



REBBE RESPONSA

The Rebbe's English Letters

Interfaith Dialogue

Issue 102
Shemini, 5785

Table of Contents

th Dialogue

..... 3

ogue 6

*Confused youth in our boundary-less
lation, intermarriage and conversion –
'ar Jews; We do not seek converts; The
and their malevolent nature; Its well-
meaning but misguided proponents must focus energy on our own youth;
Note on the halachic prohibition against studying other religions*

Confusion Masquerading as Clarity..... 12

*As a psychologist, you should recognize the confusion interfaith dialogue
and blurred religious boundaries create. To clarify my points: We
discourage proselytization, such dialogue increases the risk of conversion
and confusion, our global responsibility is distinct from theological
exchange, questions should be answered individually, and true clarity
comes from studying our own sources. Anyone concerned with the
spiritual and mental wellbeing of our youth should firmly oppose such
dialogues.*

Why the Youth Are Drifting..... 17

*Interfaith dialogue does not strengthen Judaism, rather accomplishes the
opposite; The detrimental example set by a Rabbi who thoroughly studies
other faiths; Studying other religions will be at the expense of a student's
already limited time for Hebrew studies*

ב"ה

A Word from the Publishers

We hereby present **Issue 102** of *Rebbe Responsa*, a compilation of letters originally authored by the Lubavitcher Rebbe in English, culled from the *Rebbe Responsa* app.

In this week's booklet, "**Interfaith Dialogue**", we explore the Rebbe's fascinating stance on interfaith dialogue and theological exchanges.

All footnotes, titles and summaries have been added by the publishers.

* * *

The Rebbe's English letters represent a little-known facet of the Rebbe's Torah, containing profound wisdom and practical guidance expressed in clear, accessible language. We encourage you to download the Rebbe Responsa app, which offers the only comprehensive collection of the Rebbe's English letters available to date. With of over 5,000 organized by both topic and date, the app makes finding the Rebbe's guidance and opinion simple and accessible.

The Rebbe Responsa Team

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Editor@RebbeResponsa.com

Introduction

In the mid-1960s, the interfaith dialogue movement gained significant momentum, particularly within non-Orthodox Jewish circles. The movement—centered on theological exchanges, joint religious forums, and public discussions between clergy of different faiths—was viewed by many as a welcome step toward bridging the divide between Jews and gentiles and combating antisemitism. Others embraced it as an opportunity to affirm the truth of Judaism—not only to non-Jews, but to fellow Jews as well—and saw in it a means of strengthening Jewish identity and religious commitment.

The Rebbe, however, adamantly opposed this trend. He viewed interfaith dialogue and inter-religious debate not as vehicles for understanding or unity, but as profoundly harmful to Jewish identity and spiritual clarity.

The Rebbe's first public statement on the matter came in the form of a comprehensive letter addressed to the head of a group of spiritual leaders who had inquired about his position in Adar of 5725. Shortly after it was written, the letter was released by the Rebbe's secretariat through the Lubavitch News Service—Chabad's official communications outlet—and widely circulated across the Jewish world.

The Rebbe's public stance reverberated throughout the interfaith community. In the weeks that followed, several proponents of the interfaith movement wrote to the Rebbe in disagreement. The Rebbe responded with a series of letters, restating and elaborating upon his perspective with clarity and depth.

A few weeks after the letter was released, the Rebbe addressed the topic publicly during the farbrengen of **Acharon Shel Pesach, 5725**, stressing the dangers from a strictly halachic prospective. The Rebbe further connecting the issue to the deeper themes of the Pesach, highlighting that one of the first commandments given to the Jewish people in Egypt was to reject and separate themselves from idol worship. A Jew, the Rebbe continued, must not be concerned with the opinions of the world but must instead distance

himself from foreign religions and the spiritually corrosive ideologies of the time.¹

Presented in this booklet are the Rebbe's original public letter, along with two follow-up replies. A second installment, to be released next week G-d willing, will feature additional correspondence.²

¹ The full talk is published in *Sichos Kodesh* 5725, vol. 2, pp. 57-61; *Toras Menachem*, vol. 43, pp. 225-234.

² For more on the Rebbe's stance on interfaith dialogue see English letters dated [15 Iyar, 5725](#), [circa 5725](#), [16 Av 5732](#), and additional letters under *Interfaith Dialogue* on the *Rebbe Responsa* app. See *Igros Kodesh*, vol. 26 letter 9796; 9862; vol 27, letter 10472; Hebrew letter dated [1 Iyar, 5727](#); The Rebbe's talks of Purim, 5727 (*Sichos Kodesh* 5727, vol. 1, pp. 447ff.; *Toras Menachem*, vol. 49, pp. 205ff.); Bereishis, 5736 (*Sichos Kodesh* 5736, vol 1, pp. 167-168), and 6 Tishrei, 5748 (*Toras Menachem* 5748, vol. 1, pp. 111ff.).

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כ"ס אדמו"ר מנחם מענדל שליט"א שניאורסאהן
ליו באוויס

SECRETARIAT of RABBI MENACHEM M. SCHNEERSON
the Lubavitcher Rabbi

770 EASTERN PARKWAY, BROOKLYN 13, N. Y.

Excerpt from a letter by the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson - written in response to an inquiry by the head of a group of Jewish spiritual leaders - on the subject of "interfaith dialogue".

By the Grace of G-d

... In reply to your question as to what should be the Jewish attitude towards the matter of "religious dialogue" which has been advocated in certain Jewish and non-Jewish circles.

It surprises me that you should have any doubt in this matter. For, anyone with some knowledge of Jewish history knows with what reluctance Jews viewed religious debates with non-Jews. There were many good reasons for this attitude, in addition to the basic reason that Jews do not consider it their mission to convert gentiles to their faith, nor do they wish to expose themselves to the missionary zeal of other faiths.

Each and every generation has its own characteristics which have a bearing on contemporary problems. One of the peculiarities of our own day and age - a circumstance which makes such "dialogue" even more reprehensible - is the confusion and perplexity which are so widespread now, especially among the younger generation. Symptomatic of this confusion is the lowering, or even toppling, of the once well-defined boundaries in various areas of the daily life. This process, which began with the lowering, or abolishing altogether, of the Mechitzah in the synagogue, has extended itself also to the abolishing of boundaries in the areas of ethics, morality, and even common decency. In some quarters it has even led to a perversion of values, reminiscent of the lament of the prophet: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" (Isaiah 5:20).

One can hardly blame the young generation for their confusion and perplexity, considering the upheavals, revolutions and wars which have plagued our times, and the bankruptcies of the various systems and ideologies to which the young generation has pinned its hopes for a better world. Moreover, many of those who should have been the teachers and guides of the younger generation, have compounded the confusion and misdirection, for various reasons which need not be elaborated here.

1

Dangers of Interfaith Dialogue

Interfaith dialogue harms the confused youth in our boundary-less generation; Contributes to assimilation, intermarriage and conversion – dangers recognized even by secular Jews; We do not seek converts; The intrinsic futility of such debates and their malevolent nature; Its well-meaning but misguided proponents must focus energy on our own youth; Note on the halachic prohibition against studying other religions

Excerpt from a letter by the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson – written in response to an inquiry by the head of a group of Jewish spiritual leaders – on the subject of "interfaith dialogue."

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Source: Official release by the Rebbe's secretariat.

The letter was distributed by the Lubavitch News Service on March 12, 1965, with the following message:

In response to numerous requests, the secretariat of the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, world leader of the Lubavitcher movement, has released a letter in which the Rebbe expresses his views on the subject of "interfaith dialogue".

³ See J.D. Eisenstein *Otzar Vikuchim* (Polemics and Disputations), N.Y., 1922.

perplexity which are so widespread now, especially among the younger generation. Symptomatic of this confusion is the lowering, or even toppling, of the once well-defined boundaries in various areas of the daily life. This process, which began with the lowering, or abolishing altogether, of the **Mechitzah** in the synagogue,⁴ has extended itself also to the abolishing of boundaries in the areas of ethics, morality, and even common decency. In some quarters it has even led to a perversion of values, reminiscent of the lament of the prophet: “Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!” (Isaiah 5:20).

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One of the consequences of the said state of affairs is also the misconception prevailing in some quarters regarding the so-called “interfaith” movement. The “brotherhood of mankind” is a positive concept only so long as it is confined to such areas as commerce, philanthropy, and various civil and economic aspects of the society, wherein peoples of various faiths and minority groups must live together in harmony, mutual respect and dignity. Unfortunately, the concept of “brotherhood” has been misconstrued to require members of one faith to explain their religious belief and practices to members of another faith, and in return to receive instruction in the religion of others. Far from clarifying matters, these interfaith activities have, at best, added to the confusion, and, at worst, have been used with missionary zeal by those religions which are committed to proselytizing members of other faiths.

The alarmingly growing rate of intermarriage has a variety of underlying causes. But there can be no doubt that one of the factors is the interfaith movement, or “dialogue” (which is a euphemism for the same), wherein clergymen of one faith are invited to preach

⁴ For more on this topic see *Rebbe Responsa* [issue 98](#).

from the pulpit of another. It is easy to see what effect this has on the minds of the young, as well as of their parents, whose commitments to their own faith are in any case near the vanishing point.

This in itself offers a complete justification for the prohibition which the Torah imposes upon the study of other faiths⁵ – if, indeed, external justification were necessary. Only in exceptional cases does the Torah permit the study of other religions, and that also only to specially qualified persons.⁶ Bitter experience has made it abundantly clear how harmful any such interfaith or dialogue is. Thus, even those Jews to whom the Torah is not yet, unfortunately, their Pillar of Light to illuminate their life, but who still wish to preserve their Jewish identity and, especially, the Jewish identity of their children – even they should clearly see the dangers of intermarriage and complete assimilation, G-d forbid, lurking behind these so-called “dialogues,” and should reject them in no uncertain terms.

While we must not give up a single Jewish soul which happens to be in danger of straying from the path of Torah and Mitzvos, and certainly in danger of intermarriage, or assimilation, G-d forbid, and we must spare no effort in trying to save that Jew or Jewess, even if it involves a lengthy “dialogue” with him or her, we must just as resolutely reject any such dialogue with a non-Jew, for the reasons mentioned, and also because we have no interest in his conversion to our faith.

To be sure, we have obligations to our society at large. We must contribute our share to the common weal, help to maintain and raise the standards of morality and ethics, and to encourage the non-Jew to observe the “Seven Precepts of the Children of Noah” in all their ramifications.⁷ But to accomplish these objectives, there is no need for us whatsoever to have any religious dialogues with non-Jews, nor any interfaith activities in the form of religious discussions, interchange of pulpits, and the like.

⁵ See *Mishneh Torah*, Hilchos Avodah Zarah, 2:2.

⁶ See *Mishneh Torah*, Hilchos Sanhedrin 2:1. See also *Igros Moshe*, Yoreh De’ah, Vol. 2, sec. 111, for a collection of sources on this matter.

⁷ See *Rebbe Responsa* [issue 23](#) for a compilation of letters on this subject.

Finally, I wish to stress the following points: -

(1) In most polemics, debates, dialogues and the like, the usual outcome is not a rapprochement of minds and hearts; rather do they evoke an impulse of rivalry and the desire to score a point, or gain a victory over the opponent by any means. This is usually the case even in non-religious polemics, and certainly very much so in religious debates, inasmuch as the subject matter touches one's inner soul; and even more so where religious zealots are concerned.

Hence, if the purpose of the "dialogue" is rapprochement, it is doomed from the start, and often even brings the opposite results.

(2) Where one party to the dialogue is committed to proselytizing, and the other is not, it is clear that the dialogue will be used by the first to accomplish its purpose, and the "dialogue" will in effect become a "monologue."

(3) Looking at the question from a practical standpoint, perhaps the most important point is that the effort expended on such "dialogues" is, to say the least, a waste we can ill afford. For, every individual has only limited resources of time, energy, and influence, while every right-thinking person must feel a sense of responsibility to accomplish something in behalf of the community in which he lives. Experience has shown that the benefits, if any, from all such "dialogues" in terms of a better understanding among men of different faiths and races, have been hardly discernible. But certain it is that the energies thus expended have been at the expense of vital areas of Yiddishkeit, where there is a crying need for strengthening the Jewish faith and practices within our own ranks, especially among the younger generation.

There are, of course, some well-meaning, but misguided individuals, who see in interfaith and dialogue an avenue of lofty goals and ideals deserving of their utmost efforts. But there are also those who encourage them in their misconceptions, thus abetting the misdirection and misplacement of energies and resources, sorely needed elsewhere, namely, and to repeat, in the spreading among our youths a deeper knowledge of the Torah, Toras Chaim, which, as the name indicates, is the true guide in the daily life of the Jew, at all times, and in all places. For the Torah's truths are eternal, having been given by the Eternal, the Creator of man, and the Master and Ruler of the World, at all times and all places. It is a

tragic irony, that precisely in this day and age, and in this country, where we have been blessed with freedom of worship, and do not face persecution and constant peril for every observance as in certain less fortunate countries, yet so many of our younger generation are lost to us daily by the default, negligence and misdirection of the leaders who should know better.

It is high time to replace interfaith with inner-faith, and concentrate on dialogue with our own misguided youth, as well as to our shame – with the adults, so as to fan their slumbering embers of faith and to illuminate their lives with the Pillar of Light and the Pillar of Fire of the Torah.

With blessing,

Signed: /Menachem Schneerson/

P.S. In order to bring my reply in fuller accord with the details of your question, the above has been couched in terms that would be fitting for a person who is not committed to the Shulchan Aruch (Code of Jewish Law). However, from the viewpoint of the Jew to whom the Torah is indeed “a lamp unto his feet,”⁸ the true guide and illumination in his daily life, the decisive reason for the outright rejection of religious dialogue is the prohibition imposed by the Torah against the study of other religions, except in very specific cases and by specially qualified individuals, as already mentioned.

In this connection I wish to clarify one more point. It is sometimes argued that the rejection of religious dialogue, or the prohibition of the study of other religions, indicates an acknowledgment of weakness, G-d forbid, on the part of the Torah vis-a-vis other religions. There is no need to refute this fallacious argument. However, if a weakness is involved, it is that of human nature. In the face of a promise of an easier way of life, free from the restrictions of 248 positive and 365 negative precepts, and more freedom to gratify one’s lower instincts, many an individual may succumb to the temptation. Moreover, the human mind is often so inconstant that one may readily overlook the most glaring and evident truths that bar the way to the gratification of one’s lusts.

⁸ Borrowed from *Tehillim* 119:105.

Besides, in any dialogue or debate, the victory often goes not to the proponent of the truth, but to the one who is more skilled in dialectic and oratory. By sheer rhetoric, by the gift of eloquence, one may even succeed in “calling evil good and darkness light” to which reference has been made in the beginning of this letter.

Thus, from whatever viewpoint you consider the matter, religious dialogue with non-Jews has no place in Jewish life, least of all here and now.

2

Confusion Masquerading as Clarity

As a psychologist, you should recognize the confusion interfaith dialogue and blurred religious boundaries create. To clarify my points: We discourage proselytization, such dialogue increases the risk of conversion and confusion, our global responsibility is distinct from theological exchange, questions should be answered individually, and true clarity comes from studying our own sources. Anyone concerned with the spiritual and mental wellbeing of our youth should firmly oppose such dialogues.

By the Grace of G-d
26th of Adar 2, 5725
Brooklyn, N.Y.

Prof. . . .
The University of Chicago
Chicago, Ill.

Greeting and Blessing:

This is to acknowledge receipt of your letter, in which you refer to my statement on the question of “interfaith dialogue.”

Inasmuch as I do not know whether you saw the statement in its entirety, I am enclosing a copy of it herewith.⁹

In reply to your letter, I will begin with a point which surprised me most. For I anticipated that a Jewish psychologist would be of the first not only to welcome the views expressed in my letter, but even to support this position. Who knows more than a psychologist

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Note: Letters printed in “*The Letters and The Spirit*” are from the Archives of Rabbi Nissan Mindel A”H, the Rebbe’s personal secretary entrusted with writing up the Rebbe’s orally dictated responses. The “Nissan Mindel Archives” are comprised of secretarial copies, including first drafts, and may have subsequently been published with editorial changes. Therefore, the letters as they appear in the book may not be the final signed version.

⁹ It is worth noting that at the time short excerpts of the Rebbe’s letter were circulating in the press (see, for example, the short notice from *The Jewish Telegraph Agency* titled [Lubavitcher Rebbe Voices Opposition to ‘Interfaith Dialogues’](#)).

of the confusion and perplexity prevailing among our youth and adults, especially in the realm of religion? As I pointed out in my letter, I believe that this business of interfaith and brotherhood has contributed no small measure to prevailing bewilderment and confusion. Fortunately, it is only because American youth is generally not so philosophically inclined as their counterparts in Europe, especially in Germany, that the damage has not been even greater. Even a cursory glance at the number of religious sects in America, and also on the number of agnostics – not by conviction but by confusion, as well as the prevalent switching from one religious denomination to another, reveals the spiritual instability of our contemporary American society. Contrary to the opinion of some, who believe that the existing fragmentation of religious denominations, as well as the prevalent transitions from one denomination to another is the result of profound thinking, the opposite is true. The best proof of this is the fact that we should have had a greater fragmentation in terms of religious denominations in former generations, when people were generally more deeply religious.

Now to reply to the various points which you made in your letter, in the order of their appearance:

1) It is certainly true that the Torah was given to both Jews and gerim. Moreover, the Torah emphasizes “One statute shall be for you and the ger.”¹⁰ It is also true that we had gerim in every generation, and many of them became most prominent even in the Jewish religious life. However, all this had no relevancy to my letter. For I do not suggest that we do not receive gerim. What I did indicate was that among all the 613 Mitzvot and their ramifications, there is not one which makes it a mitzvah to try to convert a non-Jew into becoming a Jew. Furthermore, if a Gentile comes to us to inquire whether he ought to become a Jew, we must tell him that he has no such mitzvah or obligation.¹¹

2) You state that dialogue does not necessarily mean conversion, but even if it did, it would be a good thing.

¹⁰ *Bamidbar* 15:15.

¹¹ See *Shulchan Aruch, Yoreh Deah*, 268:2.

Again I must repeat that I did not state that dialogue necessarily means conversion. All I said was that dialogue contributes to the already prevailing confusion, and therefore it is conducive to conversion. Hence it is inimical to the Jew insofar as any single Jew may be converted. On the other hand, we have no obligation or mitzvah to convert a Gentile to our faith, so that we have everything to lose, and nothing to gain from such dialogue.

The reference of Maimonides to Jesus, which you cite in your letter, was eliminated by censorship in Christian countries, and therefore it is not surprising that not everybody is quite familiar with the exact text of that comment. However, in recent editions it has been included again, and appears at the end of Hilchos Melochim.¹² If you will look it up there, you will see that what the Rambam says about Jesus (incidentally, also about Muhammad) is quite different from what you think. What the Rambam said was that Christianity, and certainly Islam where there is no belief in trinity, are an intermediate phase between polytheism and Jewish monotheism. At the same time you will see that far from supporting your position, the reference of the Rambam to Jesus and Muhammad support the opposite.

3) You write that Jews have an obligation to exercise a beneficial influence on the environment and to influence even Gentiles to, what you call, "the kind of menschlichkeit which the Torah expresses." You are right and, as you know, this comes in the halacha sources under the term "The Seven Mitzvot of the Children of Noah." I made a particular point in this connection in my letter that in order to carry out this obligation towards our general society, it is not necessary to have any religious dialogues. I also pointed out that, on the contrary, religious dialogue may undermine our influence in this direction, rather than enhance it, in view of the fact that dialogues of this kind usually provoke various negative feelings. Besides, such dialogues, if at all, would have to be strictly limited to the promulgation of the mentioned "Seven Laws," and does not justify the exchange of pulpits and the general discussion on religious beliefs, etc.

¹² 11:4. See also letter dated [October 27, 1949](#).

4) You write that "this is a time when the young person has the option of being a Jew or not being a Jew, more than at any time in the past."

This is precisely why the danger of intermarriage and assimilation is all the greater. Therefore this is all the more reason why the few hours which are left for the Jew to study Yiddishkeit should not be encroached upon by the infusion of a study of goyishkeit.

Incidentally my opposition to religious dialogue refers to interfaith dialogue, involving Gentiles. But as far as the Jew per se is concerned, I emphasized that, on the contrary, no effort should be spared to provide him with all the necessary dialogue that is required with regard to Yiddishkeit, however far he may have strayed from it.¹³

5) You write that the time devoted to religious thought and consideration is well spent. I agree. However, I do not see why this must necessarily involve dialogue with non-Jews. Surely enough intellectual and religious stimulation can be provided by strictly inter-Jewish dialogue. This could be provided even better if this "dialogue" would not be in the form of a debate with its negative aspects, as mentioned in my letter. But rather that it should take the form of study; to learn Yiddishkeit from the original sources, and not from the representations of Yiddishkeit by non-Jews, particularly those notorious for their hatred of Jews and Judaism, who originated the vogue for so-called "Bible Criticism." It should be remembered that these same intellectual spheres in Germany also provided the fertile soil for Nazism. I trust that you will agree that it was no mere coincidence that Germany reared Bible criticism, Nazism and anti-Semitism in their worst and most extreme forms.¹⁴

6) You ask for the reference on the basis of which I said that "only in exceptional cases does the Torah permit the study of other

¹³ See the closing paragraph of the previous letter (before the signature).

¹⁴ See also letter dated [20 Teves, 5724](#).

religions.” There are a number of references in the Talmud, but it is concisely formulated in the Rambam, Hilchos Avodo Zoro.¹⁵

7) In reply to your P.S., in which you cite the verse in Leviticus 19:34,¹⁶ the answer is as follows: I have already mentioned that in the realm of charity and philanthropy etc., which is also included in the laws of the Children of Noah, there is ample opportunity for the Jew to exercise his duty, and practice the mitzvah in the above mentioned verse. Again there is no need to extend this to any religious dialogue.

All that has been written above is by way of answering the point raised in your letter. However, the essential point is this: If it were a question of whether or not to introduce religious dialogue, by way of experiment, to see how useful it will be, there would be room for a debate, pro and con. The truth of the matter is, however, that dialogue has been in operation for many years, and to our great regret and misfortune we have seen that it has not only failed to foster a better understanding of religion, or even a better toleration or consideration for the Jew in his Gentile environment, but on the contrary, it has encouraged and fostered the activities of the various Christian missionary societies. Besides, anyone who is close to the situation of our youth knows the devastating results which this dialogue has had upon our youth. Even if the direct relationship may not be seen or proved, but, as in the case of all scientific methods, when we see a large number of experiments which are attended by the identical consequences, we must assume a direct relationship.

In view of the above, I believe it is clear that anyone to whom the fate of every Jew is near and dear to his heart, and especially one who desires to contribute to the mental stability of his neighbor and friend, whether Jewish or non-Jewish, should consider it his duty to do everything possible to eliminate this evil, the so-called dialogue. As for the study of comparative religions, etc., this should be limited to such individuals whose vocation makes it necessary for them to be familiar also with other religions, and to whom such

¹⁵ 2:2-3. See letter dated [11 Adar, 5726](#), for an explanation of this prohibition.

¹⁶ “The stranger who sojourns with you shall be as a native from among you, and you shall love him as yourself; for you were strangers in the land of Egypt. I am the Lord, your G-d.”

study will not be harmful, either to themselves or to others. This applies to all, but insofar as a Jew who lives according to the Shulchan Aruch is concerned, there is also the condition that he should have the special qualifications which are required by the Torah.

With blessing,

3

Why the Youth Are Drifting

Interfaith dialogue does not strengthen Judaism, rather accomplishes the opposite; The detrimental example set by a Rabbi who thoroughly studies other faiths; Studying other religions will be at the expense of a student's already limited time for Hebrew studies

By the Grace of G-d
25th of Nissan, 5725
Brooklyn, N.Y.

Mr. . . .
Denver, Colo.

Greeting and Blessing:

Thank you for your letter with the enclosures.

I am sorry to read that you do not share my position in regard to the matter of interfaith dialogue. I trust that you will not take it amiss if I say that your position surprises me. For, as I see from your writings, you are well informed in matters affecting the American Jewish scene. Consequently it seems to me impossible that you should have overlooked the devastating harm which the interfaith movement has brought about, especially the interreligious dialogue and particularly among the younger generation in recent years. Surely the facts speak loud enough. Even if we were at a stage where we had no facts to go by, it should not have required profound thinking to visualize the dangers of such dialogue. The

Rabbi, who is supposed to be the spiritual guide of his congregants, usually gives the direction and sets the pace for his members to follow. Hence, when the Rabbi exchanges his pulpit with a representative of another faith and goes to preach in a church, or otherwise enters into a religious dialogue with Christians, Moslems, Buddhists, etc., it is obvious that he has first to make a thorough study of those religions, in order not to appear an ignoramus in their eyes. Considering that in addition to the so-called three major faiths in this country, there are a great number of religious denominations, it would obviously require a very considerable time to become familiar, or even superficially acquainted, with these various religious denominations. His loyal members, wishing to emulate him, would undoubtedly also consider it their business to become familiar with other religions. Bearing in mind that altogether there is a very limited time which is devoted to the religious training of Jewish youth, often limited only to Sunday school or afternoon school, or at best even to an All-day school, where the greater part of the day is taken up with secular studies, it is clear that if the study of other religions is to be done at the expense of Hebrew studies, what Hebrew scholars our youth would be, whose Hebrew scholarship and background is already so shallow as to approach the vanishing point. The same is true, of course, of their elders also, in the vast majority of communities and congregations where such dialogues are championed. Significantly, in strictly orthodox congregations, where you would find the most eminently qualified people to carry on a religious dialogue, such dialogue is shunned, for the reasons which I have enumerated in my letter.

Much more could be said on this subject, but it is too painful to elaborate, and I hope it is unnecessary insofar as you are concerned.

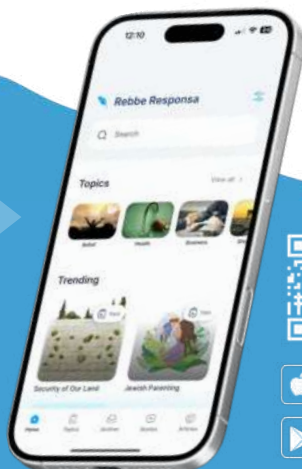
With blessing,

לע"נ
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בן הרה"ח הרה"ת ר' שניאור זלמן
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