conclusions are based on statistical averages, which tend to obscure the variety of vital congregations within all denominations. The survey, moreover, was taken in the mid-1970s and has only now managed to get into print. Meanwhile, according to a Gallup survey for *Christianity Today* magazine, younger ministers are becoming increasingly firm—and firmly religious—in their beliefs.



Southern Baptist President Smith

Tuning Out

Can God hear a Jew's prayers?

Last June in St. Louis, well-organized conservatives at the annual meeting of the Southern Baptist Convention elected a stem-winding preacher named Bailey Smith, 41, as president of the nation's biggest Protestant group (13.4 million members). Smith, who trained at Southwestern Baptist Theological Seminary and is a pastor at the First Southern Baptist Church in Del City, Okla., managed to keep a low profile until a big August political rally in Dallas, organized by the rising Protestant right. Reporters flocked to a press conference where Ronald Reagan was holding forth in favor of biblical creationism, and so most of them missed Smith's address to 5,000 in the main arena. Said Smith: "It's interesting to me at great political battles how you have a Protestant to pray and a Catholic to pray, and then you have a Jew to pray. With all due respect to those dear people, my friend, God Almighty does not hear the prayer of a Jew. For how in the world can God hear the prayer of a man who says that Jesus Christ is not the true Messiah? It is blasphemous."

Sensing more anti-Semitism than due respect, "those dear people" decided Smith's words should not go unnoticed. Last week the American Jewish Committee sent transcripts around the country. Smith persists in his opinion, but many S.B.C. members are embarrassed over their leader's theology. Said Jimmy Allen, head of the radio-TV commission and a former S.B.C. president, Smith's statement "doesn't represent the position of most Southern Baptists. God listens to the needs of every person who calls on him."



DRAWING BY H. MARTIN
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"And now we'll turn up the houselights and take questions from the audience."

Baptist Leader's Remark On Jews Brings Reaction

Dallas (UPI) — A remark by the president of the Southern Baptist Convention that "God almighty does not hear the prayer of a Jew" has enraged American Jews and many Southern Baptists.

Dr. Bailey Smith of Del City, Okla. made the statement during the National Affairs Briefing in Dallas last month. It was not widely reported at the time, although the speech was recorded and transcripts circulated.

"The kindest thing I can say is that he knows nothing about Judaism and he is insensitive to his position as a spokesman for the largest protestant demonination," Rabbi Marc Tanenbaum, national director of interreligious affairs for the American Jewish Committee, said Tuesday.

In his speech, Smith said: "It is interesting at great political rallies how you have a Protestant to pray, a Catholic to pray, and then you have

a Jew to pray," Smith said. "With all due respect to those dear people, my friends, God almighty does not hear the prayer of a Jew."

"For how in the world can God hear the prayer of a Jew, or how in the world can God hear the prayer of a man who says that Jesus Christ is not the true Messiah? That is blasphemy."

Smith's speech was recorded by Milton Tobian, executive director of the North Texas region of the American Jewish Committee. A transcript was mailed this week to national Jewish leaders.

Tobian said Smith was "the only one" to express himself in such a way during the two-day meeting, and his Southern Baptist associates had expressed "their horror that the elected head of the demonination would say anything so counter to the spirit and belief of most of its members."

BANNER 9/7/52

Rabbis Call Remark Of Baptist 'Ignorant'

By MARSH NICHOLS

Banner Staff Writer

Jewish leaders in Nashville today said a remark by the president of the Southern Baptist Convention that "God Almighty does not hear the prayer of a Jew" was "ignorant," rather than anti-semitic.

However, Baptist leaders said the statement made last month by the Rev. Bailey Smith of the First Southern Baptist Church of Del City, Okla., was misinterpreted.

Bailey confirmed Wednesday that he told a national affairs briefing in Dallas last month:

"It is interesting at great political rallies, how you have a Protestant to pray, a Catholic to pray, and then you have a Jew to pray. With all due respect to those dear people, my friends, God Almighty does not hear the prayer of a Jew."

"I think it's sad when religious leaders, particularly national religious leaders, make such unfortunate statements. Either he's ignorant or he's anti-semitic," Rabbi Melvin J. Glazer of the West End Synagogue said.

"I'd think he's ignorant, so I choose to ignore it. He does not represent the views of the vast majority of this country's Baptists and it doesn't change anything between the Jews and the Baptists," Glazer said.

Rabbi Randall M. Falk of the Temple concurred with his associate.

"It is simply unfortunate that

someone who speaks for such a highly respected protestant denomination fails to understand and appreciate the fact that Jesus is a Jew and never turned his back on his people as Mr. Smith seems to do," Falk said.

"I don't really think it's anti-semitic. I think it's ignorance and narrowness. In Jewish tradition we believe in a universal deity who hears all prayers and I'm sure the vast majority of Christians have the same understanding of the relationship to God," Falk said.

A transcript of the Dallas speech was mailed to national Jewish leaders by Milton Tobian, executive director of the North Texas region of the American Jewish Committee.

The Rev. H. Franklin Paschall of the First Baptist Church said the statement was "careless," but "subject to misinterpretation."

"Bailey Smith was probably saying we Christians pray in the name of Jesus, which is effectual prayer in the Christian sense. I wouldn't call it insensitive. I'm sure he's pro-Israel. It's a word game," Paschall said.

The Rev. Grady Cothen, president of the Nashville-based Baptist Sunday School Board, said, "I think what Dr. Smith was trying to do was to emphasize the centrality of Christ in the Christian faith. I know of no scripture that teaches that God in his sovereignty, will not hear the prayers of others when they pray," Cothen said.

BANNER 9/18/50

Remarks on Jews' prayers draw criticism in Valley

The pastor of the largest Southern Baptist church in the state and the board of directors of the local chapter of the National Conference of Christians and Jews this week criticized a church leader who said God doesn't hear the prayers of Jews.

Speaking at the National Affairs Briefing in Dallas last month, Rev. Bailey Smith, president of the 13 million-member Southern Baptist Convention, said, "God Almighty does not hear the prayer of a Jew." He later defended the statement, but added it was not intended to be anti-Semitic.

In a prepared statement, the Rev. Richard Jackson, pastor of North Phoenix Baptist Church, said, "I express my personal regrets for the statement made by the current president of the Southern Baptist Convention."

"Such is certainly not my belief, nor do I expect it is the belief of the large majority of Southern Baptist pastors and members," Jackson said. "The Bible teaches that God is the loving Creator of all men."

"It is my personal conviction that Jesus Christ is the Messiah for every man; however, this conviction does not negate the many biblical references where a loving God hears and

responds to the prayers of many who have not so acknowledged Christ."

The board of the Arizona Region of the National Conference on Christian and Jews said in a statement that Smith's remarks were "sadly reminiscent of the kind of spiritual arrogance and exclusivity used by religious bigots to denigrate Jews and Judaism, thus contributing to the perpetuation of anti-Semitism within the Christian churches."

"A real danger exists that lay members within congregations who follow religious leaders of this type will reason speciously that if God does not hear the prayers of Jews (or of any other group) and considers them to be blasphemers, that they also lack worth as human beings."

The board said allegations of divine rejection have historically preceded acts of discrimination, repression and persecution.

"We urge the Rev. Dr. Smith to apologize to Jews and all others whom he may have offended by his insensitive and unwarranted remarks," the statement said. "We call upon all people of good will to unite in a spirit of genuine respect for the faiths of their neighbors, and to once and for all reject religious intolerance, bias and narrowness of attitude toward others."

Respect for all faiths grows from understanding of God

By Rabbi Albert Plotkin
Special for The Republic

The recent statement of Dr. Bailey Smith, president of the Southern Baptist Convention, that the prayers of Jews go unheard has been a deep affront not only to the Jewish people, but to people of all faiths.

As different as the language of prayer is, God hears the prayer of all of us.

As the Psalmist said: "The Lord is near to all who call upon him, to all who call upon him in truth."

The requirement for prayer is that God seeks those who are pure of heart. The Psalmist said, "Who shall ascend the mountain of the Lord, and who shall stand in his holy place — he that hath clean hands and a pure heart and hath not taken the Lord's name in vain. He shall receive a blessing from the Lord and justice from the God of his salvation."



Plotkin

In the words of the prophet Malachi, "From the rising of the sun to its setting, my name is great among the nations, in every place incense is offered to my name, and a pure offering; for my name is great among the nations, says the Lord of hosts."

The prophet proclaims that all human beings in the world, though they confess different conceptions of God, really worship one God — the father of us all — though they may not be aware of it.

One is struck by the words of Jesus in the Lord's Prayer: "Our Father who art in heaven hallowed be thy name. Thy kingdom come, thy will be done on Earth as it is in heaven." This prayer of Jesus is one every Jew recites when he recites the kaddish, a doxology in praise of God, in time of mourning and in time of prayer. Certainly, no one who understands the Old Testament and the New Testament can ever believe that any Jew's voice would not be heard by God, certainly not even Jesus himself.

What will save us? Our faith in human relevance to God. This is the agony of history — bigotry, the failure to respect each other's com-

Point of view

mitment, each other's faith. We must insist upon loyalty to the unique and holy treasures of our own traditions. At the same time, we must believe that religious diversity may be the providence of God.

We live in a time in which there are so many worlds built to separate one from the other. It is the challenge of religion to become inclusive, rather than exclusive.

Respect for each other's commitment, respect for each other's faith, is more than a political and social imperative. It is born out of the insight that God is greater than religion, that he hears the prayers of all of us, and that we are all precious in his sight. God loves us all, and excludes no one. He hears the voices of all his children, whether they be Christian, Jew, Moslem, Buddhist, or Southern Baptist.

No person said it better than Pope John XXIII in his encyclical *Peace on Earth*: "Every human being has the right to freedom in searching for truth, and in expressing and communicating his prayers and opinions — every human being has the right to honor God according to the dictates of an upright conscience."

To quote from rabbinic literature: "Pious men of all nations have a share in the world to come and are promised the rewards of eternal life."

"I call heaven and Earth to witness that the Holy Spirit rests upon every person, Jew or Gentile, man or woman, white or black, in consonance with his deeds."

God's voice speaks in many languages, communicating itself in a diversity of prayers that reach him from one end of the world to the other. The Word of God never comes to an end; neither does the word of man searching him. No word is God's last word, for he is listening to us all and searching the hearts of all of us who seek his truth.

In Judaism, a religious person is one who holds God and man in one thought at all times, who suffers in himself harms done to others, whose greatest passion is compassion, whose greatest strength is love and defiance of despair. These are the voices God hears; he listens to us all and accepts our prayers with love.

Rabbi Plotkin is spiritual leader of Temple Beth Israel, 3310 N. 10th St.



Dr. Bailey Smith

Baptist leader insists Jews' prayers go unheard by God

Republic Wire Services

The president of the Southern Baptist Convention says he is not anti-Jewish, but he believes Jewish prayers do not reach God.

"I am pro-Jew. I believe they are God's special people. I believe they are still loved in the heart of God and that the Jews are some of the greatest blessings humanity has ever had, but without Jesus Christ, they are lost," Dr. Bailey Smith, pastor of the First Southern Baptist Church of Oklahoma City, said Wednesday.

Smith made the remarks after Jewish leaders and some Southern Baptists criticized his statement at the National Affairs Briefing in Dallas last month that "God Almighty does not hear the prayer of a Jew."

Although the statement was not widely reported at the time, the speech was recorded and a transcript was mailed this week to

national Jewish leaders by Milton Tobian, executive director of the North Texas region of the American Jewish Committee.

In the speech, Smith said: "It is interesting at great political rallies, how you have a Protestant to pray, a Catholic to pray, and then you have a Jew to pray. With all due respect to those dear people, my friends, God Almighty does not hear the prayer of a Jew."

"For how in the world can God hear the prayer of a Jew, or how in the world can God hear the prayer of a man who says that Jesus Christ is not the true Messiah? That is blasphemy."

On Thursday, the Anti-Defamation League of B'nai B'rith released letters by Baptist leaders who disagree with Smith.

"Such reckless, insensitive words, by the president of the Southern Baptist Convention," wrote the Rev. Jack Altman, the pastor of the Second Baptist Church in Cumberland,

Md., "contribute nothing of a positive nature to the work of our interfaith witness dialogues with our Jewish friends."

For several years, Southern Baptists have held talks with Jews on such topics as the sources of religious bigotry and the need to explore common sources in the Bible.

The head of the convention's interfaith relations department, the Rev. Glenn Inglehart, criticized "comments by Christian leaders which could be interpreted as anti-Jewish" and said, "We must be wary of placing restrictions on who God will listen to."

Rabbi Marc Tanenbaum, national director of interreligious affairs for the American Jewish Committee, said Smith did not know anything about Judaism.

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

Told that Jewish leaders had taken offense at his statements, Smith said: "They are offended by the New Testament."

"I believe Israel has always been very special to God. Jesus Christ himself was a Jew. The Bible says he came into his own, but his own received him not... I think it breaks the heart of God that Jews have not accepted him as God's Son," he said.

"No prayer gets through that is not prayed through Jesus Christ," he said.

"You cannot expect, in one breath, to say, 'God, Jesus is not your only Son,' and in the next breath try to pray to the Father that you have grossly insulted," he said.

Asked if he believed he had a role as a diplomat to other religions, he said, "In relationships with other faith groups, we make a mistake when we try so hard at public relations we lose our mission's thrust."

Ellen Goodman

As If God Were a Ward Heeler

BOSTON—The people in my town went to the polls angry last week. I hadn't seen anything like it in years, and I can't quite shake the scene.

Even today, it resounds back from my consciousness, back 20-odd years, to a time when I was a 13-year-old poll worker for my father. I still remember the crusty man who hissed at a child, "I wouldn't vote for him if he were the last man on earth."

Tuesday, in the same town, in the same altered congressional district, I heard the echoes of that anger, and heard a renewed religious hostility. And it wasn't a comforting thing.

Last spring the pope had taken away my congressman, Bob Drinan. This fall, in an open letter days before the Democratic primary, Cardinal Medeiros warned Catholics that "those who make abortions possible by law . . . cannot separate themselves from that guilt which accompanies this horrendous crime and deadly sin."

Suddenly, going to the polls was an occasion for moral peril. Suddenly, the cardinal was a one-issue voter. With barely disguised glee, Howard Phillips of the Conservative Caucus announced that Medeiros had joined the "Moral Majority."

The cardinal did everything but name the names of the tainted candidates. But then, he didn't have to. The "sinners" would be the supporters of James Shannon, a Catholic, in the fifth district, and Barney Frank, a Jew, in my own fourth district. Both are for Medicaid funding of abortions.

Well, the cardinal lost this election. Both Shannon and Frank were nominated. Some say "the letter" narrowed the margin of victory; others say it backfired. But no one disputes its effect on raising the level of anger.

The controversy brought 30,000 more voters to the polls than expected in my district. It brought Jews and Catholics angry at each other and/or angry at the church. It brought Democrats angry about abortion and Democrats angry about church interference. It brought cries of "right and wrong."

I think about it now because the town atmosphere is still rank with all sorts of unleashed bigotry. I think about it because what happened here is happening in other places.

Political platitudes are now being scrutinized under lenses labeled "sin" and "morality." Politicians are telling us that God is on their side, as if God were a ward heeler. And the churches are becoming the new Tammany Hall of the 1980s.

Morality is a tricky label on any ballot. What is "morality," when the cardinal ends up supporting a man whose ads whispered, "forced busing . . . racial pressure. . . ."

Who is "moral" when Florida's Rep. James Kelly is given a 100 percent pure rating by the evangelical Moral Majority and is then captured on videotape by the Abscam crew? What is happening when the Christian Voice judges a legislator "moral" if he voted against sanctions to Rhodesia? When media minister Jerry Falwell equates godliness with the free enterprise system?

Yes, we all vote according to our sense of right and wrong. No, religious leaders don't give up their right of free speech when they put on the cloth or collar or robe. But it is unsettling to see people led to the polls in pursuit of Truth and Goodness by people whose Ten Commandments include the old militaristic conservative agenda. It is unsettling to see the anti-abortion movement manipulated into a fund-raising, envelope-licking ladies' auxiliary to the New Right.

It is even more unsettling to see that underneath the Politics of Morality lurks that oldest of evils, religious strife.

This is not, whatever we like to think, a country with a rich history of religious tolerance. Since 1628, when Thomas Morton was arrested in Massachusetts for the sin of dancing, we have needed protection from each other's beliefs. We didn't separate what Jefferson called "this loathsome combination of church and state" out of tolerance but out of mutual fear.

Now this election, this whole political year, reminds me how easy it is for a self-proclaimed Moral Majority to label anyone they disagree with as an Immoral Minority.

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Baptist Leader's Statement on Jews Stirs Dispute

By Marjorie Hyer
Washington Post Staff Writer

The president of the Southern Baptist Convention has set off a small religious war by publicly stating that God does not hear Jewish prayers.

At a national conference on evangelical Christianity and politics in Dallas last month, Dr. Bailey Smith of Del City, Okla., said: "It's interesting to me at great political battles how you have a Protestant to pray and a Catholic to pray and then you have a Jew to pray. With all due respect to those dear people, my friends, God Almighty does not hear the prayer of a Jew. . . . No one can pray unless he prays through the name of Jesus Christ."

Smith's remarks were missed by reporters who were concentrating on Ronald Reagan's appearance before the evangelical gathering. But a Jewish leader in Texas who was monitoring the conference tape-recorded Smith's remarks and circulated the transcript to Jewish organizations around the country.

As well as Jews were shocked by the statement.

Chann Igleheart, director of interfaith witness at the Southern Baptist Convention, charged that "instead of furthering understanding, [Smith's remarks] actually impede it."

Igleheart sent Smith a letter expressing dismay that the Oklahoma pastor

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would make such a statement in his capacity as president of the nation's largest Protestant body.

William Pharr, regional director of the National Conference of Christians and Jews, called Smith's statement "vicious anti-Semitism, motivated by a gross and divisive religious prejudice which has no place in the political life of the United States."

Rabbi Marc Tanenbaum, interreligious affairs director of the American Jewish Committee and a leader in the increasingly amicable dialogue between Jews and Southern Baptists over the past decade, called Smith's views "archaic and primitive" and "a wart on the Baptist tradition" of religious freedom and religious pluralism.

Smith's remarks, Tanenbaum added, "will do more to create a negative image of a Southern Baptist pastor from

rural regions than they will to damage the Jewish people."

Tanenbaum, who almost never has a harsh word for a religious leader, accused Smith of "invincible ignorance" and insisted that the Oklahoma preacher does not speak for the 13.4 million Southern Baptists. "The Baptist Church does not believe in the infallibility of the president of the Southern Baptist Convention," Tanenbaum said.

Letters from Southern Baptists that have been pouring into the offices of Jewish organizations seem to confirm that opinion.

"Smith . . . cannot speak with any authority for his fellow Baptists and . . . he does not, in my opinion, represent the ideas and attitudes of thoughtful Christians," wrote Dr. J. William Angell, professor of religion at Wake Forest University. In a letter of apology to Rabbi Solomon S. Bernards of the Anti-

Defamation League of B'nai B'rith, Angell called Smith "one of a group of Southern Baptist power politicians who, unfortunately, have maneuvered themselves into places of leadership."

Smith was elected president last June at the denomination's annual convention in St. Louis. He is the second ultraconservative to be chosen president of the denomination in as many years.

Like a number of other churches, the Southern Baptist Convention has been racked in recent years by divisions between theological moderates and fundamentalists. The fundamentalists, currently in the saddle of the denomination, tend to make a literal interpretation of the scriptures the litmus test of Christian faithfulness.

Traditionally, Baptists have rejected anything that smacks of a creed, including the imposition of any single interpretation of the Bible.

Within the past two decades, the Southern Baptists have increasingly been cooperating with other religious groups and carrying on dialogues with them. Smith's statement is seen by many Baptists as a threat to this trend.

Calling Smith's statement "Pharisaical," Jack Altman, pastor of the Second Baptist Church in Cumberland, Md., wrote Smith that if he "had ever sat at the table with" Jewish friends and heard them offer the millennia-old prayers and blessings, "you would never be able to say: 'My friend God Almighty did not hear that Jew's prayer because he has not accepted Jesus Christ as the true messiah.'"

The Rev. Alfred M. Johnson Jr. of the First Baptist Church of Cary, N.C., called Smith's statement "ignorance and flamboyant shallow-brained moronism" and "pure and simple heresy." In a letter to Smith he demanded that the Baptist president issue an apology to "all believers in Judaism."

The Rev. Bob Wallace, a Baptist from Maysville, N.C., observed that "To say that God does not hear the prayers of a Jew is more than infringing upon the sovereignty and prerogatives of God, it is self-idolatry—playing God."

Smith, however, is standing by his original statement and has said he will not modify his beliefs to please his critics. "We make a mistake when we try so hard at public relations that we lose our mission's thrust," he said.



DR. BAILEY SMITH
... views called archaic

Baptist Leader Criticized for Statement About Jews

Special to The New York Times

DALLAS, Sept. 17 — A statement by the president of the Southern Baptist Convention that "God Almighty does not hear the prayer of a Jew" has set off a belated furor among American Jewish leaders.

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

"It is interesting at great political rallies how you have a Protestant to pray, a Catholic to pray, and then you have a Jew to pray," said Dr. Smith, who was elected president of the Southern Baptist Convention in June. "With all due respect to those dear people, my friends, God Al-

mighty does not hear the prayer of a Jew."

Speech Was Recorded

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

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

Rabbi Marc Tanenbaum of New York City, national director of interreligious

affairs for the American Jewish Committee, termed the remarks "invincible ignorance" and "almost totally at variance with the major pronouncements of the Southern Baptist Convention."

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

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

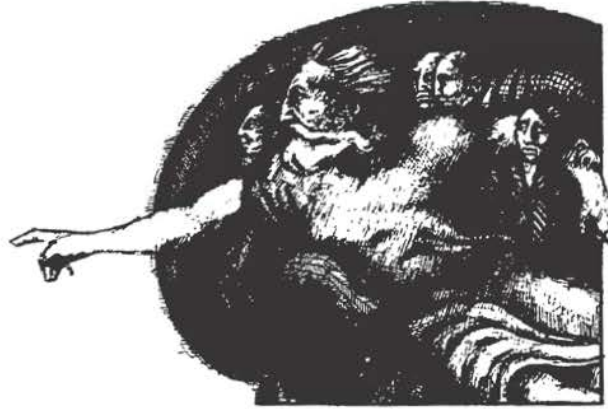
"I am pro-Jew," he said. "I believe they are God's special people, but without Jesus Christ they are lost. No prayer gets through that is not prayed through Jesus Christ."

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

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

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

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



Bailey Smith's Version Of God

By Rev. Patrick Henry Reardon

When the pastor of the First Baptist Church of Del City announced recently that God does not hear the prayers offered by Jews, I was among those who experienced some measure of bewilderment. Perhaps the feeling was enhanced in my case. Dr. Bailey Smith, after all, is likewise the President of the Southern Baptist Convention, and, having been a student at Southern Baptist Seminary for nine semesters, I had the impression that I was already fairly familiar with Baptist theology.

That God turned a deaf ear to anyone's prayer was a doctrine never breathed at the Seminary during my time there. Besides, whether Dr. Smith made his pronouncement in his own name or on behalf of the Southern Baptist Convention, it was rather clear that he claimed to be speaking for the Almighty, and that was potentially serious stuff.

Suppose for a moment that the good pastor of Del City was right. What would be the point, any longer, of having a Rabbi deliver his worthless prayer at the opening of Congress? Worse yet, what about a Jewish invocation at the Super Bowl? Reflections of that sort could call into question our whole American way of life.

I decided, therefore, to get at the heart of the matter. If Dr. Smith indeed spoke for God, the best course of action would be an attempt to get God's own appraisal of the matter. This was not easy, I soon discovered, for Dr. Smith's Almighty avoids people as much as he can. Unsociable to an infinite degree, he has devised an esoteric code for being contacted, and only a privileged few have been let in on it.

Well, it took some doing, but I managed to get a message through to Dr. Smith's Divinity, on the condition that I should never reveal how I was able to pull it off. I was promised God's answer by return mail, and it arrived this morning. Reluctant to be pestered by any more queries on the matter, God requested that I make his response public. Here it is:

Dear Pat:

Let me say at once how happy I am that somebody finally figured me out. All that nonsense about my being no respecter of persons has at last been laid to rest by Dr. Bailey Smith. From now on maybe people will leave me alone, especially widows seeking justice, who hang at my door day and night. I am sick and tired of the sighs of the imprisoned and the tears of the oppressed. No more will folks treat me as the defender of the poor and the father of the orphan. I guess it was Amos or Jeremiah or somebody who got them thinking about me that way, but by servant Bailey has at last put a stop to it.

You see, Pat, Dr. Smith is right. The reason I sent Jesus was precisely in order to make it harder for people to get to me. If the idea sounds a bit unorthodox, let me explain. Until that Incarnation trick, I was being called upon by all sorts of riffraff all over the world. It was rough. Keeping Israel, I could neither slumber nor sleep. People invoked me by so many names that I was having a permanent identity-crisis. I don't mind telling you it was a big hassle. Adoration, praise, trust in my care — all that jazz.

Well, the Incarnation was my method of calling a halt to the whole business. It was my way of saying that I had had it up to here. From that point on, I would only listen to prayers offered in Jesus' name. Then, to insure that not very many people would ever use that formula, I saw to it that the followers of Jesus would include some preachers whose public statements would render the whole Christian prospect exceedingly distasteful. Kind of smart, don't you think?

Sincerely,
God

—The author is rector of the Episcopal Church of the Resurrection, Oklahoma City.

Another potentially explosive element was added to the conflict when the Sephardic community rallied behind Abu Hatzeira, charging that he was being scapegoated by the Ashkenazic establishment which dominates Israeli politics. Sephardic Jews outnumber Ashkenazim in Israel's ethnic mix but feel they are under-represented in political affairs.

Abu Hatzeira is of Moroccan origin and his father, Rabbi Yaacov Abu Hatzeira, was the spiritual leader of Moroccan Jewry. About 1000 supporters of the Religious Affairs Minister paraded in Jerusalem today carrying the Minister on their shoulders, waving garlands of flowers and singing traditional songs. They angrily charged that Abu Hatzeira was being tried by the press and that the entire matter reflected the anti-Moroccan attitude of the authorities.

BAPTIST MINISTERS DENOUNCE CLERIC'S REMARK ON JEWS

NEW YORK, Sept. 21 (JTA) -- Leading Baptist ministers and educators from several states have strongly deplored Dr. Bailey Smith, president of the 13 million-member Southern Baptist Convention, for his public remark last month that "God Almighty does not hear the prayer of a Jew." Scores of letters addressed directly to Smith, to various Baptist church organs and to American Jewish leaders involved in inter-faith affairs, denounced Smith's views as contrary to the Scriptures and unfair and insulting to Jews.

A number of the letters were just made public here by the Anti-Defamation League of B'nai B'rith which has long been engaged in dialogue with Southern Baptists on such topics as the Jewish roots of Christianity and the Jewishness of Jesus and his disciples.

Smith's remarks, made at the National Affairs Briefing, a gathering of Fundamentalist Christians in Dallas on Aug. 22, were recorded by the regional representative of the American Jewish Committee. The AJCommittee subsequently disseminated the transcripts.

Joins Nefarious Company

In a letter dated Sept. 12 addressed to Rabbi Solomon Bernards, co-director of the ADL's department of interfaith affairs, J. William Angell, professor of religion at Wake Forest University in Winston-Salem, N.C., charged that Smith "has joined himself to the nefarious company of Haman, Hitler, Arafat and Khomeini."

He observed that Smith's "statements are not only untrue, unscriptural and unkind; they are also, as you know, far removed from the teachings and spirit of the Jesus whom he pretends to serve." Angell added, "I do wish Dr. Smith would pause at least long enough to realize that Jesus was a Jew -- a loyal and faithful Jew. Does that mean that God would not hear him?"

Another letter addressed to Bernards on Sept. 14 from Bob Wallace, Pastor of Grants Creek Missionary Baptist Church in Maysville, N.C., said Smith's remarks were "another painful reminder of this man's ignorance. He may well be speaking for the majority of Southern Baptists but he does not speak for me. I repudiate his statement."

A letter to Smith on Sept. 3 from the Rev. Glenn Inglehart, director of the Southern Baptist

Convention's Interfaith Witness Department, reminded him that: "In our materials and training conferences we teach Baptists to share their faith without apology and without offense. We and those whom we train speak directly to our Jewish friends of our conviction of the uniqueness of God's act in Jesus of Nazareth for the redemption of all persons, Jews as well as Gentiles."

"That conviction we can affirm heartily. But to state that God only hears the prayers of Christians when they pray is another matter. Of course when a Jew prays, it is a Jewish prayer, not a Christian prayer. But I feel that we must be wary of placing restrictions on who God will listen to...."

John Laney, Minister of the Twinbrook Baptist Church in Rockville, Md., stated in letters to The Maryland Baptist in Lutherville, and The Capital Baptist, published in Washington, D.C., that the God posited by Smith "would be a God who would have listened to the silent Christians in Nazi Germany while turning a deaf ear to the millions of Jews who cried out from the concentration camps and the gas chambers of the Holocaust."

"I cannot conceive of a God who would eagerly listen to Jerry Falwell and Bailey Smith but who would not tolerate a prayer from such great souls of the recent past as Martin Buber and Abraham Heschel." Falwell, head of the Moral Majority, is a Fundamentalist preacher who appears widely on radio and television.

Reckless, Insensitive Words

Another letter to Smith from Jack Altman, Pastor of the Second Baptist Church of Cumberland, Md., stated as its subject "Your anti-Jewish remarks at the Religious Roundtable" in Dallas. In that connection, he wrote: "Such reckless, insensitive words by the president of the Southern Baptist Convention contribute nothing of a positive nature to the work of our Interfaith Witness dialogues with our Jewish friends."

The Rev. Alfred Johnson, Jr., Pastor of the First Baptist Church of Gary, N.C., wrote to Smith: "We do have our differences with Judaism concerning the messiahship of Jesus. But no true Christian doubts for one moment that both Christians and Jews worship and pray to the same God and that He hears them. Jesus himself in John 4:22 says that 'Salvation comes from the Jews.' Please be careful what you say in the future."

JERUSALEM (JTA) -- The Arab Postal Union (APU) meeting in Baghdad, has ordered a ban on an Egyptian postage stamp commemorating Egypt's peace treaty with Israel, according to an Iraqi News Agency report Sunday. The stamp is already in circulation and the APU urged its members to take "effective measures" to deal with mail arriving in Arab countries bearing the peace stamp.

JERUSALEM (JTA) -- The number of Jewish emigrants from the Soviet Union reached an unprecedented low for many years in August: 750, of whom only 250 proceeded on to Israel. The drastic decline in Soviet Jewish emigration is to top the agenda at a session of the Brussels conference on Soviet Jewry next month. There is concern both in Israel and abroad at the decline, which is attributed by most observers to the heightened tension between the super-powers.

Now, Applewhite says: "We can look out front and see those Moslem people who have made pilgrimages sitting outside the clinic doors, waiting to be seen. They know us and they like us and laugh and talk to us and they accept us. They invite us to their homes and we go.

"There are a number of Minangs in the area who are underground Christians now. They've been to our house at night to tell us they believe in Jesus."

These underground Christians haven't come to worship services at the Baptist church in Bukittinggi yet. The Applewhites feel when a larger group becomes established they will come out and publicly announce their Christian faith.

But the Applewhites and the other Southern Baptist missionaries at Immanuel probably won't be there to see that happen. Even though the hospital's ministry is making friends in the community, even though they've reached more than half of their 15-year goal in four years, the Moslem religious leaders who opposed the hospital from the beginning are pushing ever harder to remove that Christian witness.

It appears the days are numbered for Christian witness and health care at Immanuel Hospital. Perhaps even the hospital's success has helped seal its fate as Moslem leaders have seen the community choose medical care at Immanuel over that available at a government-operated facility.

At its September meeting, the Southern Baptist Foreign Mission Board gave the Indonesian missionaries authority to work with Indonesian Baptist leaders to negotiate with the Indonesian government on relocation of the hospital. A less-hostile site in a resettlement area 500 miles to the south is being considered.

The missionaries don't want to leave. But even though their stay has been short, they are glad they came. They think the ministry of Immanuel Hospital will long be remembered in Bukittinggi.

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(BP) photos mailed to state Baptist newspapers by Richmond bureau of Baptist Press.

American Jewry Ired
Over Smith's Remarks

Baptist Press
9/16/80

NEW YORK (BP)--American Jewish leaders are angry and upset over remarks made by Bailey Smith, president of the 13.4 million-member Southern Baptist Convention, during a religious-political gathering last month.

The remarks, transcribed from a tape of Smith's address to the National Affairs Briefing, were circulated in a letter by Rabbi Solomon S. Bernards, co-director of Interfaith Affairs of the Anti Defamation League of B'nai B'rith.

Bernard's letter quotes Smith: "I'm telling you all other gods besides Jehovah and his son Jesus Christ are strange gods. It's interesting to me at great political battles how you have a Protestant to pray and a Catholic to pray and then you have a Jew to pray.

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"With all due respect to those dear people, my friend, God Almighty does not hear the prayer of a Jew. For how in the world can God hear the prayer of a man who says that Jesus Christ is not the true Messiah? It is blasphemous. It may be politically expedient, but no one can pray unless he prays through the name of Jesus Christ."

Smith, who also is president of the Baptist General Convention of Oklahoma and pastor of First Southern Baptist Church of Del City, said he made the statement and "it is true."

"I was emphasizing the distinctive nature of Jesus Christ," Smith said. "I still believe it is blasphemous to say that Jesus Christ is not the Messiah or Savior. As a Christian minister I must proclaim what the Bible says in 1 Timothy 2:5: 'For there is one God and one mediator between God and man, the man Christ Jesus.'"

He added: "The only prayer I believe God hears from anybody who has been denying Jesus is, 'Lord, be merciful to me a sinner and save me for Christ's sake,'" Smith added.

Smith said he is aware of his role as president of the SBC, but added: "We make a mistake when we try so hard at public relations we lose our missions thrust."

Marc Tanenbaum, national interreligious affairs director for the American Jewish Committee, took exception with Smith's remarks, calling them "morally offensive, really a defamation of 4,000 years of loyalty" and adding they are "an act of presumption and arrogance suggesting that this one person knows the mind of God...and is placing himself in the place of God."

Tanenbaum added: "We are struggling to understand each other, not through caricatures and stereotypes. His (Smith's) remarks seem an example of that sort of thing, a mindless departure from the understanding that has developed."

Tanenbaum charged Smith with having "invincible ignorance" and with being insensitive to his position as spokesman for the nation's largest Protestant denomination.

"The fact he used the occasion of this kind of forum (NAB) to make that kind of declaration is very upsetting to many of us. There is concern—and not just among the Jewish community—about the secularizing of evangelization and the politicizing of evangelical churches," he said.

Glenn Igleheart, director of interfaith witness at the Southern Baptist Home Mission Board, said Smith's remarks, "instead of furthering understanding, actually impedes it."

He noted Baptists should affirm "the uniqueness of God's act in Jesus of Nazareth for the redemption of all people, Jews as well as Gentiles...But to state that God only hears the prayers of Christians is another matter...I feel we must be wary of placing restrictions on who God will listen to lest we make the same claims of groups like Jehovah's Witnesses do of having the sole franchise of God."

Theologian Edward Humphrey, a professor at Golden Gate Baptist Theological Seminary, commented he believes "salvation is only in Christ, but I feel he (Smith) is going too far. Who is he to say what God hears or doesn't hear?"

"I feel God loves all of his people, and listens to all, even when they are limited by knowledge or willingness. God is working with man, and we should not measure his listening by the measure of understanding or obedience. That is for God to do," said Humphreys, who taught in the Baptist seminary in Nigeria for 15 years before becoming a professor at Golden Gate 15 years ago.



BAYLOR UNIVERSITY
J. M. DAWSON STUDIES in CHURCH and STATE . Box 380
Waco, Texas 76798 . (817) 755-1519

James E. Wood, Jr., Director

Enclosed is a "Statement of Christian Concern and Friendship for the Jewish Community," written in response to recent statements made by the President of the Southern Baptist Convention but placed in the form of an affirmation of Baptist concern for the Jewish community and in the context of the high holy days of the Jewish calendar year. The last paragraph makes specific reference to a 1972 resolution adopted by the Southern Baptist Convention which, in effect, repudiates any form of anti-Semitic bias and commits Southern Baptists to a stance of love for Jews, "who along with all other persons," the resolution affirms, "are equally beloved of God."

The enclosed statement is being read in Yom Kippur services on September 20, 1980, in both synagogues here in Waco, Texas. In addition, this statement is being read in the Sunday morning services of various Southern Baptist churches in Waco, including the First Baptist Church and Lake Shore Baptist Church, among others.

Sincerely yours,

A handwritten signature in cursive script that reads "James E. Wood, Jr.".

James E. Wood, Jr.

JEW/gsl

Enclosure



BAYLOR UNIVERSITY
J. M. DAWSON STUDIES in CHURCH and STATE . Box 380
Waco, Texas 76798 . (817) 755-1519

James E. Wood, Jr., Director

**STATEMENT OF CHRISTIAN CONCERN AND FRIENDSHIP
FOR THE JEWISH COMMUNITY**

During these high holy days of the Jewish year and on the eve of Yom Kippur, as Christians we gratefully acknowledge our strong bonds of heritage and faith with the Jewish community in general and our Jewish neighbors and friends in particular. While we live in a world which still cannot ignore the long historical conflict between our respective faiths, we are compelled to remember the lesson that religion as such is no guarantor of freedom, justice, and brotherhood. Yet we dare not only recognize but celebrate the commonality of our Christian background and heritage with the Jewish tradition and the Jewish people. Whatever differences there are between Judaism and Christianity, and they must not be denied, Christian faith is nonetheless, to the degree that it is rooted in the Bible, the daughter of Judaism.

As Christians we rejoice over the recovery of the Jewish dimension of our Christian faith on the part of Christian historians and theologians alike. The acknowledgment and affirmation of the Jewishness of Christian faith, although long overdue, is one we regard as extremely significant for the future of Jewish-Christian relations in our own nation and throughout the world. As Christians we are convinced that Christianity cannot be separated from its Jewish roots without doing violence to authentic Christian faith. The very place of Hebrew Scripture in Christian Scripture forever binds Christianity to Judaism and Jewish theology. While we recognize differences between Judaism and Christianity, we affirm the integrity and the identity of the adherents of these historic faiths.

Today, as never before, we are convinced that Jews and Christians genuinely need each other and pledge ourselves to find tangible and visible ways of expressing this fraternal relationship in this community and in the world at large. We yearn for the day when Jews and Christians alike will seize every opportunity to work together for a better world, wherein justice and righteousness, the Fatherhood of God, and the brotherhood of man are clearly made manifest.

Finally, we reaffirm the resolution adopted by the Southern Baptist Convention in 1972, which reads in part, "Whereas, Baptists share with Jews a heritage of persecution and suffering for conscience's sake. . . . Southern Baptists covenant to work positively to replace all anti-Semitic bias with the Christian attitude and practice of love for Jews, who along with all other persons, are equally beloved of God." We affirm with Professor David Flusser of the Hebrew University of Jerusalem, "There is

both human greatness and human weakness in our religions, but there is also the common hope for the Kingdom of God." For two thousand years Jews and Christians have uttered the same prayer, "Thy kingdom come!" Zechariah proclaimed, "The Lord shall be King over all the earth; and that day shall the Lord be One and His Name One" (Zech. 14:9). May the God of peace and love be with our Jewish brothers and sisters throughout Yom Kippur and the coming year. Shalom.

Dr. James E. Wood, Jr., Director, J. M. Dawson Studies in Church and State, and Simon Bunn Professor of Church-State Studies, Baylor University

Dr. Daniel G. Bagby, Pastor, Seventh and James Baptist Church, Waco, Texas

Dr. Richard Groves, Pastor, Lake Shore Baptist Church, Waco, Texas

Rev. Peter McLeod, Pastor, First Baptist Church, Waco, Texas

Dr. A. Larry Nixon, Pastor, Calvary Baptist Church, Waco, Texas

Dr. Bob E. Patterson, Professor of Theology, Baylor University

Dear Jim; this is a matter that
may interest you. This copy
is for your information, but
may be shared as you see fit.
I hope you will help spread the word
that there are millions of
Baptists that do not agree
with Bailey Smith.
Respect,
C. L. W.

Box 391
Wake Forest, N. C. 27587
September 17, 1980

Dr. Bailey Smith
Box 15039
Del City, Oklahoma 73115

Dear President Smith:

It is primarily because you hold the high office of President of the Southern Baptist Convention that I write to you.

I am a tithing member of a Baptist Church that supports the work of the Southern Baptist Convention by giving a generous portion of its income through the Cooperative Program. Therefore, I have a sizable investment of money, time, love, service, and prayer in the enterprise of which you are currently the leader. By virtue of these and other truths, I am a member of the much larger family of God on this earth, a family that includes all who love, trust, and serve Him.

There has just come to my hand a statement you made on the afternoon of August 22, 1980, at the National Affairs Briefing of the Religious Roundtable held in Dallas, Texas. I quote for your convenience:

I'm telling you, all other Gods besides Jehovah and his son, Jesus Christ, are strange Gods. It's interesting to me, at great political battles how you have a Protestant to pray, and a Catholic to pray, and then you have a Jew to pray. With all due respect to these dear people, my friend, God Almighty does not hear the prayer of a Jew. For how in the world can God hear the prayer of a man who says that Jesus Christ is not the true Messiah? It is blasphemous! It may be politically expedient--because no one can pray unless he prays through the name of Jesus Christ. It is not Jesus among many. It is Jesus and Jesus only. It is Christ only. There is no competition for Jesus Christ.

How can you arrogate to yourself the right to tell God whom he may and may not hear? Where does the Bible say that God does not hear the prayer of a Jew?? What kind of God do you worship who would turn a deaf ear to any sincere prayer to him, no matter who the petitioner might be?

Have you ever heard of the eternal son of God? John 17:5; John 1:1-3, 9; Colossians 1:15-17. This is the son who came in human form. It was the Jews who brought him in the flesh.

Dr. Bailey Smith
September 17, 1980
Page Two

Do you know the meaning of the name Jesus? It means "God will save them," or "the salvation of Jehovah." God's salvation is one and eternal. All who are saved, past, present and future, are saved with God's salvation, there is no other!

Look at the question God asked Job in 40:7-8. "Do you want to make me look bad so you can look Good?" (A literal translation of the Hebrew original). Is that what you are seeking at God's expense?

Is the Bible true or does it lie? The Bible says God hears the prayers of Jews: Genesis 24:7; I Samuel 3:10-11; Jeremiah 1:6f.; I King 3:10; I Kings 8:22f.; I Kings 9:3f.

Was Jesus misguided and foolish to pray? How about his prayer for his disciples in John 17? Did he waste his time praying in the Garden of Gethsemane in Matthew 26:39f.? How about the prayer of the Cross--Luke 23:46? How about Hebrews 5:7? Jesus was a Jew! Did God hear him??

Suppose any Jewish person at random would cry out to God, "Have mercy upon me a poor sinner!" Would God not hear him?

You used the word blasphemy. In my judgment you have spoken blasphemously by saying that God would not hear the prayers of one person or another.

You must know that your high office, President of the Southern Baptist Convention, has placed a tremendously heavy burden of responsibility upon your shoulders? You have no right to speak carelessly and thoughtlessly as long as you hold that office. You represent almost fourteen million Southern Baptists in the world. Consequently you are known and heard the world over. There is no way you can make public utterances, even though every Baptist is his own priest before God, without having your pronouncements associated with every Baptist fellowship in the Southern Baptist Convention!

I hope you will find the strength and courage not only to reconsider your unfortunate remarks about the Jews, but also to make a public and published apology to them and to the Southern Baptist Convention, both of which have been put in a very bad light by your pronouncements.

Sincerely,

B. Elmo Scoggin

BES:ec



MEREDITH COLLEGE
RALEIGH, NORTH CAROLINA 27611 / (919) 833-6461

September 22, 1980

Dr. Bailey C. Smith
Pastor
First Southern Baptist Church
Post Office Box 15039
Del City, Oklahoma 73115

Dear Dr. Smith:

On Friday, September 19, the Meredith College faculty met in official session. During the meeting the following motion was made, seconded and passed unanimously:

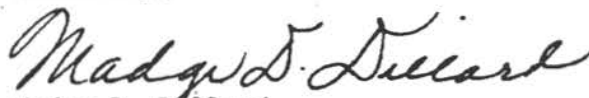
"We, the faculty of Meredith College, are proud of our Baptist heritage and affirm the strength which we gain through the roots of this heritage.

"A part of this heritage is the freedom of open inquiry and the freedom of individual conscience. It is, however, a political reality that the voice of one who has been elected president of the Southern Baptist Convention may be popularly understood to be representative of all Southern Baptists and Southern Baptist institutions. It is in light of this reality that we note the recent statement of Bailey C. Smith, President of the Southern Baptist Convention, '...God Almighty does not hear the prayer of a Jew.' (Quoted in the News and Observer, September 18, 1980.)

"While we recognize Mr. Smith's right to his views, we do not accept this as our view. Standing within the Judeo-Christian tradition, we affirm that God is the God of all people and that God alone is judge."

The faculty further recommended that copies of this letter be sent to the Biblical Recorder, News and Observer, Raleigh Times, United Press International, North Texas Jewish Committee, and the American Jewish Committee.

Sincerely,


Madge D. Dillard
Secretary to the Faculty

UNION THEOLOGICAL SEMINARY • 3041 BROADWAY at REINHOLD NIEBUHR PLACE, NEW YORK CITY 10027

September 25, 1980

FOR IMMEDIATE RELEASE

UNION THEOLOGICAL SEMINARY FACULTY COMMENT ON "POLEMICAL USES OF RELIGION IN CURRENT POLITICAL CONTROVERSIES"

Twenty five members of the faculty of Union Theological Seminary in their regular monthly meeting on Wednesday, September 24, passed the following resolution regarding recent "polemical uses of religion in current political controversies."

Union Theological Seminary, founded in 1836, is a non-denominational graduate school of religion located in New York City. Dr. Donald W. Shriver, Jr. is President of the Faculty and William E. Dodge Professor of Applied Christianity.

The resolution reads as follows:

"We speak as a Christian theological faculty with a shared concern for the relation of our faith to our citizenship. Disturbed by some of the polemical uses of religion in current political controversies, we make these affirmations:

1. We believe that the God of justice and love responds to the prayers of people of diverse religious traditions. We deplore denial of the inherent dignity of all God's human creation. As Christians we are offended by the recent assertion of a church leader that "God Almighty does not hear the prayer of a Jew." We, who often use the prayer of the Jewish Jesus of Nazareth,

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believe that God hears and values the prayers of Jews as truly as those of Christians.

2. We believe that all persons and religious communities have a responsibility to discover and act upon the meaning of their faith for political life. On the other hand we believe that no church or religious group has an exclusive claim upon Scripture interpretation, ethical insight, or political wisdom. There is in the Christian gospel no ground for "boasting" (Romans 3:27). In the civil covenant of our society, we expect our own insights as well as those of others to be enlarged and corrected as all appreciate the experiences of the variety of people who make up this nation and world."

Signed by the following members of the Faculty of Union Theological Seminary:

Richard D. Spoor
Malcolm L. Warford
Geoffrey Wainwright
Kosuke Koyama
William B. Kennedy
George M. Landes
Robert E. Neale
James M. Washington
Tom F. Driver

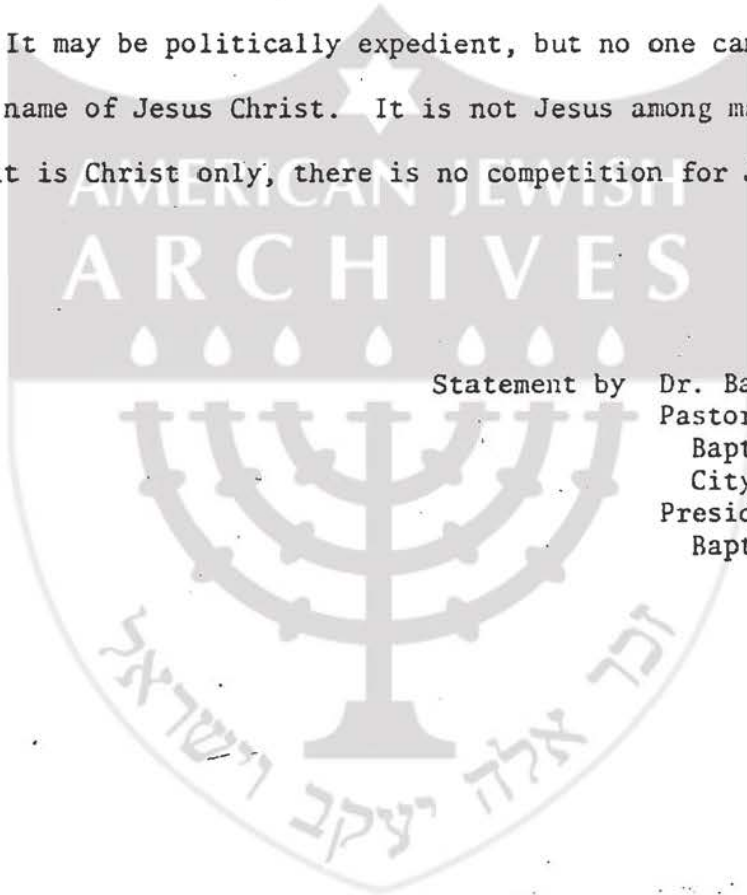
Ardith S. Hayes
T. Richard Snyder
James A. Martin, Jr.
Thomas L. Robinson
Mary D. Pellauer
James A. Forbes, Jr.
Richard A. Norris, Jr.
Gerald T. Sheppard

Sidney Skirvin
Robert T. Handy
Roger L. Shinn
Milton McC. Gatch
Janet R. Walton
Donald W. Shriver, Jr.
Beverly W. Harrison

NATIONAL AFFAIRS BRIEFING
REUNION ARENA
DALLAS, TEXAS
AUGUST 22, 1980, 5:30 P.M.

"It is interesting at great political rallies how you have a Protestant to pray and a Catholic to pray, and then you have a Jew to pray. With all due respect to those dear people, my friend God Almighty does not hear the prayer of a Jew. For how in the world can God hear the prayer of a Jew, for how in the world can God hear the prayer of a man who says that Jesus Christ is not the true Messiah. It is blasphemy. It may be politically expedient, but no one can pray unless he prays through the name of Jesus Christ. It is not Jesus among many, it is Jesus and Jesus only, it is Christ only, there is no competition for Jesus Christ "

Statement by Dr. Bailey Smith
Pastor of First Southern
Baptist Church in Del
City, Oklahoma and
President of Southern
Baptist Convention



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Over Smith's Remarks

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9/16/80

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"I was emphasizing the distinctive nature of Jesus Christ," Smith said. "I still believe it is blasphemous to say that Jesus Christ is not the Messiah or Savior. As a Christian minister I must proclaim what the Bible says in 1 Timothy 2:5: 'For there is one God and one mediator between God and man, the man Christ Jesus.'"

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WEDNESDAY, SEPTEMBER 17, 1980

SOUTHERN BAPTISTS' PRESIDENT DECLARES
'GOD DOESN'T HEAR THE PRAYER OF A JEW'

By Helen Parmley
Religious News Service Correspondent (9-17-80)

DALLAS (RNS) -- A statement by the president of the Southern Baptist Convention that "God Almighty does not hear the prayer of a Jew" has enraged American Jews and many Southern Baptists.

"It was invincible ignorance," said Rabbi Marc Tanenbaum of New York, when he heard about remarks made by Dr. Bailey Smith during the National Affairs Briefing held here in August.

"The kindest thing I can say is that he knows nothing about Judaism, and he is insensitive to his position as a spokesman for the largest Protestant denomination," said Rabbi Tanenbaum, who is national director of interreligious affairs for the American Jewish Committee.

Dr. Smith spoke to more than 10,000 people gathered in Reunion Arena for a two-day briefing on launching evangelical Christians into the political process. Program scheduling placed him on the speaking platform at the precise moment Ronald Reagan, who later addressed the briefing, was conducting a news conference at the nearby Hyatt Regency Hotel.

While local and national news reporters were questioning Mr. Reagan, Dr. Smith was telling his audience, "It is interesting at great political rallies how you have a Protestant to pray, a Catholic to pray, and then you have a Jew to pray. With all due respect to those dear people, my friends, God Almighty does not hear the prayer of a Jew.

"For how in the world can God hear the prayer of a Jew, or how in the world can God hear the prayer of a man who says that Jesus Christ is not the true Messiah? That is blasphemy. It may be politically expedient, but no one can pray unless he prays through the name of Jesus Christ.

"It is not Jesus among many, it is Jesus, and Jesus only. It is Christ only. There is no competition for Jesus Christ."

Dr. Smith's speech was recorded by Milton Tobian, executive director of the North Texas Region of the American Jewish Committee. William Pharr, regional director of the National Conference of Christians and Jews, mailed a transcript of the tape to NCCJ board members, triggering a shocked reaction.

Mr. Pharr said it is not his supposition that Dr. Smith was speaking for the Southern Baptist denomination or that he reflected the view of Mr. Reagan. But he declared Dr. Smith's statement was "vicious anti-Semitism, motivated by a gross and divisive religious prejudice which has no place in the political life of the United States."

"It represents a trend at significant levels toward distortion and disfigurement of brotherhood and religious pluralism," Mr. Pharr said.

Dr. David Hyatt, president of the National Conference of Christians and Jews, said in New York that Mr. Smith's remark was "theologically primitive and a throwback to a medieval way of thinking that spawned virulent anti-Semitism and culminated in the Holocaust."

He said it was particularly regrettable that the comment was made in the context of a presidential campaign that "opportunists were using to inflame sectarian passions and prejudices in the name of Jesus Christ."

Mr. Tobian of the American Jewish Committee commented, "What he (Dr. Smith) had to say was the millennial-old root cause of religious anti-Semitism that has no place in modern times. Religious extremism, when acted out, kills the spirit of pluralism which is the cornerstone of American life."

Mr. Tobian said Dr. Smith was "the only one" to express himself in this vein during the two-day meeting, and he said his Southern Baptist associates have expressed to him "their horror that the elected head of the denomination would say anything so counter to the spirit and belief of most of its members."

Dr. Smith confirmed his statement for the Baptist Press and explained, "I was emphasizing the distinctive nature of Jesus Christ. I still believe it is blasphemous to say that Jesus Christ is not the Messiah or Savior. As a Christian minister, I must proclaim what the Bible says in I Timothy 2:5 ('For there is one God and one mediator between God and man, the man Jesus Christ!')."

Dr. Smith added, "the only prayer I believe God hears from anybody who has been denying Jesus is, 'Lord be merciful to me a sinner, and save me for Christ's sake.'"

Asked if he is aware of his role of president of the Southern Baptist Convention as a diplomat in relationships with other faith groups, Dr. Smith replied, "In relationships with other faith groups, we make a mistake when we try so hard at public relations we lose our missions thrust."

He said he abhors anyone who stands against the Jews and believes anti-Semitism is "horrible and should be banished from the earth." He added, "I love the Jews, but without Jesus Christ, they are lost. The belief in God is not enough."

Dr. Ed Humphrey, professor at Golden Gate (Southern Baptist) Seminary in San Francisco, asked, "Who is he (Dr. Smith) to say what God hears or doesn't hear? God is working with man, and we do not measure his listening by measuring our understanding of obedience. That is for God to do."

Dr. Glenn Inglehart of the Southern Baptists' Interfaith Commission in Nashville also questioned the "restrictions on who God hears," and Dr. James Dunn, director of the Christian Life Commission of Texas Baptists called Dr. Smith's statement "an unfortunate expression of anti-Semitism of the worst sort."

Dr. Dunn added, "I refer to the Scripture of Acts 10 where Simon Peter said to a God-fearing Gentile who hadn't passed through the ritual of becoming a Jew, 'Your prayers and your alms have ascended as a memorial before God.'"

Rabbi Tanenbaum, said he regretted Dr. Smith's statement and has written him and asked to meet with him to "help him overcome large gaps of knowledge about Judaism."

"In a sense, it (Dr. Smith's statement) was a departure from what has begun to emerge as a mutually respectful relationship between mainstream Southern Baptists and the Jews," said Rabbi Tanenbaum.

He said leaders of the two faiths held their first national conference in 1968, and have been meeting regularly in every part of the country since.

"These meetings have been characterized by enormous respect and love for one another," he recalled. "This was shocking, erratic departure, a serious effort to level a whole new atmosphere of respect and mutual helpfulness."



September 3, 1980

Dr. Bailey Smith, Pastor
First Southern Baptist Church
P.O. Box 15039
Del City, OK 73115

Dear Brother Smith:

When Christian leaders speak of Jews in public, many Jews listen very carefully, for in history comments by Christian leaders which could be interpreted as anti-Jewish have often served as a basis for anti-Jewish attitudes and actions by Christians in general. It is out of that background that a distressed Jewish friend shared with me a quote that he said came from a tape recording made of your words at the Roundtable America meeting in Dallas last month:

"It's interesting to me at great political battles how you have a Protestant to pray and a Catholic to pray and then you have a Jew to pray. With all due respect to those dear people, my friend God Almighty does not hear the prayer of a Jew. For how in the world can God hear the prayer of a man who says that Jesus Christ is not the true Messiah. It is blasphemous! It may be politically expedient because no one can pray unless he prays through the name of Jesus Christ. It is not Jesus among many; it is Jesus and Jesus alone. It is Christ only."

Your role as SBC president links you significantly with our department, which serves as the lead SBC program in sharing a Baptist witness with Jewish people. I therefore call attention to your comment about God not hearing the prayers of Jews, if this is an accurate quote. In our materials and training conferences we teach Baptists to share their faith without apology and without offense. We, and those whom we train, speak directly to our Jewish friends of our conviction of the uniqueness of God's act in Jesus of Nazareth for the redemption of all persons, Jews as well as Gentiles. That conviction we can affirm heartily. But to state that God only hears the prayers of Christians when they pray is another matter. Of course when a Jew prays, it is a Jewish prayer, not a Christian prayer. But I feel that we must be wary of placing restrictions on who God will listen to, lest we make the same claims that groups like Jehovah's Witnesses do of having the sole franchise on God.

Bailey Smith
Page 2
September 3, 1980

I know you have to wrestle with the continuing problem of distinguishing between what you say as an individual and what you say as the elected leader of Southern Baptists. I assure you of the prayers of those in our department in the difficult role which is yours. May God help us all to continue to state our faith in ways that will further our progress in relating as Christians and as Southern Baptists to our Jewish neighbors.

Sincerely,

Glenn Igleheart

Glenn Igleheart

GI:jl

cc: William G. Tanner
Harold C. Bennett
Solomon S. Bernards
✓ Marc Tanenbaum



2826 Crystal Ct
Miami, Fl. 33133

Sept. 20, 1980

Dear Rabbi Jarenbaum,

I want to apologize
for the insensitive remark
made by Dr. Bailey Smith
that God does not hear a
Jew's prayer.

When my husband died
in July many of my Jewish
friends told me they were
praying for me. I'm sure
God hears them & me &
anyone that prays to Him.

Sincerely
Mary Louise Browne
(Mrs. A. Llewellyn Browne)

Alexandra Brown
468 Riverside Drive
#92
New York, New York
10027

Rabbi Marc Tannenbaum
American Jewish Committee
165 East 56th Street
New York, New York 10022

Dear Rabbi Tannenbaum,

I am a recent graduate of Yale Divinity School where I became both academically and personally interested in issues of inter-faith relations. Because my Baptist heritage taught me a respect for Scripture, I have returned to it again and again for wisdom on this question as on many others. Because the statement of Bailey Smith was so contrary to both the spirit and the letter of Scripture, I was compelled to start here in my response to him.

Thank you for making public recognition of Smith's "variance with the major pronouncements of the Southern Baptist Convention". It is times like these that I am especially grateful for our congregational polity.

Best wishes to you in the New Year. I hope I may someday have the honor of meeting you.

Sincerely,

Alexandra R. Brown
Alexandra R. Brown

Alexandra R. Brown
468 Riverside Drive
No.92
New York, New York
10027

Reverend Bailey Smith
First Southern Baptist Church
Del City, Oklahoma 73100

September 23, 1980

Dear Rev. Smith,

AMERICAN JEWISH

I was shocked and embarrassed by your quote reported in the New York Times, September 18, 1980. As a Southern Baptist and a seminarian who has been intensely involved in the effort for inter-faith conversation and understanding, I am deeply saddened by your insensitivity toward and ignorance about the Jewish people upon whose history and tradition we as Christians are totally dependent.

You are particularly far afield on the subject of prayer. You obviously do not realize that the prayer taught to us by our Lord is thoroughly Jewish in style and content. Jesus, as a Jew, taught and ordained a Jewish prayer, and as a Jew he prayed to God.

Perhaps you should also reread Paul's letter to the Romans, chapters 9-11, as he struggles with the relation of Christians to Jews. He rejects the kind of shallow and simplistic prejudice reflected in your statement and warns his audience against this brand of self righteousness. With great care he considers the mystery of God's Chosen (his own people), the natural branches of the tree to which we Christians are only grafted. (Romans 11:17). Paul recognizes what you do not, that God and the Gospel are not synonymous...

As regards the gospel, they (the Jews) are enemies of God for your sake; but as regards election, they are beloved for the sake of their forefathers. For the gifts and the call of God are irrevocable. Romans 11:28-29

Paul's discourse here is labored, difficult, and reflects the seriousness of the subject of salvation and rejection. He does not by any means deny salvation to the Jews, but is rather concerned to justify the salvation of Gentiles. He certainly offers no backing for your statement that God does not hear Jewish prayers, but is more concerned to establish

the efficacy of Christian prayers. The subject of this whole section is the defence of the place of Gentiles in the kingdom, not the exclusion of the Jews from it. Of one thing Paul seems sure - the rejection of Christ by the Jews is in the plan of the Almighty God, and this very rejection is for our sake as Christians. (Chapter 11).

Finally, Paul admits the utter mystery of the co-existence of Jews and Christians. He ends this part of the letter with a very unusual benediction, the only one in the New Testament with no reference to Christ. (Romans 11:33-36). After his agonizing search for understanding of the inclusion of both Jews and Gentiles in the kingdom, he ends with a benediction which affirms the power and the plan of the one true God who is the originator and purpose of "all things" or "everyone".

If the Apostle Paul, in his wisdom, finally confesses the "inscrutable ways of God", and ends his letter with a benediction acceptable to Jews, I think it is fair to say that your claim to know to whom the Almighty listens is unfounded and inexcusable, reprehensible to Jews and Christians alike.

For who has known the mind of the Lord, or who has been his counselor? Or who has given a gift to him that he might be repaid? For from him and through him and to him are all things. To him be glory forever.

Romans 11:34-36.

Sincerely,

Alexandra R. Brown

cc: Dr. James Dunn
Rabbi Marc Tannenbaum
Mr. Foy Valentine
Rev. John Claypool

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Baptist Leader Criticized for Statement About Jews

Special to The New York Times

DALLAS, Sept. 17 — A statement by the president of the Southern Baptist Convention that "God Almighty does not hear the prayer of a Jew" has set off a belated furor among American Jewish leaders.

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

"It is interesting at great political rallies how you have a Protestant to pray, a Catholic to pray, and then you have a Jew to pray," said Dr. Smith, who was elected president of the Southern Baptist Convention in June. "With all due respect to those dear people, my friends, God Al-

mighty does not hear the prayer of a Jew."

Speech Was Recorded

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

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

Rabbi Marc Tanenbaum of New York City, national director of Interreligious

affairs for the American Jewish Committee, termed the remarks "invincible ignorance" and "almost totally at variance with the major pronouncements of the Southern Baptist Convention."

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

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

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

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

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

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

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



Fresh savings on fashions
for bed and bath

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Lufkin, Texas.
September 20, 1980

Rabbi Marc Tanenbaum, Director
American Jewish Committee on
Interreligious Affairs,
165 East 56th. Street,
New York City, New York.

Dear Rabbi Tanenbaum:

I am enclosing herewith copies of an atticle appearing in the Lufkin News and the letter which I have written to the Baptist Pastor who is charged with making a remark which set off Jewish furor. It set mine off too.

The letter is self-explanatory and I just want to add that there are millions of Christians who love Jews, and I thank God that I am one of them. I am sending copies of this same material to Milton Tobian, Director, American Jewish Committee, in Dallas.

With much Love and Good Wishes for Jews everywhere,

I am sincerely,

Richard M. West

Baptist's statement sets off Jewish furor

N.Y. Times News Service

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

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

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close to this," said Tobian. "I could understand some camp preacher whose lack of knowledge would possibly excuse him, but this is the president of the Southern Baptist Convention."

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

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

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

Lufkin, Texas
September 20, 1980

Dr. Bailey Smith, Pres.
Southern Baptist Convention
First Southern Baptist Church
Dell City, Okla. 73115

Dear Sir:

I am enclosing herewith a copy of an article appearing in yesterday's Lufkin News, and I would like to make a concise, but very frank, statement concerning it.

I am a seventy-three year old, male Gentile, Protestant, elected Superintendent of my Sunday School at the age of 17, am fairly well versed on the Scriptures and until recently, because of heart surgery, taught the Senior Members S.S. Class in my Church. For many years I was a member of First Baptist Church here in Lufkin and it is difficult for me to accept, or believe, that a man of your position, standing, and assumed intelligence, would make such a statement concerning Jews as you are credited with here.

It might interest you to know that I have a Jewish Brother-in-law who treated my aged parents as if they were his own, and who has been a wonderful husband to my youngest sister. So, you see, I am in position to know something of how Jews worship the same God you pretend to worship. I have been associated with Jews all my life and I feel that you should bow down before God and ask him to forgive you. Then make a public apology to all the Jews of this Nation and around the world. You owe it to them.

When I make my way to Heaven, and I am going there, if my Jewish brother-in-law is not there, then I shall turn and seek my way to Hell because I do not want to walk around Heaven alone. No one else will be there.

Please read the last paragraph of the enclosed article and try to realize how stupid it sounds, after your statement relative to God answering the prayers of Jews.

My prayer is that God will help and direct you in the future.

Sincerely;

Richard M. West

F. HOWARD WALSH

1007 FIRST NATIONAL BANK BUILDING
FORT WORTH, TEXAS 76102

September 19, 1980

Dr. Bailey E. Smith, President
Southern Baptist Convention
P. O. Box 15039
Del City, Oklahoma 73115

Dear Dr. Smith:

I was appalled at the statements attributed to you in the newspapers. On the news Wednesday night I heard a tape of the remarks you made, and I was further appalled.

I do not question your right to any personal opinion, but I do question your using the forum of the presidency of the Southern Baptist Convention to make these asinine remarks.

Ordinarily I would think anyone in your position should be allowed the luxury of a few errors, but in view of the colossal stupidity of this episode, it is my considered opinion that you would serve the denomination best by resigning forthwith.

Yours truly,

F. Howard Walsh
F. Howard Walsh

FHW:jd

cc: Dr. Welton Gaddy
Dr. Russell H. Dilday

bcc: Truett Myers
Bob Douglass
John Newport

Temple B'nai Israel

3700 Rodney Parham Road
LITTLE ROCK, ARKANSAS 72212

September 26, 1980

Office of the Rabbi
Elijah E. Palnick, Th.D., M.A.H.L.

Rabbi Marc Tanenbaum
American Jewish Committee
165 East 56th St.
New York, New York 10022

Dear Marc:

Here's what has been appearing locally. I expect you're getting it from all over the country.

Let me hear from you if you have any great ideas.

Fondly,

Zeke

Dr. Elijah E. Palnick
Rabbi

EEP:jg

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Church Defends Leader

OKLAHOMA CITY (UPI) — A newspaper advertisement in the name of an Oklahoma church Wednesday defended the Biblical views of a Southern Baptist leader who said God does not hear the prayers of a Jew.

"We the deacons and members of the First Southern Baptist Church of Del City, Oklahoma, support our pastor, Dr. Bailey E. Smith and his biblical views, 100 per cent," the quarter-page advertisement in *The Daily Oklahoman* said.

"We are proud of his true stand for Christ. We believe the only access to God the Father is through his son, Jesus Christ," it continued.

Dr. Smith is pastor of Del City church and president of the Southern Baptist Convention, the country's largest Protestant denomination.

Dr. Smith said at Dallas last month that "God Almighty does not hear the prayer of a Jew."

Jewish leaders and others, including some Baptists, criticized Dr. Smith's statement.

Dr. Smith later said the comment was not anti-Jewish but he believes Jewish prayers do not reach God.

"I am pro-Jew," Dr. Smith said shortly after the controversy arose. "I believe they are God's special people. I believe they are still loved in the heart of God and that the Jews are some of the greatest blessings humanity has ever had, but without Jesus Christ, they are lost."

Criticism Heaped On Baptist Leader For Prayer Remark

By JOHN S. WORKMAN
Of the Gazette Staff

Baptist and Jewish leaders at Little Rock gave responses Friday to a statement by Southern Baptist Convention president Rev. Bailey Smith that "God does not hear the prayers of a Jew."

Dr. Smith, pastor of First Southern Baptist Church at Del City, Okla., and a former pastor in Arkansas, made the statement at a religious-political rally at Dallas.

Although made in August, the comments just recently received national attention and have come under attack by both Jewish and Baptist leaders.

Dr. Smith's statement at the rally, sponsored by Moral Majority, was reported as follows: "It is interesting at great political rallies how you have a Protestant to pray, a Catholic to pray, and then you have a Jew to pray. With all due respect to those dear people, my friends, God Almighty does not hear the prayer of a Jew. For how can God hear the prayer of a man who says that Jesus Christ is not the Messiah. It is blasphemous. It may be politically expedient, but no one can pray unless he prays through the name of Jesus Christ."

Smith later told the Associated Press that his remarks were not intended to be anti-Semitic but that they simply reflect the differences between Jews and Christians. "I love the Jews," Smith said. "I have personal friends who are Jews. I have never made a comment that is anti-Semitic."

Smith is a graduate of Ouachita Baptist University and served pastorates at Warren, Waldo, Brickeys (Lee County) and Rehoboth (Independence County).

Rabbi E. E. Palmick of Temple B'nai Israel, Little Rock, called Smith's remarks about prayer "outrageous" and said one of his chief regrets "is what it means for all my Christian friends and neighbors. If Paul [the Apostle] is right, that Christianity sees itself as a branch grafted onto the Jewish trunk, then Dr. Smith is suggesting that God is not listening to any of our prayers."

Rabbi Palmick said that after an editorial concerning the statement appeared Thursday in the *Gazette*, he received a telephone call from "an elderly Baptist friend" who said he was calling "just to say how ashamed I am." He said if he were "not an old man and been a Baptist all my life, I would leave the Southern Baptist Convention."

Rabbi Palmick said he regretted Smith's statement "because it represents a return to Medievalism . . . and may be even pre-Israelite type thinking." He called the comments "really regrettable and terribly divisive, [because it's already] hard enough for all the children of God, struggling together, to make this world what it's supposed to be."

Rev. John Finn of Harrison, director of missions for the Arkansas Baptist Association and president of the Arkansas Baptist Convention, said Dr. Smith's comments were "his own individual opinion" and that no one person could speak for Southern Baptists. Mr. Finn said his own belief is that "God knows what's going on and He hears all the prayers of the people He created."

Rev. W. O. Vaught of Little Rock, pastor of Immanuel Baptist Church, said he did not believe the statement would cause problems between Baptists and Jews in Arkansas. "There are too many Baptist preachers who have been in Israel, and we have studied the Holy Land from so many different angles, and just have warm feelings toward the Jewish family and toward Israel . . . I just want to keep the channels open so the Jewish community will feel we love them and that we want their love and respect."

A. I. Botnick of New Orleans, director of the South-Central Regional Office of the Anti-Defamation League of B'nai B'rith, told the *Gazette* that the organization, which works to overcome religious and racial discrimination, "does not believe that anyone has the right to say that God does not listen to all people, whatever their faith." He said Dr. Smith's remarks "can only contribute to anti-Semitism and do a tragic disservice to those Baptists and Jews who for years have been reaching out to each other in efforts [toward] understanding and mutual respect."

Botnick, whose three-state region includes Arkansas, said that although the remark had "upset Jewish people more than [any single incident] in the last 20 years," he did not believe Jewish-Baptist relations in the state would be injured by what he called "Smith's unfortunate statement."

News Item: President of the Southern
Baptist Convention said, "Almighty God does
not hear the prayer of a Jew."



From the People

Embarrassment Deserved

Many members of the American Jewish community have been displeased, sometimes furious, over President Carter's policies in trying to arrange a settlement of the Palestinian issue in the Middle East. Now a disturbing disclosure at Dallas may serve to warn American Jews against preoccupation with Israel, to the exclusion of domestic concerns, in this election year.

Last month at Dallas an assemblage of ultra-right wing evangelicals assembled for what was described as a National Affairs Briefing. This was the meeting, attended by some 15,000, at which Ronald Reagan made his well-publicized remarks about doubting Darwin's theory of evolution. Reagan was the only major presidential candidate to attend the rally. Now it has been established that one of the speakers at Dallas told the convocation that "almighty God does not hear the prayer of a Jew." This startling statement was rendered by Dr. Bailey Smith, of Del City, Okla., who is president of the Southern Baptist Convention. The disclosure is horrifying to many Southern Baptists, certainly including Jimmy Carter, for in recent years the ecumenical ties between Southern Baptists and Jews have been strengthened. It is appalling that a man capable of such a statement is serving as president of the country's largest denomination. The speech, in any case, was taped and Dr. Smith has defended what he said, establishing its authenticity.

Certainly it is incumbent upon the Southern Baptist Convention to repudi-

ate Smith's diatribe in whatever forums are available.

As for Ronald Reagan, surely no one is more embarrassed than he must be over this anti-Semitic episode, and by now he may regret having gone to Dallas. Reagan will be prepared to repudiate Smith's speech if, indeed, he hasn't done so by the time this is printed. But the point is that Reagan was the candidate who turned up at this convocation, which was convened to organize political action on a gaggle of right-wing causes. Reagan told the assemblage: "I know that you can't endorse me. But . . . I want you to know that I endorse you."

It is Reagan who has been pursuing the favor of these right-wing religionists who have been organizing into militant political pressure groups such as the celebrated Moral Majority. Reagan deserves to be embarrassed in his dalliance with such zealotry.

Franck Fontaine, a Frenchman who contends aliens abducted him from earth for eight days in November and made a date with him to meet again, waited with about 200 followers on the outskirts of a French town for the aliens' return, but abandoned the vigil after seven days. When aliens say "come alone," that's what they mean.

Asian clams that clogged a nuclear power unit at Russellville, and thus required the utility to use more expensive fuel to replace the electricity lost, are going to cost Arkansas Power and Light Company customers a lot more clams of a monetary nature.

Baptist leader defends statement

OKLAHOMA CITY (AP) — The president of the Southern Baptist Convention has come under attack for saying that God does not hear the prayer of Jews, but he says he stands by his statement.

"The message is still the same — Jesus Christ is the only way to God," said the Rev. Bailey Smith, president of the 13-million-member convention. Smith said Thursday that his remark — made during a religious-political rally in Dallas in August — applies to other non-Christians as well as Jews.

The remark has drawn condemnation from some Jews and Christians.

The Rev. Gene Garrison, pastor of the First Baptist Church in Oklahoma City, said, "No person, including Bailey Smith, can speak for 13 million Southern Baptists. My conviction is that God hears any prayer that comes from a sincere heart."

At the rally, Smith, the pastor of the First Southern Baptist Church of Del City, Okla., said:

"God Almighty does not hear the prayer of a Jew. For how can God hear the prayer of a man who says that Jesus Christ is not the Messiah?"

"It is blasphemous. It may be politically expedient, but no one can pray unless he prays through the name of Jesus Christ."

In New York, the Anti-Defamation League of B'nai B'rith made public letters from Baptist leaders critical of Smith.

Among the letters was one from the Rev. Glenn Inglehart, head of the convention's interfaith relations department. Inglehart wrote against "comments by Christian leaders which could be interpreted as anti-Jewish" and said: "We must be wary of placing restrictions on who God will listen to."

Mark Briskman of Dallas, director of the regional office of the Anti-Defamation League of B'nai B'rith, said Smith "was speaking not as Bailey Smith the individual, but as the president of the Southern Baptist Convention... For him to enunciate those kinds of views is bordering on irresponsibility."

Rabbi David Maharam of Oklahoma City's Emanuel Synagogue said the comments "won't bias a clear-thinking individual," but claimed someone in Smith's position should know better than to make such statements.

The comments can be dangerous "to the extent that Hitler and the Nazis started out making similar remarks about the Jews."

"God listened to Jesus, and Jesus was a good Jew," Maharam said.

Asked on Thursday if his opinion applied to members of other religions who don't pray through Christ, Smith quoted a biblical passage from 1 Timothy 2:5, which states, "For there is one God, and one mediator between God and men, the man Christ Jesus."

Smith said he has been the target of

calls and letters from fellow Southern Baptists who disapproved of his remarks. He also said he had received notes of appreciation from Jews who had converted to Christianity.

Smith said his remarks were not intended to be anti-Semitic, adding they simply reflect the differences between Jews and Christians.

"I love the Jews. I have personal friends who are Jews. I have never made a comment that is anti-Semitic," he said.

Navy denies 'sabotage,' to reinspect lead shields

SAN DIEGO (AP) — The Navy, denying sabotage has made four new destroyer tenders dangerous, says it will reinspect radiation shields workers say were damaged by tools and scrap metal left deliberately imbedded in the lead walls.

A portion of a tool handle was found July 26 in a lead shield, Lt. George Nims confirmed at a news conference Thursday.

The workers said such deliberately shoddy workmanship would allow radiation to seep through the shields, thus endangering crewmen.

[end]

Original documents
faded and/or illegible



Date: 9/18/80

To: Marc Jannettaum

What a strange country we
live in: when Marc Jannettaum
reminds us that the Southern
Baptists are being poorly
represented by their president.
Thank you for that reminder.
Amen: Does he think that
some of the psalmists had
their prayers answered?

I thought that you might
be interested in the different
perspective of the ending
of my convocation sermon.
So I enclose a copy
in perance for some of my Protestant
brethren!

Don Shriver

FOR THOSE WHO SING

An Opening Convocation Address
145th Academic Year
Union Theological Seminary
September 2, 1980

—
President Donald W. Shriver, Jr.
—

"You who bring Zion good news, up with you to the mountain-top;
lift up your voice and shout,
you who bring good news to Jerusalem,
lift it up fearlessly;
Cry to the cities of Judah: 'Your God is here.'"

—Isaiah 40:9

"We pray for those who bring gifts...for those who sing and for
the people here present who wait in firm hope for thy great
and abundant mercy."

—The Divine Liturgy of
St. John Chrysostom, of the
Romanian Orthodox Church

Several years ago, St. Peter's Lutheran Church on Lexington
Avenue built a new building for itself, underneath the world's
second largest bank. For the cornerstone of the new structure
they solicited letters from various famous people. One was
Kurt Vonnegut. Now reposing inside that cornerstone is his
reply:

"I am a neighbor of yours. I loved your old church,
and am now flabbergasted and respectful as the new
one takes shape. As for something from me to put
into your cornerstone, may I offer these words from
a secular christening scene in my novel God Bless You,
Mr. Rosewater:

"Hello, babies. Welcome to Earth. It's hot in the
summer and cold in the winter. It's round and wet
and crowded. At the outside, babies, you've got about
a hundred years here. There's only one rule I know of,
babies--:

"'God damn it, you've got to be kind.'"

So it goes--with Kurt Vonnegut. His feelings about this crazy, cruel, often unkind earth fluctuate between the benign, "God bless you!" and the outraged, "God damn it!" His literary art advances rapidly through the esthetic to the ethical stage; but try as he may, Billy Pilgrim cannot make it to the religious stage, except via psychosis. He never quite makes it into the same language that Ruben Alves used when he said, "Hope is hearing the melody of the future. Faith is to dance it."

As it happens, we start this 145th academic year at Union Seminary in a space recently renovated with music and dancing in mind. How have we changed James Chapel? Answers around here vary. Here is my answer: We have improved the place for music at some expense to the unaccompanied speaking voice. A good tradeoff or not? You may decide. Having just returned from two weeks in Romania, I am stronger in the belief that a theological seminary should be a place of singing. In the Romanian Orthodox Church there are two things that might prevent you from becoming an ordained priest: one, being a woman. The other, an inability to sing. To regret the first is not to regret the second. In their liturgy of St. John Chrysostom they have a lovely litany in which they pray

"for those who bring gifts..for those who sing and
for the people here present who wait in firm hope
for thy great and abundant mercy."

One does not easily forget this line, echoing in the domes of

the great Cathedral of St. Eleutherios in Bucharest, echoing there on August 6, Feast of the Transfiguration, at the same time Hiroshima Day.

This seminary, you know, is probably more famous for its talk than for its songs. Our entering students, Dean Gatch reports, rank high on verbal aptitude. We write long books here, even great ones. We dictate long memos, even important ones. And we (not today!) preach long sermons, even good ones. But in my five years here, I have to confess that we have been stingy on the singing. May the Lord cure us of that affliction, I say. And may he use this new chapel setting as part of the cure.

The only real cure, of course, is the discovery of something worth singing about. Many come to Union in a mood to make such a discovery, not yet having made it. Many are as uncertain as Billy Pilgrim that a world of Hiroshima, Dresden, Mylai, and Kabul can be a world worth singing in. As such a pilgrim, you are as welcome as Job to register for courses in this seminary. But here at the beginning of the year, I want to alert you to the fact that this school comes from a long line of pilgrims who have something more gracious to say to each other and to the world than, "God damn it, you've got to be kind."

That language is moralistic. It is the ultimately depressing language of those who are aware of what they should be without being sure of what they can be. Over against all

those theologians who have tried to make a saint out of Imanuel Kant, a gospel out of his categorical imperative, the sons and the daughters of the Prophets of Union Seminary are people who "bring good news to Jerusalem... (who) cry to the cities of Judah, 'Your God is here.'" (Isaiah 40:9). In 1836, when they started the place, they did so as their part in the second great evangelical awakening, already underway across this land. When they asked Henry Sloan Coffin to deliver the dedicatory sermon for these buildings in 1910, they asked a man who was to characterize the Union tradition as "evangelical liberalism." Coffin was a pastoral theologian who would not have blinked at the possibility of "evangelical socialism", but he would have inquired very carefully if the Gospel horse was truly pulling the socialist cart, like the liberal cart. And when, in 1910, they marched into this very space, brand new, the hymn they sang was, "All Hail the Power of Jesus' Name." And one of eminent scholars among them, who more than any other one person was the occasion for this "new" Union Seminary, was Charles Augustus Briggs. Naturally they turned to him to deliver the "dedicatory address" on behalf of the faculty. At its end Briggs reached into the Wisdom Literature of the Old Testament and made this evangelical plea to his colleagues and students:

"An ancient Hebrew sage saw a counterfeit of Wisdom seated upon a lofty seat at the door of her house, ignorant and clamorous, with loud imperative voice, urging the passer-by to turn in and drink of her stolen waters and eat of her

secret soul-destroying bread. Divine Wisdom herself is busy in her palace providing a feast for her guests. She sends forth her maidens with the invitation: 'Come, eat of my bread and drink of the wine I have mingled. Forsake Folly and live; and go in the way of understanding.'

"Loud imperative voice": let us have less of it in James Chapel this year. "A feast for her guests": let us busy ourselves in such a preparation. From time to time I inquire gingerly with some folk here as to why they come to James Chapel so infrequently. And some give a very convincing theological answer: "It seems," they say, "we so often hear the bad news about the world there." Who needs the church, they say, to know how bad off the world is? Don't we have the New York Times? Haven't we lived enough years to know what the world is like? And now that we are in New York City, don't we have the Bowery, Wall Street, Citibank, City Hall, the God Box and Union Seminary with all its problems?

Last spring the Black Caucus presented to us all and to this chapel a gift of a Bible. It rests there on the communion table. I think that I rightly interpret their gift when I say to all those who will lead us in worship in this place during the coming months: For God's sake, give us some good news. We know a lot of bad news. We find it easy to believe. Make it more possible for us to believe in the Good News, to sing doxology. Reduce us, as the Spirit in all Her graciousness permits, to applause.

Oh, lest that plea itself drop heavy into your spirit like the same old moralism, let me hasten to add that your

confession of the bad news is also welcome in this chapel; but in every case, I trust, you will listen to the bad news in its stereo-relation to another voice that still speaks with resurrection-power: "Come to me, all whose work is hard, whose load is heavy; and I will give you relief...my yoke is good to bear, my load is light."

II

I am convinced that the Good News in that voice is what the world of humans wants to hear. This is why the so-called evangelical churches seem to prosper in today's America. I grant you that some of those evangelicals may be as mad as Elwood P. Dowd and more dangerous than he, but they and Elwood agree on a persuasive point: "I wrestled with reality for 35 years, doctor, but I'm happy to say I finally won out over it." Make no mistake: evangelical movements prosper today in America because they offer people the power to be different, not only the knowledge of difference or a duty to be different. And there is little in the history of Union Seminary to turn anyone away from the ambition to join the evangelicals in just such an offer of power, in the name of Jesus and in the Spirit who raised Jesus from the dead. Without that Spirit of Power, Union Seminary would not be here today. You may think that its crises as an institution began in 1968 or in 1974, but not so. The second great crisis of its life swirled around Charles A. Briggs, and we have seen that Briggs was

firm in his speaking of evangelical language. But the first great crisis of Union's history, according to William Adams Brown, was the panic, the "recession" of 1837. The financial pledges made in 1835 to get the place started

"..could not be collected. The original plans which contemplated houses for the professors had to be abandoned. The property was heavily mortgaged, the salaries of the professors were often months in arrears, and they were reduced to every shift to keep body and soul together. But they never faltered for a moment."

In 1838, faculty salaries in arrears, they plunked down \$5000 to purchase the Van Ess collection of rare manuscripts. Over the ^{next} years, Faculty and Board members repeatedly met for prayer and discussion. The turn of the financial tide for the school did not come until 1852.

"In that year, as the result of a sermon preached by Dr. Prentiss, a meeting was called at the house of Mr. Charles Butler, at which it was resolved to inaugurate a movement for....(an) endowment."

Now those men and women of faith though dead, yet speak to us with the encouragement of their gifts to us from the past. They are ministers to us even now, in this school of ministry. Their ministry to us was shaped around the power of the Gospel. Such a definition of ministry Yale's Henri Nouwen states beautifully when he says:

"Ministry is the spiritual act of seeing and helping others see the face of a loving God even where nothing but darkness seems to be present."

"...when ministers are no longer filled with wonder at the manifestations of divine beauty in the daily life of people, when they no longer sing God's praises for the divine revelation in history,

they have become like the blind leading the blind. (Ministry) can happen in many ways...It can be a sermon delivered with conviction, a letter written with care, or a lecture given with clarity...But above all it can be the concrete act of helping others in their need by which sadness is converted to joy and eyes are opened for a new vision."

Is such ministry possible? Yes, it is possible! We ourselves are testimony of the possibility. And people go out from these halls every year to undertake such ministry.

--Down at Broadway and 103rd Street, one of our recent graduates, Connie McClellan, joined in the work of a Princeton graduate, Laura Jervis, and the work of the West Side Presbyterian Church, to rehabilitate the old Marseilles Hotel. The project took three years, I guess, but today there are 134 apartments for elderly people in that once run-down hotel; and the West Side is literally a more livable place because of the ministry of these two young women and their colleagues.

--Across the country in Los Angeles a black church had ordered all its staff members to learn Spanish. This church is determined, says James Hargett, to "lift its own proud ghetto lamp of welcome to others oppressed" in Los Angeles, whatever their language.

--And down in Washington, D.C. there is Luther Place Memorial Church, whose leaders see their evangelical mission as akin to the ministry of Wisdom's feast of welcome to all sorts and conditions of wayfarers. "By evangelism", they say, "we mean to exemplify (not impose) the presence of God (to the stranger)...Amidst violence, prostitution...hunger...homelessness, wretchedness and decay...we think that we are critically needed in Washington, D.C. Where would the prostitutes, the unemployed, the draft protesters, all the others go? What would they call home? The White House? The Soviet Embassy? The Washington Post? HEW? The FBI? Garfinckel's Department Store?"

III

Now, in such a context, surely no one here will be tempted to summarise this convocation address as a bow to Polyanna. No: with Polyanna on the right and Cassandra on the left, "There is a voice that cries: Prepare a road for the Lord through the wilderness." We are in the presence of numerous voices uttering that cry of Good News. Ours is the joyful task of crying out with them. For two such voices let me, here at the end, raise a bit of thanksgiving. They prepare the way for me, through the wilderness.

The first is a very silent voice, a voice we had hoped to have with us this afternoon as a new member of our faculty for this academic year: Professor Hyun Yonghak, Professor of Ethics at Ewha Woman's University in South Korea, a distinguished graduate of Union Theological Seminary, Luce Visiting Professor of World Christianity, 1980-81. His chair is vacant this afternoon. He has been indefinitely retained in his country, by orders of a government that recently installed a new general-president, a government that has fired Professor Hyun and another Union Seminary graduate from their long time professorships at their university. Along with 132 others, they made the "mistake" of signing one too many petitions in May, 1980. In recent years the cause of justice and the cause of the church in South Korea has not looked darker. But what shall be our orientation to the empty chair in faculty row this afternoon? Shall we wring

our hands in despair at the cruelty and injustice that so often has the upper hand in history? Shall we rant and rave--as the human in me mightily wants to do--at the mystery of iniquity? No, we must resist that temptation. So to rant and rage would be to grant too much of that empty chair to General Chon, and not enough to Professor Hyun. He is absent from the chair because of his loyalty to the Gospel. Let us honor him for that absence. Let us rejoice with him that we belong together to the Lord of lords, from whom neither death, nor life, nor angels nor principalities, nor things present nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us...

Such fortifying, Gospel-faith was strengthened in me this summer by a strange set of ministers: a group of Romanian Jews. They took us to the cemetery in Jassy, down the hill to the place where, in July 1941, they buried the bones of 7000 Jewish men, women, and children who perished in three awful days of Nazi pogrom. If there is a place in the world that justifies moralistic religion, that is such a spot. If anywhere the categorical imperative is the right excess of spirit, it is there. One wants to beat one's fist against the sky that refused to fall on the perpetrators of the crime. Surrounded by those great bone pits, what did the three rabbis do? In Hebrew they recited the Kaddish.

"Magnified and sanctified be His great name
Throughout the world which He has created...
And may He establish His Kingdom
During your life and during your days,
And during the life of all the house of Israel,
Speedily, and at a near time,
And say ye, Amen."

For an "amen", they turned to us and said quietly, "let us say the twenty third Psalm." I have never said it with such difficulty. It wanted to stick in my throat. But I said it, and the discipline of spirit was right for me. Not to say the twenty third Psalm on that hillside would have been to give the "final solution" its final victory. God bless you yet, Mr. Rosewater! Good news yet to Jerusalem! Lift it up fearlessly! Cry to all the cities, 'Your God is here.'

"Even though I walk through the valley of the
shadow of death,
I fear no evil;
For thou art with me...."

Amen.

Baptists say remark 'not representative'

By JIM JONES
Star-Telegram Writer

A remark by the president of the Southern Baptist Convention that was interpreted by many Jewish leaders as being anti-Semitic is not representative of most Southern Baptists, Dr. Jimmy Allen of Fort Worth said Wednesday.

Dr. Bailey Smith of Del City, Okla., elected president of the nation's largest Protestant group in May, created a furor this week when his statement that "God Almighty does not hear the

prayer of a Jew" was circulated among Jewish leaders.

The Baptist president denies he was being anti-Semitic with his statement, but Jewish leaders interpreted it otherwise.

"What he said was classically anti-Semitic," said Milton Tobian of Dallas, Southwestern regional director of the American Jewish Committee, "and it takes a certain kind of arrogance to say what God will or won't do."

Please see Baptists on Page 12

12A FORT WORTH STAR-TELEGRAM ■ THURSDAY MORNING, SEPTEMBER 18, 1980

Baptists disclaim remark that Jews call anti-Semitic

(Continued from page 1)

Smith's remarks, part of an address at the National Affairs Briefing sponsored by politically active fundamentalist conservatives last month in Dallas, created little attention until transcripts of the speech were mailed to Jewish leaders recently.

Allen, president of the Southern Baptist Radio and Television Commission and a longtime leader in seeking better relations among Baptists and Jews, said, "I have difficulty in believing the statement truly reflects Dr. Smith's position."

"I'm sure it doesn't represent the position of most Southern Baptist Christians. God listens to the needs of every person who calls on him."

Smith, pastor of the fastest-growing church in the SBC, the First Southern Baptist Church in Del City, a suburb of Oklahoma City, told the Baptist Press, a denominational news agency, that he believes anti-Semitism is "horrible and should be banished from the Earth."

He added: "I love the Jews, but without Jesus Christ, they are lost. The belief in God is not enough."

In Smith's address at the political-religious rally, which featured Republican presidential nominee Ronald Reagan as a speaker, the Baptist president told his audience, "It is interesting at great political rallies how you have a Protestant to pray, a Catholic to pray, and then you have a Jew to pray. With all due respect to those dear people, my friends, God Almighty does not hear the prayer of a Jew."

"For how in the world can God hear the prayer of a Jew, or how in the world can God hear the prayer of a man who says that Jesus Christ is not the true Messiah? That is blasphemy."

"It may be politically expedient, but no one can pray unless he prays through the name of Jesus Christ."

Evangelist James Robison of Hurst, co-chairman of Religious Roundtable, which sponsored the National Affairs Briefing, said he thinks Smith's remarks were an attempt to state theological doctrine "in the context of the Christian belief that a Jew needs to recognize Jesus Christ as the Messiah."

"This was then translated to mean something that it was not," Robison said.

"Bailey Smith would be the first to stand in total defense of the Jewish community and the nation of Israel. It is a total misrepresentation of his feelings or the feelings of any representative of the Roundtable and the National Affairs Briefing to take what he said and consider it an anti-Semitic statement."

Tobian said that he was "shocked" by Smith's remarks.

"Had this been spoken by a fresh youngster in his first pulpit who didn't know any better, one could understand the lack of knowledge of the Bible or lack of sensitivity, but this, unfortunately, was spoken by the president of the Southern Baptist Convention."

Tobian said his phone had been ringing all day Wednesday, and many of the callers were Southern Baptists who he said were "appalled" by Smith's remarks.

The remarks were anti-Semitic, in Tobian's view, "because when one places any group outside of contact with God, and says that any group is abandoned by God, it's a signal that men should treat the group in the same way."

"That kind of rationale, when followed to its ultimate conclusion, was the type of rationale used in Germany during the 1930s and the 1940s," Tobian said.

Dr. Jimmy Draper, pastor of the First Baptist Church of Euless and a friend of Smith's who nominated him for the SBC presidency, said the Baptist president's remarks were misinterpreted.

"Bailey is a master of one-liners and he didn't realize how this would be interpreted," said Draper.

"I know what he was trying to say, that as Christians we believe that a man has to be saved through Jesus Christ, but it's being interpreted that God doesn't love the Jews."

Draper said Smith and other representatives of "conservative Christian America," such as Dr. W.A. Criswell, pastor of the First Baptist Church of Dallas, have been among the most loyal supporters of Israel.

"If it hadn't been for conservative Christian America, we (the United States) would have abandoned Israel years ago," Draper said.

Tobian acknowledged that conservative Christian groups have supported the Israeli cause.

"They've done a good job, and they are doing it because they feel it is a fulfillment of the Scripture," he said, "but what some have failed to realize with the same intensity is that God made promises to Jews in the Old Testament (that God would be with them) and he is not an Indian giver."

Another Baptist leader, Dr. James Dunn of Dallas, head of the Texas Baptist Christian Life Commission, said Smith's remarks were "unfortunate" and an embarrassment to many Baptists.

"Baptists and Jews have always been bound together in support of religious freedom," he said. "The other side of the coin of religious liberty is respect for the most profoundly held religious convictions of other faith groups."

Relations between Baptists and Jews have been steadily improving, he said, and will continue to do so.

"The vast majority of religious leaders I know realize it was one person who made the comment and I can't imagine them holding 13 million Southern Baptists responsible for it," Dunn said.

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Fort Worth Star-Telegram

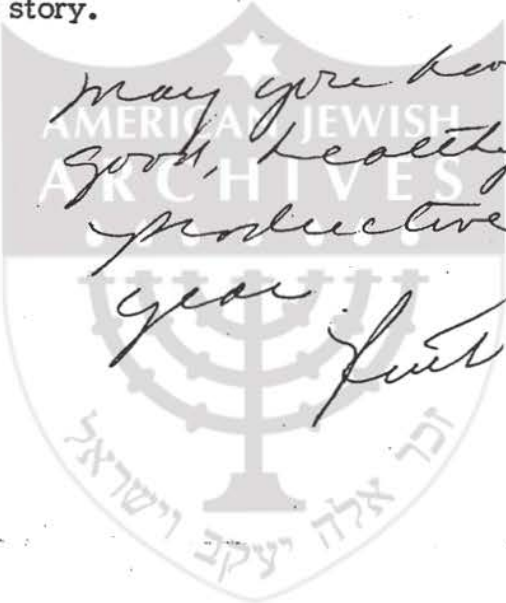
thursday
MORNING

FROM
THE
DESK OF RUTH DRIKER KROLL

To: *Maic Tanenbaum*

I had developed a working relationship with
Harry Cook, Religion Writer for the Detroit Free Press
when he took the job about one year ago... and I
am pleased at the excellent coverage he gave this
important story.

*may you have a
good, healthy and
productive
year*



Detroit Free Press

Volume 150, Number 139

ON GUARD FOR 149 YEARS

Saturday, September 20, 1980

Q.



Prayer, Jews: Pastor's view

Rev. Bailey Smith

The Rev. Bailey Smith, 41, recently elected president of the 13 million-member Southern Baptist Convention and pastor of the 14,000-member First Southern Baptist Church of Del City, Okla., spent a lot of time on the telephone Friday trying to explain to reporters and irate callers why he told a group of preachers at a Dallas meeting last month that "God Almighty does not hear the prayer of a Jew." The statement, which came in the course of a 40-minute speech on "Winning the World For Christ," escaped attention until a transcript of the talk was made by a Texas official of the American Jewish Committee. Here is what Mr. Smith told the Free Press.

By HARRY COOK
Free Press Religion Writer

Q — What could you possibly have had in mind, saying that God doesn't hear the prayers of Jewish people? Have 3,000 years' worth of prayers gone ignored? How about Moses, Abraham, David, all those people?

A — Well, sir, first of all let me say that the statement all the papers are quoting today I DID make. I can't say I didn't. But it amounted to 30 seconds out of a 40-minute talk. And, I know it's what people always say, but I was quoted out of context. Anyway, of course, the prayers of the Jews were heard by God, that is, up until God sent Jesus: Before Him (Jesus) the Jews had the complete revelation and lived by it. But things are different after Jesus, and the reason I said God doesn't hear Jewish prayers is because my Bible says that Jesus is the only way a man can get to God. I can't! what it says in the New Testament.

Q — Are you saying, then, that followers of Judaism, followers of Buddha, Mohammed, Lao Tse and Confucious, to name but a few, are doomed, can't expect God's approval?

A — I'm saying only what I've been taught since I was five years old. I'm saying that there is no other name under heaven whereby men can be saved. And that name is Jesus Christ.

Q — You are being accused of anti-Semitism or at least of inciting it, you know.

A — Well, nothing could be further from the truth. I love the Jews. I told a rabbi friend of mine here in Oklahoma City just last night that I would stand shoulder to shoulder with him in any battle. Anybody who mistreats a Jew will have to deal with me.

Q — But if you've written off Jewish people as undeserving of what you expect to have as, say, an eternal reward or whatever, why would you bother to defend or help them?

A — Because the Bible also says, "Love thy neighbor."

Q — Is there a possibility that the Bible, written as it was a long time ago, might have that part about Jesus being the only way to salvation wrong?

A — It says in the New Testament that God's word is God's word. I believe in the inerrancy of the scriptures.

Q — Again, then, belief in Jesus as God's son is the only way one can hope for salvation, so far as you are concerned.

A — Yes. If Judaism alone could get us to heaven, why would God have sent His son? And if God slayed His son on the cross when there was some other way to accomplish our salvation, then that would be a cruel God.

Q — Are you going to apologize to the Jewish community in any way for this incident?

A — I've told you already that I cannot withdraw my statement. But let me say this. When I heard a rabbi on television the other night say he didn't believe in Jesus' virgin birth, I didn't take to the airwaves in protest, even though that man called my savior an illegitimate child.



THE AMERICAN JEWISH COMMITTEE

SOUTHWEST REGIONAL COUNCIL • 1809 Tower Building • Dallas, Texas 75201 • (214) 747-3531

DATE: September 10, 1980

TO: Marc Tannenbaum

FROM: Milton Tobian

RE: Reflections on National Affairs Briefing,
Dallas, Texas, August 21-22, 1980.

cc: Bert Gold
Gene DuBow
Jim Rudin
Milton Ellerin
Ellen Cohen
Harold Applebaum
Seymour Samet
Mort Yarmon
Milton Himmelfarb

"Now there arose a new pharaoh over Egypt who knew not Joseph." This watershed statement separated a time of fruitfulness and abundance from four hundred years of slavery.

In our time, the end of August of 1980, the first major public demonstration of a religio-political development occurred which is designed to separate American Jews from effective participation and influence in American decision making. It is not now known if this design will work, but it has been skillfully crafted. At worst, it may capture the machinery of government and hold it hostage to a litmus test of particularistic belief which does not and cannot include Jews. At best, it may shift the political center of gravity so far to the right that the traditional alliances in which Jews have been active become powerless and impotent.

First, let us describe the new phenomenon. There are eight or nine single issue groups which have coalesced into one umbrella effort. These issues include the following:

1. anti-abortion or so called "Pro-life
2. anti-Equal Rights Amendment or so called "Pro-Family
3. issues supporting the restoration of prayer in the public schools
4. the promotion of the Genesis theory of creation and the renunciation of Darwinian evolution
5. the denial of all laws which afford civil rights to homosexuals
6. the massive establishment of Christian schools - enough to outnumber

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BEN SOLNICK, SAM STRAUSS, JR., ROBERT WASSERMAN.

MILTON I. TOBIAN, Southwest Regional Director □ MILES ZITMORE, Assistant Area Director □ SANFORD KANTER, Houston Area Director

public schools.

7. anti-pornography issues with narrow absolutist definitions and free of first amendment considerations
8. anti-communism issues with a level of zeal of the early 1950's and Senator Joseph McCarthy.
9. anti-bussing

Take all of the above and liberally lard it with four economic issues of inflation, big government, high taxes and a balanced budget. Season it with a reported weakened military capability and the defense of the free enterprise system.

Not since Biblical days have so many "prophets" found so many ways to expound that each and every element of this merged agenda, including the economic and military ones, come straight from God. In remarkably powerful oratory, evangelists clutching soft cover Bibles, stirred the assembled 8-15 thousand with calls to enlist in Jesus' "army of the righteous." "Thus saith the Lord" confers a holy imprimatur on whatever it takes to achieve the ends of the in-group in what is described as a global conflict between the forces of good and evil. Satan rides at the shoulder of the "secular humanists," a trigger phrase and bete noir of the Christian soldiers. Pithy aphorisms abound such as "Sound the charge - - - or play taps" and "Get 'em saved; Get 'em Baptized; Get 'em registered."

There only remains the capability of harnessing the zeal to the issues and then translating this moral fervor into political gain. Enter Howard Phillips, Director of the Conservative Caucus, and Paul Weyrich, Director of the Committee for the Survival of a Free Congress. Phillips had presided over the dismantling of the O.E.O. They produced voting records of every Congressman - Representatives and Senators - identifying the faithful to the church goer. "How-to" workshops are conducted for congressional district activity ranging from voter registration to telephone bank "get out your vote" campaigns. Modern computerized techniques have been mobilized for lobbying and electoral work. Each church is viewed as a center for "voter education" with limits for partisan political activities by a non-profit institution being severely stretched. Slick, multi-colored, and effective materials are produced, and funding in heretofore unknown large quantities seems to be readily available - with hundreds of religious radio and television stations willing and anxious to join the crusade.

This effort to promote "Christian principles" by electing only those who subscribe rigidly to those principles - perforce leaves out Jews. Dr. Bailey Smith, President of the Southern Baptist Convention, was the only one overtly to state this fact when he said "It is interesting at great political rallies how you have a Protestant to pray and a Catholic to pray, and then you have a Jew to pray. With all due respect to those dear people, my friend, God Almighty, does not hear the prayer of a Jew. For how in the world can God hear the prayer of a man who says that Jesus Christ is not the true Messiah. It is blasphemy. It may be politically expedient, but no one can pray unless he prays through the name of Jesus Christ. It is not Jesus among many, it is Jesus and Jesus only, it is Christ only, there is no competition for Jesus Christ." It received applause. Dr. Jerry Falwell, evangelist President of the "Moral Majority," overtly referred to another excluded group - namely the main line Protestant members of the National Council of Churches which felt the sting of his ridicule.

James Robison, fiery evangelist and vice-president of the Religious Roundtable, stated to wild cheers, including Governor Reagan's, that "God's people must come out of the closet to protect America from liberals and perverts." The appeals to fear were heard each hour and were exemplified by Presbyterian James Kennedy's chilling charge that "1980 could be America's last free election." All of the above represent a call for a theocracy, in which they are "Theo" and pluralism becomes a fossil memory.

Bill Moyers sought me out for an interview partially because he sensed that my single issue was Israel. Jerry Falwell had stated passionately that "any nation, including the United States, which lifts up its hand against tiny Israel, surely will be destroyed." Surely, with such an offer of powerful support, the rest of the agenda had been rendered palatable suggested Moyers. It was pointed out that the same folks who bring glad tidings re Israel also separate Jews out as being unworthy of a valid God faith. Another clue to attitudes about Jewish participation was the inclusion in the program of two "Hebrew-Christians" who gave testimony about their conversion to Christianity.

I do not presently know whether the new right has enlisted and is manipulating fundamentalist religion to win its cause. An equally plausible script would have fundamentalist religion enlisting and manipulating the new right to achieve power and money objectives. The truth probably lies in a mutually advantageous arrangement which is the classic description of an effective coalition. Nelson Bunker Hunt and Cullen T. Davis, two North Texas citizens who are reported to have resources to spare, sat through a good portion of the proceedings. The \$350,000 cost of the conference was announced as having been largely met and that funds were required additionally to replicate the conference in other parts of the country.

A success experience in the coming elections either at the Presidential level or in a significant number of congressional seats, will light a fire under the participants to expand their labors. I do not feel that at present this group will turn around any 60%-40% races, but I do feel that it can easily make the crucial difference in many 52%-48% races.

It is extremely difficult to predict the future course or long term effectiveness of this effort. No political effort can long succeed if it attempts to be exclusive rather than inclusive. This phenomenon, however, has a dynamic with elements outside of politics which may keep it alive and strong. I sensed and heard a repeated harkening back to the good old days, a nostalgia for a time when life was simpler and traditional values less in disarray. These participants, more than a quarter of whom were clergy or clergy connected, belonged to a white, middle America which has long suffered the frustration of powerlessness and feeling envy of newer, noisier, better organized and less numerous people who have well established power bases.

There has been some small backlash from Christian quarters which constitute a hopeful sign. A very few ministers have used their bulletins or their pulpits to urge their flocks to view the moral majority with skepticism. Some of the non-Moral Majority evangelicals are beginning the attempt to paint the group into a corner of religious extremism. Most of the Christian community, however, plainly does not seek nor want a confrontation. I recall the times when good men hesitated to take on Joe McCarthy, knowing that they would be subjecting themselves to a verbal mauling. I sense a similar reluctance today. I predict that they will constitute a very troubling and unsettling element in American life for up to a decade to come, if not longer, and will constitute a major factor with which we will have to deal.

①

Dear, Rabbi Marc Tannenbaum:

I've tried writing this same building on 2 or 3 occasions, but never this department. But this article in the L.A. Times Metro section, 9-18-80, Pg. 12 has prompted me to try to contact you personally and hope that my letter doesn't get intercepted and rejected by someone less knowledgeable on such subjects for you.

Dr. Bailey Smith's statement is backed up solidly in the Old Testament, in Isaiah 1:15; 45:15; 54:8, to name but a few, because of Isaiah 1:2.

Nonetheless, he is not fully correct, for his reasoning goes strictly against Biblical text, even his New Testament.

In Matthew 1:23, the birth of Jesus is paralleled with the prophecy from the Old Testament of the birth of an Emmanuel in Isaiah 7:14, who is denoted as a "sign" of the Lord, not a Son.

Unnoticed, for evens it seems, in Jeremiah 31:9+20 is mention of an "Ephraim" as God's "first-born", a "darling son". The names are linked by meanings to their missions.

Whereas Jesus and Emmanuel both mean "God exists", Emmanuel's mission is clearly slated in Isaiah 8:14 as one to confound the offending Jews in Jerusalem and cause them to split. For what are Christians anyway, but converted Jews, who have split from God's Chosen?

Ephraim is Hebrew for Frederic, which means "ruler + peace", which connects it to Isaiah 9:5 (6 in King James Version), formerly attributed to Jesus.

You, who must have studied the Bible rather extensively, have not noticed this, have you? Why? Read Isaiah 44:18; 48:6; Daniel 12:9, to name a few. You were not meant to.

You are a member of offensive Jews, listed in Psalm 53:3 and (OVER PLEASE)

(2)

Isaiah 59:13. You do not see the story of the "repairer of the breach" (Savior, if you prefer) in Isaiah 58:12. It is placed between Isaiah 48 and 59.

49:1 says "called from the womb" (to be Ephraim or Frederic), 49:4 says he "struggled for naught" (not a perfect man; a sinner), 50:4 says "God gave him knowledge" (a gifted mind), 50:6 tells of the "abuse he must suffer" (not accepted readily), 52:14 tells of a "marred face and bloated body", 53:10 tells of a man "pained by God as tests", 53:12 tells of one who "bored his soul unto death" for man. 57:11 says he need not fear God; 57:12 says that God still "declares him righteous", and that he will "not profit from his many gifts or works", and 57:14 says that he will "call for the removal of the stumbling block", (wasn't that Emmanuel's mission in 8:14?).

Jesus was meant to confound the Jews & cause them to suffer, which He did. He didn't bring peace these last 2,000 years, other than His promise to be a sanctuary, (to those who did sincerely believe in Him we have seen.) also in 8:14.

As for Dr. Bailey Smith's comment about Jews being offended by the New Testament, Jesus Himself, would have to be offended by the Book with the message that He is the Christ, as He charged them strictly to tell no man this in Luke 9:21 and all corresponding verses. Also Luke 9:45 tells of the disciples, themselves, admitting that they didn't fully understand Jesus, but were afraid of Him to ask.

Mark 8:32; 14:-; 16:- are spiced with their doubts of Jesus and rebuking of Him, topped off with John 20:25.

Isaiah 43:11 says that God is the only Savior. Jesus says in John 14:11-13 that He is of God (and a sanctuary), but that someone will come, in John 16:8 and prove to the world that they are wrong about God... because they don't believe Jesus.

The disciples didn't believe Jesus!

(NEXT PAGE PLEASE)

③

Jesus didn't say "He was going to return in the clouds," in Luke 21:27, He said "the Son will come in a cloud." He returned 3 days after crucifixion, and you will see Him again when the breach is repaired, and men can once again find God.

Jesus was an "aspect" of God. A "sign," not a "son". A sign of vengeance; of punishment, but also of kindness and aid to those who honor their sincerest belief, even though mistaken as is strewn through all Bibles, and try their best to please God, believing Jesus to be Him, even though it goes against Biblical text, as the Jews do the same, and no religion finds eternal peace, and none are allowed to see the truth in the Scriptures. A punishment to the wicked. All of us.

For Jesus to come in a cloud would be a miracle and Jesus warned against miraculous signs in Matthew 24:24, and in 2 Thesalonians 2:9. Also, who would reject Jesus if He did come in a cloud? And Jesus says in Luke 17:25 that the "Son of Man must be rejected and suffer a lot first." No one will "just know" him. He is hidden. Bible says.

"Popular" story + strong feelings deny this message, but they too, go against Biblical text of 2 Peter 1:20+21, and instant and ignorant rejection is outlawed in 1 Thesalonians 5:19-21.

Now for Rabbi Marc Tannenbaum to come out in the L.A. Times with a better retort to this Baptist's charges than, "He doesn't know anything about the Jewish Faith," as Rabbi Marc Tannenbaum seems to not know enough about the Jewish Faith (before this letter, hopefully not after), you must realize that you must tear down your own staunch and stupid beliefs in order to erect the correct image. Or else both be wrong.

The new foundation cannot be built on the old. Rampant "civility" (of all ages) must be fortified with proven truth! That's what I offer.

OVER PLEASE)

Why do I seem to know this if no one is allowed to see?
 As you may have guessed, my name is Frederic. I was Bar Mitzva'd Ephraim. I am not perfect, but I have gifts of knowledge and insight that could solve all of this world's problems. I have been suffering a buse at the hands of God and man for years now, trying to get this message out to a world of arbitrary rejection.

I attempted suicide in '72 to try to leave my body & return with the truth about after-death and God, and laid in the hospital with a badly bloated body and a horribly marred face.

I do not ask for any money & I offer the truth about what Jesus meant by what he said, which He calls for in John 16:14. This has not been fulfilled.

I am not the Messiah. I was thrust into this role. I said and meant the words, "Here am I, send me," when I first heard them at 13, so it's not totally against my will, but I gave up my will when I drank that poison, and I am merely a tool; a housing of God's knowledge.

The power that motivates me is another "aspect" of God that He wants me to inform the entire world of, since we all are, after all, one people, confounded at Babel in Genesis 11:1-9, but only after everyone in the world is made aware at least that I am here & trying to catch someone's attention.

Who will begin this process, or when? I don't know. No one but God knows, à la Mark 13:32. I just write these letters & hope for success & wait to hear of any acceptance.

I don't always give my address because of the chances of persecution, which, although it fulfills prophecy, I've had quite enough of. Thank you.

Well? What about you?

LOVE - Frederic
 P.D. 11

1.
Dear Mr. Tanenbaum:

We want you to know we are grieved at heart because of statements made in the newspapers regarding Jews and their contact with God.

I am a messianic Irish Jew, raised in atmosphere of hatred from Jew and Gentiles. My husband is ~~an~~ Irish man, gentile, who was raised in a Roman Catholic doctrine. He received the Jewish messiah also. We study our bibles and we know that the love of God cannot be duplicated and anyone that hate, or promotes religious dogma, do not have the Jewish messiah in their hearts, or at best, are not allowing him to be their God in such matters.

God loves the Jew and hears their
 prayers, or else none of us would be
 saved. Because we all prayed to God
 for light before we knew how to receive
 the Jewish messiah.

Israel is God's true piece for these
 final hours and God has a terrific
 plan for his people to be enlightened
 and to go and lighten the Gentiles,
 a living Hanukkah candle.

We are standing for Israel in
 prayer and fasting and in material
 support and we are doing our best,
 as the Lord leads, to stand in the
 gap. We love you with all
 our hearts, of flesh.

Michael and Hannah
 McCafferty

memorandum

THE AMERICAN JEWISH COMMITTEE

FO-SFB

date September 18, 1980

to Rabbi Marc Tanenbaum

from Ernest Weiner

subject DR. BAILEY SMITH - RABBI MARC TANENBAUM -
UP ARTICLE, S. F. CHRONICLE, 9/18/80

This story broke in last night's last edition of the S. F. Examiner as a one paragraph box and prompted several calls. This morning's piece attached has generated considerable reaction, including calls from friendly Baptists and one outraged Pentacostal.

I have a call in to Dr. William Pinson, President of the Golden Gate Baptist Theological Seminary and will discuss reactions with him. We shall also bring this up at our Baptist/Jewish dialogue group and when Jim Rudin is here for meetings at GGBTS in mid-October, I am certain that this will be an issue for examination.

Please forward me any information, follow up, response you get prior to Jim's arrival here on 10/13.

Based on our positive and productive relationship with Pinson and the Seminary group, I will appreciate any counsel regarding what we say, what we ignore and what points we try to make, other than quoting you.

Best personal regards.



cc: M. Yarmon H. Applebaum Rabbi Jim Rudin
Milt Tobian

Encl.

Baptist Denies He's Anti-Jewish

Del City, Okla.

The president of the Southern Baptist Convention said yesterday he is not anti-Jewish, but he believes Jewish prayers do not reach God.

"I am pro-Jew. I believe they are God's special people. I believe they are still loved in the heart of God and that the Jews are some of the greatest blessings humanity has ever had, but without Jesus Christ, they are lost," said Dr. Bailey Smith, pastor of the First Southern Baptist Church.

He was commenting after American Jewish leaders and some Southern Baptists criticized his statement at a national affairs briefing in Dallas last month that "God Almighty does not hear the prayer of a Jew."

Although the statement was not widely reported at the time, the speech was recorded and a transcript was mailed this week to national Jewish leaders by Milton Tobian, executive director of the North Texas region of the American Jewish Committee.

In the speech, Smith said: "It is interesting at great political rallies, how you have a Protestant to pray, a Catholic to pray, and then you have a Jew to pray. With all due respect to those dear people, my friends, God Almighty does not hear the prayer of a Jew."

"For how in the world can God

hear the prayer of a Jew, or how in the world can God hear the prayer of a man who says that Jesus Christ is not the true Messiah? That is blasphemy."

When told that Jewish leaders had taken offense at his statements, Smith said yesterday, "They are offended by the New Testament."

"I believe Israel has always been very special to God. Jesus Christ himself was a Jew. The Bible says he came into his own, but his own received him not. I think it breaks the heart of God that Jews have not accepted him as God's Son," he said.

"No prayer gets through that is not prayed through Jesus Christ," he said.

"You cannot expect to, in one breath, say, 'God, Jesus is not your only Son,' and in the next breath try to pray to the Father that you have grossly insulted."

Rabbi Marc Tanenbaum, national director of interreligious affairs for the American Jewish Committee said, Smith does not know anything about the Jewish faith.

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

United Press

NEWS COMMITTEE

FROM THE

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

NEW YORK, Oct. 10...The Reverend Jerry Falwell, President of the Moral Majority, assured the American Jewish Committee today that he opposes the view that "God does not hear the prayer of a Jew", and that he is committed to religious pluralism.

Rev. Falwell issued a written statement of his views after paying a visit to Rabbi Marc H. Tannenbaum, national interreligious affairs director of the American Jewish Committee, 2 days ago (Wednesday, Oct. 8) at the AJC's national headquarters. Rev. Falwell was accompanied by Gerald Strober, a former AJC staff member specializing in Evangelical-Jewish relations.

After an hour-long discussion of the Bailey Smith controversy, and related issues dealing with the emergence of "New Right Evangelicals," Rev. Falwell prepared a statement which he invited the American Jewish Committee to make public.

"It grieves me," Rev. Falwell declared, "that I have been quoted as saying that God does not hear the prayer of a Jew. My position is that God is a respecter of all persons. He loves everyone alike. He hears the cry of any sincere person who calls on him.

"A very healthy relationship has been developing between Bible-believing Christians in America and the Jewish community, during the past two decades. I have worked long and hard to enhance this relationship. I shall continue to do so. This relationship transcends any political campaign.

"This is a time for Catholics, Protestants, Jews and Mormons and all Americans to rise above efforts to polarize or isolate us in our efforts to

more...

Maynard I. Wishner, President; Howard I. Friedman, Chairman, Board of Governors; Theodore Ellenoff, Chairman, National Executive Council; Gerard Weinstock, Chairman, Board of Trustees.

Bertram H. Gold, Executive Vice President

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return this nation to a commitment to the moral principles on which America was built. America is a pluralistic republic. We cannot survive if we allow it to become anything less. We may have differing theological positions, but we must never allow this to separate us as Americans who love and respect each other as united people."

In response, Rabbi Tanenbaum welcomed Rev. Falwell's statement as "a necessary and timely clarification of his basic attitudes toward Jews and Judaism, and of his commitment to religious pluralism as the keystone of American Democracy.

"During our frank and cordial dialogue, Rev. Falwell assured me that he is opposed to the conception of America as a 'Christian Republic,' and that he is deeply committed to the American Constitution's prohibition of a religious test as the basis for the election of political candidates. While he acknowledged that there have been some persons in the conservative evangelical community who have advocated such views, these do not represent his thinking and he will continue to oppose these positions which contradict the principles of democratic pluralism."

Rabbi Tanenbaum said that he found "most heartening Rev. Falwell's strong support of the State of Israel and of a unified Jerusalem under Israeli sovereignty open to all religions and ethnic groups."

Rabbi Tanenbaum, who has pioneered in building bridges of understanding between Evangelical Christians and Jews beginning in 1965, said he informed Rev. Falwell that last Monday he took part in an interreligious press conference in Washington, D.C., with Southern Baptist, Roman Catholic, and Lutheran leaders for the purpose of repudiating efforts of religious and political extremists to "Christianize" government and politics in our country.

That press conference consciously avoided taking sides either for or against any candidate, political party, political party platforms, or partisan political issues.

Rabbi Tanenbaum said that his meeting with Dr. Falwell was held in that spirit.

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WEDNESDAY, SEPTEMBER 17, 1980

**SOUTHERN BAPTISTS' PRESIDENT DECLARES
'GOD DOESN'T HEAR THE PRAYER OF A JEW'**

By Helen Parmley
Religious News Service Correspondent (9-17-80)

DALLAS (RNS) -- A statement by the president of the Southern Baptist Convention that "God Almighty does not hear the prayer of a Jew" has enraged American Jews and many Southern Baptists.

"It was invincible ignorance," said Rabbi Marc Tanenbaum of New York, when he heard about remarks made by Dr. Bailey Smith during the National Affairs Briefing held here in August.

"The kindest thing I can say is that he knows nothing about Judaism, and he is insensitive to his position as a spokesman for the largest Protestant denomination," said Rabbi Tanenbaum, who is national director of interreligious affairs for the American Jewish Committee.

Dr. Smith spoke to more than 10,000 people gathered in Reunion Arena for a two-day briefing on launching evangelical Christians into the political process. Program scheduling placed him on the speaking platform at the precise moment Ronald Reagan, who later addressed the briefing, was conducting a news conference at the nearby Hyatt Regency Hotel.

While local and national news reporters were questioning Mr. Reagan, Dr. Smith was telling his audience, "It is interesting at great political rallies how you have a Protestant to pray, a Catholic to pray, and then you have a Jew to pray. With all due respect to those dear people, my friends, God Almighty does not hear the prayer of a Jew.

"For how in the world can God hear the prayer of a Jew, or how in the world can God hear the prayer of a man who says that Jesus Christ is not the true Messiah? That is blasphemy. It may be politically expedient, but no one can pray unless he prays through the name of Jesus Christ.

(more)

PAGE -1-

Dr. Smith added, "the only prayer I believe God hears from anybody who has been denying Jesus is, 'Lord be merciful to me a sinner, and save me for Christ's sake.'"

Asked if he is aware of his role of president of the Southern Baptist Convention as a diplomat in relationships with other faith groups, Dr. Smith replied, "In relationships with other faith groups, we make a mistake when we try so hard at public relations we lose our missions thrust."

He said he abhors anyone who stands against the Jews and believes anti-Semitism is "horrible and should be banished from the earth." He added, "I love the Jews, but without Jesus Christ, they are lost. The belief in God is not enough."

Dr. Ed Humphrey, professor at Golden Gate (Southern Baptist) Seminary in San Francisco, asked, "Who is he (Dr. Smith) to say what God hears or doesn't hear? God is working with man, and we do not measure his listening by measuring our understanding of obedience. That is for God to do."

Dr. Glenn Inglehart of the Southern Baptists' Interfaith Commission in Nashville also questioned the "restrictions on who God hears," and Dr. James Dunn, director of the Christian Life Commission of Texas Baptists called Dr. Smith's statement "an unfortunate expression of anti-Semitism of the worst sort."

Dr. Dunn added, "I refer to the Scripture of Acts 10 where Simon Peter said to a God-fearing Gentile who hadn't passed through the ritual of becoming a Jew, 'Your prayers and your alms have ascended as a memorial before God.'"

Rabbi Tanenbaum, said he regretted Dr. Smith's statement and has written him and asked to meet with him to "help him overcome large gaps of knowledge about Judaism."

"In a sense, it (Dr. Smith's statement) was a departure from what has begun to emerge as a mutually respectful relationship between mainstream Southern Baptists and the Jews," said Rabbi Tanenbaum.

He said leaders of the two faiths held their first national conference in 1968, and have been meeting regularly in every part of the country since.

"These meetings have been characterized by enormous respect and love for one another," he recalled. "This was shocking, erratic departure, a serious effort to level a whole new atmosphere of respect and mutual helpfulness."

"It is not Jesus among many, it is Jesus, and Jesus only. It is Christ only. There is no competition for Jesus Christ."

Dr. Smith's speech was recorded by Milton Tobian, executive director of the North Texas Region of the American Jewish Committee. William Pharr, regional director of the National Conference of Christians and Jews, mailed a transcript of the tape to NCCJ board members, triggering a shocked reaction.

Mr. Pharr said it is not his supposition that Dr. Smith was speaking for the Southern Baptist denomination or that he reflected the view of Mr. Reagan. But he declared Dr. Smith's statement was "vicious anti-Semitism, motivated by a gross and divisive religious prejudice which has no place in the political life of the United States."

"It represents a trend at significant levels toward distortion and disfigurement of brotherhood and religious pluralism," Mr. Pharr said.

Dr. David Hyatt, president of the National Conference of Christians and Jews, said in New York that Mr. Smith's remark was "theologically primitive and a throwback to a medieval way of thinking that spawned virulent anti-Semitism and culminated in the Holocaust."

He said it was particularly regrettable that the comment was made in the context of a presidential campaign that "opportunists were using to inflame sectarian passions and prejudices in the name of Jesus Christ."

Mr. Tobian of the American Jewish Committee commented, "What he (Dr. Smith) had to say was the millennial-old root cause of religious anti-Semitism that has no place in modern times. Religious extremism, when acted out, kills the spirit of pluralism which is the cornerstone of American life."

Mr. Tobian said Dr. Smith was "the only one" to express himself in this vein during the two-day meeting, and he said his Southern Baptist associates have expressed to him "their horror that the elected head of the denomination would say anything so counter to the spirit and belief of most of its members."

Dr. Smith confirmed his statement for the Baptist Press and explained, "I was emphasizing the distinctive nature of Jesus Christ. I still believe it is blasphemous to say that Jesus Christ is not the Messiah or Savior. As a Christian minister, I must proclaim what the Bible says in I Timothy 2:5 ('For there is one God and one mediator between God and man, the man Jesus Christ!')."

But He Doubts God Hears Jewish Prayers

Baptist Leader Insists He Is 'Pro-Jew'

DEL CITY, Okla., Sept. 17—The president of the Southern Baptist Convention said that he is not anti-Jewish, but he believes Jewish prayers do not reach God.

"I am pro-Jew. I believe they are God's special people. I believe they are still loved in the heart of God and that the Jews are some of the greatest blessings humanity has ever had, but without Jesus Christ, they are lost," said Dr. Bailey Smith, pastor of the First Southern Baptist Church.

He was commenting after American Jewish leaders and some Southern Baptists criticized his statement at a national affairs briefing in Dallas last month that "God Almighty does not hear the prayer of Jew."

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how you have a Protestant to pray, a Catholic to pray, and then you have a Jew to pray. With all due respects to those dear people, my friends, God Almighty does not hear the prayer of a Jew.

"For how in the world can God hear the prayer of a Jew, or how in the world can God hear the prayer of a man who says that Jesus Christ is not the true Messiah? That is blasphemy."

When told that Jewish leaders had taken offense at his statements, Smith said today, "They are offended by the New Testament."

"I believe Israel has always been very special to God. Jesus Christ Him-

self was a Jew. The Bible says He came into His own, but His own received Him not. . . . I think it breaks the heart of God that Jews have not accepted Him as God's son," he said.

"No prayer gets through that is not prayed through Jesus Christ," he said.

Rabbi Marc Tanenbaum, national director of interreligious affairs for the American Jewish Committee said Smith did not know anything about the Jewish faith.

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

"It seemed to fit the situation well," the doctor said.

The speaker said many churchmen, both Protestant and Roman Catholic, were officials in the new government and a fellow Baptist was currently ambassador to West Germany.

More than 200,000 Nicaraguans, mainly students in high school and colleges, are currently participating in a drive to teach more than 1 million of their countrymen -- about half the population -- to read, he reported. His own 14-year-old son and 16-year-old daughter are among them, teaching five and six people, respectively.

He also said there is less idleness now because of road- and park-building undertaken this year. Other unemployed workers are likely to find work harvesting crops in September, he said.

As public health officer, he said the death rate among children from birth to 5 years has been cut from 25 percent to 2 percent since 1974.

Churches in the United States, Canada and Europe sent 2,000 tons of food in the first seven months of the year, Dr. Parajon reported, and churches have also pledged to give \$2 million toward rehabilitation and rebuilding by the end of 1980.

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DESPITE WEATHER, BAPTIST CRUSADE DRAWS BIG CROWDS

By Religious News Service (8-8-80)

DEL CITY, Okla. (RNS) -- Withering heat didn't stop the president of the Southern Baptist Convention from conducting a three-week crusade here that resulted in more than a thousand professions of faith in Jesus Christ.

The Rev. Bailey Smith, pastor of First Southern Baptist Church here, said not only were 1,353 professions of faith recorded by his church, but more than 200 commitments were made in other churches as a result of the 14th annual "Starlite Crusade."

Sessions were held at the Del City High School stadium and drew crowds of between 4,000 and 6,000 persons every night. According to Mr. Smith, this was in spite of the fact that the coolest temperature at the beginning of any session was 102 degrees.

The 41-year-old minister, who baptized 881 persons during the crusade, said of the unexpectedly large response in the unseasonably warm weather, "I guess the people didn't want to go to anyplace hotter."

Now, Applewhite says: "We can look out front and see those Moslem people who have made pilgrimages sitting outside the clinic doors, waiting to be seen. They know us and they like us and laugh and talk to us and they accept us. They invite us to their homes and we go."

"There are a number of Minangs in the area who are underground Christians now. They've been to our house at night to tell us they believe in Jesus."

These underground Christians haven't come to worship services at the Baptist church in Bukittinggi yet. The Applewhites feel when a larger group becomes established they will come out and publicly announce their Christian faith.

But the Applewhites and the other Southern Baptist missionaries at Immanuel probably won't be there to see that happen. Even though the hospital's ministry is making friends in the community, even though they've reached more than half of their 15-year goal in four years, the Moslem religious leaders who opposed the hospital from the beginning are pushing ever harder to remove that Christian witness.

It appears the days are numbered for Christian witness and health care at Immanuel Hospital. Perhaps even the hospital's success has helped seal its fate as Moslem leaders have seen the community choose medical care at Immanuel over that available at a government-operated facility.

At its September meeting, the Southern Baptist Foreign Mission Board gave the Indonesian missionaries authority to work with Indonesian Baptist leaders to negotiate with the Indonesian government on relocation of the hospital. A less-hostile site in a resettlement area 500 miles to the south is being considered.

The missionaries don't want to leave. But even though their stay has been short, they are glad they came. They think the ministry of Immanuel Hospital will long be remembered in Bukittinggi.

-30-

(BP) photos mailed to state Baptist newspapers by Richmond bureau of Baptist Press.

American Jewry Ired
Over Smith's Remarks

Baptist Press
9/16/80

NEW YORK (BP)--American Jewish leaders are angry and upset over remarks made by Bailey Smith, president of the 13.4 million-member Southern Baptist Convention, during a religious-political gathering last month.

The remarks, transcribed from a tape of Smith's address to the National Affairs Briefing, were circulated in a letter by Rabbi Solomon S. Bernards, co-director of Interfaith Affairs of the Anti Defamation League of B'nai B'rith.

Bernard's letter quotes Smith: "I'm telling you all other gods besides Jehovah and his son Jesus Christ are strange gods. It's interesting to me at great political battles how you have a Protestant to pray and a Catholic to pray and then you have a Jew to pray."

-more-

"With all due respect to those dear people, my friend, God Almighty does not hear the prayer of a Jew. For how in the world can God hear the prayer of a man who says that Jesus Christ is not the true Messiah? It is blasphemous. It may be politically expedient, but no one can pray unless he prays through the name of Jesus Christ."

Smith, who also is president of the Baptist General Convention of Oklahoma and pastor of First Southern Baptist Church of Del City, said he made the statement and "it is true."

"I was emphasizing the distinctive nature of Jesus Christ," Smith said. "I still believe it is blasphemous to say that Jesus Christ is not the Messiah or Savior. As a Christian minister I must proclaim what the Bible says in 1 Timothy 2:5: 'For there is one God and one mediator between God and man, the man Christ Jesus.'"

He added: "The only prayer I believe God hears from anybody who has been denying Jesus is, 'Lord, be merciful to me a sinner and save me for Christ's sake,'" Smith added.

Smith said he is aware of his role as president of the SBC, but added: "We make a mistake when we try so hard at public relations we lose our missions thrust."

Marc Tanenbaum, national interreligious affairs director for the American Jewish Committee, took exception with Smith's remarks, calling them "morally offensive, really a defamation of 4,000 years of loyalty" and adding they are "an act of presumption and arrogance suggesting that this one person knows the mind of God...and is placing himself in the place of God."

Tanenbaum added: "We are struggling to understand each other, not through caricatures and stereotypes. His (Smith's) remarks seem an example of that sort of thing, a mindless departure from the understanding that has developed."

Tanenbaum charged Smith with having "invincible ignorance" and with being insensitive to his position as spokesman for the nation's largest Protestant denomination.

"The fact he used the occasion of this kind of forum (NAB) to make that kind of declaration is very upsetting to many of us. There is concern—and not just among the Jewish community—about the secularizing of evangelization and the politicizing of evangelical churches," he said.

Glenn Igleheart, director of interfaith witness at the Southern Baptist Home Mission Board, said Smith's remarks, "instead of furthering understanding, actually impedes it."

He noted Baptists should affirm "the uniqueness of God's act in Jesus of Nazareth for the redemption of all people, Jews as well as Gentiles...But to state that God only hears the prayers of Christians is another matter...I feel we must be wary of placing restrictions on who God will listen to lest we make the same claims of groups like Jehovah's Witnesses do of having the sole franchise of God."

Theologian Edward Humphrey, a professor at Golden Gate Baptist Theological Seminary, commented he believes "salvation is only in Christ, but I feel he (Smith) is going too far. Who is he to say what God hears or doesn't hear?"

"I feel God loves all of his people, and listens to all, even when they are limited by knowledge or willingness. God is working with man, and we should not measure his listening by the measure of understanding or obedience. That is for God to do," said Humphreys, who taught in the Baptist seminary in Nigeria for 15 years before becoming a professor at Golden Gate 15 years ago.

WEDNESDAY, SEPTEMBER 17, 1980

SOUTHERN BAPTISTS' PRESIDENT DECLARES
'GOD DOESN'T HEAR THE PRAYER OF A JEW'

By Helen Parmley
Religious News Service Correspondent (9-17-80)

DALLAS (RNS) -- A statement by the president of the Southern Baptist Convention that "God Almighty does not hear the prayer of a Jew" has enraged American Jews and many Southern Baptists.

"It was invincible ignorance," said Rabbi Marc Tanenbaum of New York, when he heard about remarks made by Dr. Bailey Smith during the National Affairs Briefing held here in August.

"The kindest thing I can say is that he knows nothing about Judaism, and he is insensitive to his position as a spokesman for the largest Protestant denomination," said Rabbi Tanenbaum, who is national director of interreligious affairs for the American Jewish Committee.

Dr. Smith spoke to more than 10,000 people gathered in Reunion Arena for a two-day briefing on launching evangelical Christians into the political process. Program scheduling placed him on the speaking platform at the precise moment Ronald Reagan, who later addressed the briefing, was conducting a news conference at the nearby Hyatt Regency Hotel.

While local and national news reporters were questioning Mr. Reagan, Dr. Smith was telling his audience, "It is interesting at great political rallies how you have a Protestant to pray, a Catholic to pray, and then you have a Jew to pray. With all due respect to those dear people, my friends, God Almighty does not hear the prayer of a Jew.

"For how in the world can God hear the prayer of a Jew, or how in the world can God hear the prayer of a man who says that Jesus Christ is not the true Messiah? That is blasphemy. It may be politically expedient, but no one can pray unless he prays through the name of Jesus Christ.

"It is not Jesus among many, it is Jesus, and Jesus only. It is Christ only. There is no competition for Jesus Christ."

Dr. Smith's speech was recorded by Milton Tobian, executive director of the North Texas Region of the American Jewish Committee. William Pharr, regional director of the National Conference of Christians and Jews, mailed a transcript of the tape to NCCJ board members, triggering a shocked reaction.

Mr. Pharr said it is not his supposition that Dr. Smith was speaking for the Southern Baptist denomination or that he reflected the view of Mr. Reagan. But he declared Dr. Smith's statement was "vicious anti-Semitism, motivated by a gross and divisive religious prejudice which has no place in the political life of the United States."

"It represents a trend at significant levels toward distortion and disfigurement of brotherhood and religious pluralism," Mr. Pharr said.

Dr. David Hyatt, president of the National Conference of Christians and Jews, said in New York that Mr. Smith's remark was "theologically primitive and a throwback to a medieval way of thinking that spawned virulent anti-Semitism and culminated in the Holocaust."

He said it was particularly regrettable that the comment was made in the context of a presidential campaign that "opportunists were using to inflame sectarian passions and prejudices in the name of Jesus Christ."

Mr. Tobian of the American Jewish Committee commented, "What he (Dr. Smith) had to say was the millennial-old root cause of religious anti-Semitism that has no place in modern times. Religious extremism, when acted out, kills the spirit of pluralism which is the cornerstone of American life."

Mr. Tobian said Dr. Smith was "the only one" to express himself in this vein during the two-day meeting, and he said his Southern Baptist associates have expressed to him "their horror that the elected head of the denomination would say anything so counter to the spirit and belief of most of its members."

Dr. Smith confirmed his statement for the Baptist Press and explained, "I was emphasizing the distinctive nature of Jesus Christ. I still believe it is blasphemous to say that Jesus Christ is not the Messiah or Savior. As a Christian minister, I must proclaim what the Bible says in I Timothy 2:5 ('For there is one God and one mediator between God and man, the man Jesus Christ!')."

Dr. Smith added, "the only prayer I believe God hears from anybody who has been denying Jesus is, 'Lord be merciful to me a sinner, and save me for Christ's sake.'"

Asked if he is aware of his role of president of the Southern Baptist Convention as a diplomat in relationships with other faith groups, Dr. Smith replied, "In relationships with other faith groups, we make a mistake when we try so hard at public relations we lose our missions thrust."

He said he abhors anyone who stands against the Jews and believes anti-Semitism is "horrible and should be banished from the earth." He added, "I love the Jews, but without Jesus Christ, they are lost. The belief in God is not enough."

Dr. Ed Humphrey, professor at Golden Gate (Southern Baptist) Seminary in San Francisco, asked, "Who is he (Dr. Smith) to say what God hears or doesn't hear? God is working with man, and we do not measure his listening by measuring our understanding of obedience. That is for God to do."

Dr. Glenn Inglehart of the Southern Baptists' Interfaith Commission in Nashville also questioned the "restrictions on who God hears," and Dr. James Dunn, director of the Christian Life Commission of Texas Baptists called Dr. Smith's statement "an unfortunate expression of anti-Semitism of the worst sort."

Dr. Dunn added, "I refer to the Scripture of Acts 10 where Simon Peter said to a God-fearing Gentile who hadn't passed through the ritual of becoming a Jew, 'Your prayers and your alms have ascended as a memorial before God.'"

Rabbi Tanenbaum, said he regretted Dr. Smith's statement and has written him and asked to meet with him to "help him overcome large gaps of knowledge about Judaism."

"In a sense, it (Dr. Smith's statement) was a departure from what has begun to emerge as a mutually respectful relationship between mainstream Southern Baptists and the Jews," said Rabbi Tanenbaum.

He said leaders of the two faiths held their first national conference in 1968, and have been meeting regularly in every part of the country since.

"These meetings have been characterized by enormous respect and love for one another," he recalled. "This was .shocking, erratic departure, a serious effort to level a whole new atmosphere of respect and mutual helpfulness."

(BP)

BAPTIST PRESS

News Service of the Southern Baptist Convention

460 James Robertson Parkway
Nashville, Tennessee 37219

NATIONAL OFFICE

SBC Executive Committee
460 James Robertson Parkway
Nashville, Tennessee 37219
(615) 244-2355

Wilmer C. Fields, Director
Dan Martin, News Editor
Norman Jameson, Feature Editor

BUREAUS

ATLANTA Walker L. Knight, Chief, 1350 Spring St., N.W., Atlanta, Ga. 30309, Telephone (404) 873-4041

DALLAS Thomas J. Brannon, Chief, 103 Baptist Building, 703 N. Ervay, Dallas, Texas 75201, Telephone (214) 741-1996

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RICHMOND Robert L. Stanley, Chief, 3806 Monument Ave., Richmond, Va. 23230, Telephone (804) 353-0151

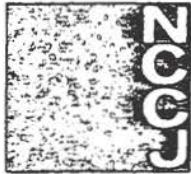
WASHINGTON Stan L. Hastey, Chief, 200 Maryland Ave., N.E., Washington, D.C. 20002, Telephone (202) 544-4226

Dear Rabbi Tanenbaum:

Thanks for your help. I enjoyed
talking with you.

Da Martin

(See page 4 of BP 9/16/80)



9-10-80

From the Desk of BILL PHARR

For your Information.

AMERICAN JEWISH
ARCHIVES

Bill Pharr

NATIONAL CONFERENCE OF CHRISTIANS AND JEWS, INC.

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Brotherhood**

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Dallas-North Texas Region, Suite 802-LB112 ■ 5217 Ross Avenue ■ Dallas, Texas 75206

WILLIAM L. PHARR

Executive Director

September 9, 1980

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TO: ALL MEMBERS OF THE BOARD - DALLAS NCCJ

FROM: WILLIAM L. PHARR, EXECUTIVE DIRECTOR

As you will doubtless recall from the publicity attending it, Dallas' Reunion Arena was the location for an event billed as a "National Affairs Briefing" organized and conducted by several components of the Conservative Protestant Religious Community, and attended by a total of some 20,000 people.

It is not in the tradition of NCCJ to either "endorse", or to "view with alarm" such gatherings.

It is within our tradition, however, and incumbent upon us, not to sit in silent indifference to such statements as the one attached to this memorandum. I submit this statement to you, in no way taken out of its context, and precisely as it was made at the time, date and place indicated, by Dr. Bailey Smith, Pastor of First Baptist Church in Del City, Oklahoma and President of the Southern Baptist Convention.

The Southern Baptist Convention is the official National Body representing the largest Protestant denomination in the world. It is not my supposition that Dr. Smith's statement speaks for the Convention or the Denomination of which he is president. Neither is it my supposition that the statement reflects the views of Governor Ronald Reagan who addressed and endorsed the Dallas gathering at Reunion Arena.

It definitely is my conviction that such a statement is viciously anti-Semitic, motivated by a gross and devious religious prejudice which has no place in the political life of the United States and represents a strong trend at significant levels toward the distortion and disfigurement of the ideals of Brotherhood and Religious Pluralism which NCCJ has espoused for 52 years.

MEMO TO ALL MEMBERS OF THE BOARD
September 9, 1980

Page 2

I bring this statement to your attention because my conscience, my sense of religious decency and humanity, and my professional responsibility in terms of recognizing the grave harm already done by it, as well as the potential hazards, compel me to do so.

Thank you, and I will welcome your response.



William L. Pharr

Enc.



AMERICAN JEWISH
ARCHIVES

NATIONAL AFFAIRS BRIEFING
REUNION ARENA
DALLAS, TEXAS
AUGUST 22, 1980, 5:30 P.M.

"It is interesting at great political rallies how you have a Protestant to pray and a Catholic to pray, and then you have a Jew to pray. With all due respect to those dear people, my friend God Almighty does not hear the prayer of a Jew. For how in the world can God hear the prayer of a Jew, for how in the world can God hear the prayer of a man who says that Jesus Christ is not the true Messiah. It is blasphemy. It may be politically expedient, but no one can pray unless he prays through the name of Jesus Christ. It is not Jesus among many, it is Jesus and Jesus only, it is Christ only, there is no competition for Jesus Christ "

AMERICAN JEWISH
ARCHIVES

Statement by Dr. Bailey Smith
Pastor of First Southern
Baptist Church in Del
City, Oklahoma and
President of Southern
Baptist Convention



The Following is a Paid Advertisement

No! say the Messianic Jews* of the Cleveland area.

We call upon all believers in Jesus from across the country to remain firm in your commitment to Israel and the Jewish people. The United States faces a severe test in the 1980s. Will we succumb to world pressures to withdraw our support from Israel? Will our desire for Arab oil turn us away from our moral commitment to Israel? Will the demonic influence of anti-semitism creep into our hearts as the economic situation worsens?

God has promised to bless those who bless Israel (Gen. 12:3). He exhorts us to pray for the peace of Jerusalem (Psalm 122:6). The very restoration of Israel itself is a fulfillment of Biblical prophecy (Isa. 11:11). Divine judgment may well fall upon our country, if we abandon the apple of God's eye (Zech. 2:8). For God has said of the nations who oppose Israel, "...yea, those nations shall be utterly wasted (Isa. 60:12)." Of Israel He has said, "I will restore the captivity of my people Israel...I will plant them in their land, and they will not again be rooted out from their land which I have given them says the LORD your God (Amos 9:14,15)."

Support for Israel does not necessarily mean agreement with every policy of her government. It does mean firmly standing for Israel's existence and security.

What can you do to help?

Pray for the peace of Jerusalem: write your Congressmen and Senators: talk to others in your local community about the need to stand by Israel.

For more information contact Michael & Janet McCafferty at 631-0602.

*Jewish believers in Messiah Yeshua (Jesus).

Can

You

Love

Jesus

Without

Loving Israel?

10:80
13:8
Done from Cleveland Room 11:25

MESSIANIC VISION

September 1980 Newsletter

I believe in Yeshua because of the Yom Kippur connection. Yom Kippur means "Day of Atonement" and comes from a Hebrew word, Kapper, "to cover". Our forefathers were instructed to cover our sins with the blood of the sacrifice. This substitutionary death allows the person that has sinned to appear clean before God. Since God said, "The soul that sinneth, it shall die" (Ezek. 18:20), the only way to have our name inscribed in the Book of Life on Yom Kippur is to have our sins forgiven (atonement). The Talmud says, Yoma 5a, "There is no atonement except with blood".

The Torah tells us this animal sacrifice must be done by a mediator (High Priest) in the temple. The Rabbis see the need for animal sacrifice for forgiveness of sin and that is why rabbis in Israel are currently being instructed in this area. But the PROBLEM is . . . no temple. The alternative used today is logical, but *not* biblical. It consists of repentance, prayer and charity.

The only Jewish people that know for sure their sins are forgiven are Messianic Jews (Jewish believers in Jesus). Deep in the heart of every Jewish person is the desire to know God and be "clean" in His sight. Any Jewish person that reads Isaiah 53 must realize it speaks of Messiah Yeshua (Jesus). Even the ancient prayer from the Day of Atonement liturgy plainly refers to Yeshua in Isaiah 53.

"Our righteous Messiah has departed from us,
We are horror-stricken, and have none to justify us.
Our iniquities and the yoke of our transgressions.
He bears on His shoulder the burden of our sins,
To find pardon for all our iniquities.
By His stripes we shall be healed —
O Eternal one, it is time that thou shouldst create Him anew!"

The Yom Kippur Connection

by Sid Roth

Ten years ago I *knew* my sins were forgiven and my name was sealed *permanently* in the Book of Life. Daniel speaks of this book.

"... thy people shall be delivered, every one that shall be found written in the book (of life). And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Daniel 12:1,2

May your name be inscribed in the Book of Life.

May you be inscribed in the
Book of Life

בְּסֵפֶר חַיִּים תִּכְתֹּב

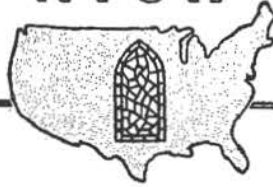
May you be of life In the book
inscribed

Messianic Vision - Box 3444
Washington D.C.

Thru from
Cleveland
Hanulah

NICA

National Interfaith



Coalition On Aging

September 26, 1980

Rabbi Marc H. Tanenbaum
National Director, Interreligious Affairs
The American Jewish Committee
Institute of Human Relations
165 E. 56th St.
New York, NY 10022

Dear Marc:

This letter is written to express my personal concern over recent comments by the newly elected President of one of the largest Protestant denominations in the U.S., implying an impairment of God's hearing when Jews rather than Christians offer prayers. Nothing in the scriptures of the Old or New Testament, to my understanding, justifies the absurdity of instructing God as to who He will or will not hear. The danger, of course, lies in the ignorance of the immature or ill-instructed believer, who as a "camp follower" accepts such a point of view as true.

I can well understand the unrest this has created with many of our friends in the Jewish community. History has revealed the incredible inhumanity to our fellow man to which certain sincere but misguided points of view can lead us all in the name of our beliefs. Many members of the Christian community of all denominations and persuasions are coming as well to a sense of concern with the turn now evident in the "moral majority" movement. Those who would use values dear to us all as justification for methods inconsistent with Judeo-Christian ethics, give believers everywhere a bad name. I am sure you are aware by now that Mr. Smith, while entitled to his own views, whatever they may be, is not agreed with by the majority of Southern Baptists. Nor is this the position that I, as a Presbyterian, or to my knowledge, any other of my many associates in the ecumenical scene, would take.

Baptists in common with Jews are very strong on liberty and this is reflected in their polity, providing them with a wide margin of autonomy at the congregational level. It is regrettable that one responsible to as large a body of Christians as Mr. Smith is would attempt in this way to speak for all. As a Christian and a believer in the God of Abraham, Isaac, and Jacob, I wish to express my dismay at this statement and reaffirm my deepest love and respect for my Jewish friends. We Christians are admonished in the New Testament to pray for the peace of Jerusalem. That I shall do as long as I live.

May God continue to grant mercy, peace and freedom to His people everywhere.

Sincerely,

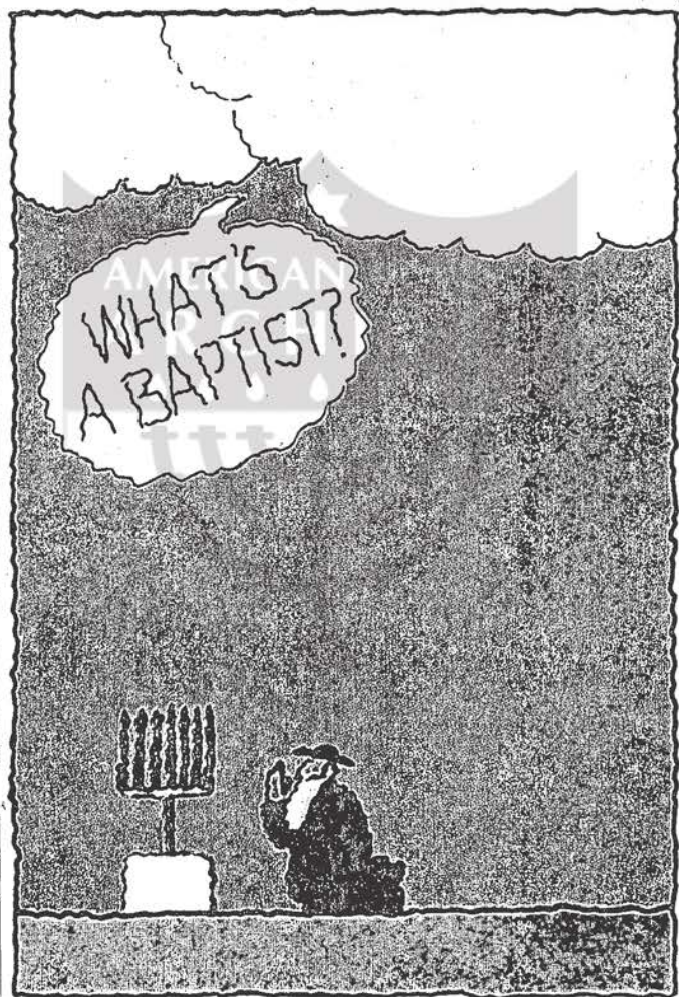
Thomas C. Cook, Jr.
Executive Director

TCCjr/mc

298 SOUTH HULL STREET • P.O. BOX 1924, ATHENS, GEORGIA 30603 • PHONE (404) 353-1331

to Marc Tannenbaum, N.Y. N.Y.

TEXAS MONTHLY
January 1981



SURE SHE DOES

Dr. Bailey Smith, president of the Southern Baptist Convention, stated in Dallas that "God Almighty does not hear the prayer of a Jew."

Tom Curry

Whatcha' think about the May date (546?)
in Florida? James

"GOD AS A FATHER AND JUDGE"

Romans 3: 19 - 26

The question before us is how one gets into right relationship with God. We are in wrong relationship with God when we are depending upon our own righteousness, "None is righteous, no not one." None of us has the power to live in compliance with the moral and ethical laws. When held up against them we are shown to be untrue. (vx. 9-18)

Therefore, those who take this means of relationship, must be judged by God to be unworthy. This is true of Jew or Gentile, we are the same. When we take such a route, God must take the role of judge and rule us guilty.

Many people make the mistake of believing that to be Christian is to say, "Well, I guess I do more good than bad." That is, they think the judgement God gives goes to the side of those whose good deeds outweigh the bad.

It is made very clear in this scripture that such cannot be the case. Those who have done a little more good than bad are in the same boat as those who have done a little more bad than good - they are all under the judgement of God. If you are depending upon performance, then only perfection in keeping all the laws of God will get you by.

God does not like the role of being Judge. This is an uncomfortable position for Him because He knows we will fall so far short of keeping all the Law. He does not want us to get a sentence of punishment, He wants us to gain life.

Therefore, God calls for us to accept Him as Father. A Father does not have the same standards as a Judge. A Father can overlook our mistakes, a Judge cannot. There is the case of a young woman driver who was speeding; a little child could not get out of the way, was hurt badly and the youth came before a judge. "I didn't intend to hurt him," she cries in remorse, "I won't do it again." The judge can't accept that. But her father knows her heart, he knows she has learned a lesson, he will give her another chance.

How do we get from the position of dealing with God as Judge into the one of dealing with God as a Father? This is what Paul is calling for us to do, so that we can have our only hope of salvation.

Paul gives the answer: "Have faith in Jesus Christ." This seems like a pat answer and we don't understand it. There are at least four ways you can have faith, and all of them are in the Bible. We will look at them closely in our next Sermon. But for the time being, let me give you the way "faith" is used here. The Interpreter's Bible says that in this instance it means to have the faith of Jesus Christ (vol. IX, p. 429).

What was the faith of Jesus Christ? That God will treat us as a Father treats his children, provided we come to Him in that way. He taught us to pray, "Our Father," not "O, Mighty Judge."

When we determine to enter into a relationship with God which will be "Father-Child" then we depend upon the kind of forgiving-acceptance that a Father gives. Jesus would bring us into such a relationship and out of our self-dependence.

Recently, I read a book about a young man who was adopted by his uncle, a brilliant and successful man. The young man started out to prove to his uncle that he was worthy to be adopted. He would do everything right and thereby please his uncle. He was frustrated

and defeated because he wasn't able to be perfect. Then his uncle was killed. In reading his uncle's papers he discovered that his uncle was not perfect. In fact, his uncle loved the boy very much because they were so much alike. Then, the boy relaxed and lived in spiritual harmony with the uncle, even though he was gone.

Jesus said, "No one comes to the Father but by me." He did not say that no one could come to God except through him. He said "You must come to the Father in the way that I do." The Father God was the one to whom Jesus wanted to bring everyone.

There is controversy over whether non-Christians can pray. This dispute has come about because of what we consider to be an untrue interpretation of what faith in Jesus means. Jesus did not indicate that it is forbidden to come to God, whether in prayer or life, unless you are a Christian, baptized and professing. He meant, you can't come to the Father-God unless "you come in the same way I do: by considering yourself a Son and Him your Father and living in that spirit."

You do not have to be a Christian to have God hear your prayers. You do have to consider yourself a child of the Heavenly Father before you can call Him "Father." You have to have the same attitude and spirit that Jesus had in order for this to happen. This is what Jesus taught and modeled - nothing else.

In light of this, it just may be that many Jews have their prayers heard more readily by the Father than all those of the Rev. Bailey Smith and the Rev. Jerry Falwell together!

Which would YOU rather have, a Judge or a Father?

October 5, 1980

Alvin C. Murray, Pastor

A. Jase Jones, Th.D.
Consultant in Interfaith Witness
Home Mission Board, SBC, 1957-78 Chaplain COL-USAR (Ret)
501 Avenue A, Marble Falls, Texas 78654 512/693-3132

December 2, 1980

Rabbi Marc Tanenbaum
165 East 56
New York, New York 10022

Dear Marc:

Enclosed is a copy of a letter I wrote to Bailey Smith, President, Southern Baptist Convention. I am as embarrassed as I feel most Southern Baptists are.

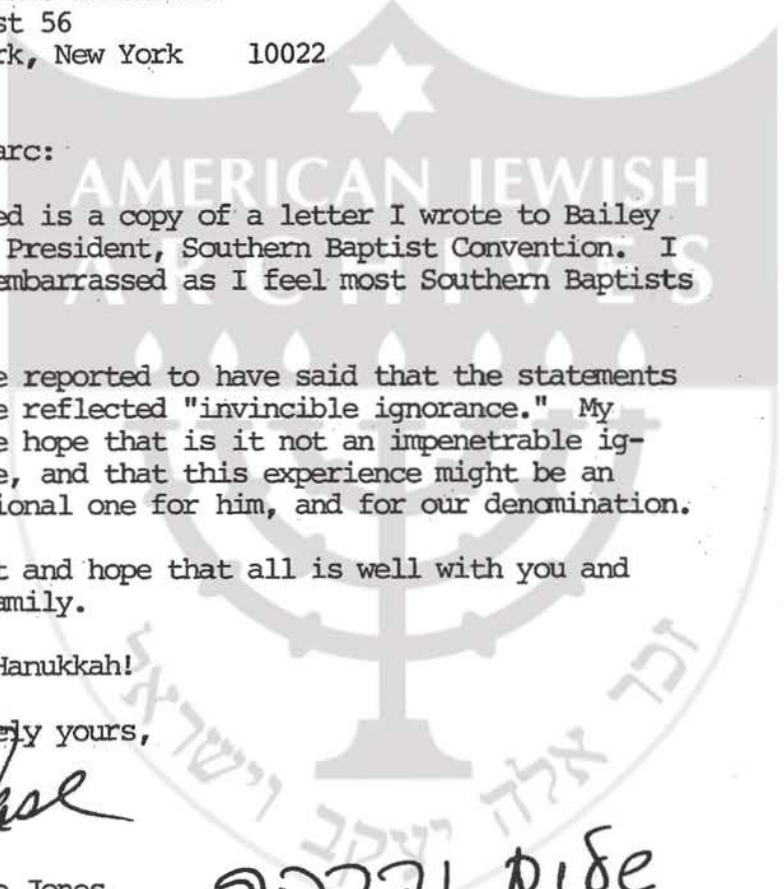
You are reported to have said that the statements he made reflected "invincible ignorance." My sincere hope that is it not an impenetrable ignorance, and that this experience might be an educational one for him, and for our denomination.

I trust and hope that all is well with you and your family.

Happy Hanukkah!

Sincerely yours,


A. Jase Jones


עידן וברוך

A. Jase Jones, Th.D.
Consultant in Interfaith Witness
Home Mission Board, SBC, 1957-78 Chaplain COL-USAR (Ret)
501 Avenue A, Marble Falls, Texas 76654 512 693-3132

November 21, 1980

Dr. Bailey Smith
P. O. Box 15039
Del City, Oklahoma 73115

Dear Dr. Smith:

Once again I feel compelled to write to you concerning a remark that you have made about Jewish people.

Your remark about the Jews, as reported in the press, "'I think they got funny-looking noses, myself,'" if accurately reported, is not only an unfortunate remark, it is tragic. Your characterizing it as "'teasing'" only compounds the mistake.

The nose you refer to is not the tragedy. There is no such thing as a "Jewish nose." This is a fabrication of prejudiced minds, perpetuated through the centuries by unthinking people. The use of the phrase immediately betrays a person's ignorance to informed people.

Jewish noses come in all sizes and shapes. So do non-Jewish noses. Dr. J. Howard Williams, late esteemed Southern Baptist leader, had a nose that fit the description of the stereotype of Jewish noses. It would be an educational experience if you could attend a Jewish synagogue meeting and observe the people. You would see noses of all descriptions, noses like those you would see in a Baptist congregation.

Stereotypes of Jews, whether they be of physical, mental, social, or cultural characteristics, lead directly to tragedy. They fan the fires of anti-Semitism. You say that you are not anti-Semitic in attitude, and I give you credit for not being knowingly anti-Semitic. But anti-Semitic statements like the one you made, knowingly or unknowingly anti-Semitic, are as deadly as the bullet fired accidentally from a gun.

Stereotypes were used to justify the killing and stimulate the killing of 6,000,000 Jewish people by Hitler.

When one "teases" with remarks about funny-looking noses, one is teasing with murderous weapons, encouraging tragedy. Please, Dr. Smith, don't "tease" about tragedy.

I am enclosing a booklet I wrote some years ago for the Home Mission Board, SBC, and encourage you to read it, especially pages 8 and 9.

Sincerely yours



A. Jase Jones

xc: Rabbi Marc Tanenbaum Rabbi James Rudin Rabbi Solomon S. Bernards
Mark Briskman Tom Neumann Milton Tobian Dr. Glenn A. Igleheart
Dr. Maurice Smith Rabbi Neal Borovitz

