

CD-1042 Transcription

Introduces Billy Graham; Graham speech. Circa 1982.

F1:

Because (inaudible) back today. To the campus as we were a state university so that no one would be offended. And he most certainly did that. We had a very pleasant lunch afterwards. Times have changed. And we have made great progress since that time. Dr. Graham certainly is a great force in our community.

And Dr. Graham, we have assembled here today leaders of the New England region, Jewish leaders from the New England region, Chapter Chairman of Hartford, Springfield, Portland, Providence, Rhode Island. We have leaders from the Jewish community here. We have rabbinical leaders.

Have I forgotten anybody? I hope not. And we are certainly looking forward to hearing from you today and having an exchange with you. I'm your crusade (inaudible). And I believe that Rabbi Tanenbaum is going to make a much more formal [01:00] introduction.

I would like to say to all of you again, when you have questions for Dr. Graham, please introduce yourself. I would also like to

welcome Sterling Houston, who is with Dr. Graham today and who is the person responsible for making the New England crusade for Dr. Graham. (inaudible), am I correct?

M1:

That's right.

F1:

Thank you. Rabbi Tanenbaum.

Marc Tanenbaum:

Well really I've already made my speech. I thought I'd save you the anguish of having to review what I've talked about earlier with our Jewish leadership here. I simply want to say a word, a very warm welcome to bid you Shalom, Shalom in the deepest sense of the meaning of both peace and wholeness. As I've said to our group here, as you've heard me say earlier at the temple, then the press conference, [02:00] and as I try to say in Atlanta when we have the privilege of conferring on you our first national inter-religious award—the record of your love and respect and devotion to the Jewish people, to the establishment of Israel reborn, to the cause of human rights and justice of the three million Jews in the Soviet Union, the very decent and courageous stand you've against anti-Semitism and racism and

prejudice, the honesty with which you have expressed your own commitment as an evangelist to Evangelizing as you see the light of the gospel, but at the same time being [03:00] opposed to the corporate efforts of groups that have no purpose but to try to undermine the faith commitments of the Jewish people. You have said all of these things over the years with a consistency and clarity and conviction that has won not only the admiration but the very deep love and respect of many of us in the Jewish community.

I have been in this area of seeking to overcome misunderstanding between Christians and Jews of all denominational groups for some 30 years. And there are times when I feel like Sisyphus, you're pushing the rock up the mountain. And you think you're making progress and then something happens, an anti-Semitic episode breaks out, [Baily?] [03:51] Smith, who's is not in your church, directly says something that sort of throws everything out of whack.

[04:00]

There are times when you feel that somehow the progress you're making begins to unfold before your eyes. And moments such as those you begin feeling almost a kind of demoralization. And

what sustains my colleagues and many of these Jewish leaders here and myself is the knowledge that through the most difficult times to which we pass, you have always been there.

We have always been able to count on you as a caring, loving, nurturing friend. Where ever our theological differences in commitments, you've been able to transcend that and create a genuine sense of the people of God which we share together out of our shared reverence for the holy word of the Bible and the traditions that Baptist's have brought to this nation, fought for, a freedom of conscience, religious liberty and religious pluralism.

I've said it before, [05:00] I'll say it again today, because I think the record warrants it. Billy Graham, based on the privilege I've had of knowing him and what I have seen him do since the mid 1960's when I first had the privilege of meeting him, is next to Pope John the 23rd, a blessed memory, the greatest friend of the Jewish people in the 20th century.

And it's in that spirit that we welcome you with great affection and look forward to hearing whatever you have to say to us today, you're among friends.

Billy Graham:

I remember I was on an elevator once in Philadelphia coming down at a conference. And someone pointed in my direction. It was very crowded.

[06:00]

And I said, "I understand" -- no he, said he's -- I understand Billy Graham is on this elevator. And a friend pointed in my direction and said, "Yes, there he is." And he looked me up and down for about a couple seconds and he said, "My, what an anti-climax." Very warm and gracious and overly generous introduction that anything that I would say would be an anti-climax. It might be better to leave it just as it is.

But I am honored to have the privilege of meeting with you here. It's been my privilege in several cities or communities that I go to to meet with the Jewish leadership of the community and try to inform them as to what we're about and what we're doing and what we're not doing and to answer questions so that any suspicions or fears or misunderstandings might not develop.

And I think that it is true to say that I have tried to be a friend to Israel for many, many reasons. And this has been somewhat of a pilgrimage and yet not so much of one. Because

when I first became deeply committed to Jesus Christ, of course I grew up in a Southern Presbyterian home. We had a denomination called the ARP Associate Reformed Presbyterian. We were supposedly the most pure of all the Presbyterians.

M2:

We got those, too.

Billy Graham:

Yes, I know. And so I became a Baptist later, as my wife says, by a shot gun wedding. Because I didn't become a Baptist so much by conviction as by convenience in North Florida, which is a long story I won't try to repeat. But [08:00] of course when I went to a small bible school in Florida they held to a very strong, what would be called a dispensational view of scripture in which the Jewish people in Israel were held up extremely high. And that was three and a half years of instruction. Because in their biblical interpretation, the land of Israel belongs to Israel in answer to prophecy someday it will be Israel's, that Messiah is going to come back and that vaguely that that Messiah would be Jesus Christ.

And there was a study of the Old Testament and believing that the Old Testament was just as important as the New. And for us

to study and for us [09:00] to learn. And then as I grew a bit older in my Christian experience and went on to college. And then I got involved in a small college of my own of which I became the president in 1947. There again I came into the same theological framework.

And then I had the opportunity of going to Israel. And at that time, my first trip to Israel, I preached in Jordan, in Syria, in Egypt I held two weeks of meetings in a big tent in Cairo. And then from Jordan I walked across the Mandelbaum Gate into Israel. And when I got there, there were, oh dozens, [10:00] I would like to say there were more than 100, but I'm sure I would exaggerate, reporters and so forth because it had been announced that I was going to be preaching all over Israel. And I had been invited by the YMCA in Jerusalem and different groups, in Haifa and Tel Aviv and so forth.

But a big storm was brewing because the Mayor -- I believe I'm correct, I'd have to look this up. I haven't thought of it in years. Tel Aviv was not happy about me using the city auditorium for my speech. And my speech was going to be on the subject why I am a Christian and my allegiance to Israel and my allegiance to the Jewish people.

And so a great many of the editorials in the papers were pro and con. And it was headlines and Mr. Ben-Gurion happened to be in Washington, they had to contact him over it and you know what that would create.

[11:00]

So when I walked across, a member of the foreign department came to me and he said, "The foreign secretary has requested you to come to see her before making any statement to the press." Well that was Mrs. MeirGolda Meir. And that was my first time to meet her and to know her. And she took me right into her home. We must have spent I don't know how much time talking originally.

And then when I met the press they said -- and one of the press said it was the largest press conference held since independent, well since they got their independence. There were about 300 press people there. And a lot of them were full (inaudible) Americans. Some were American newspaper people who were visiting Israel at that time. And they asked me every conceivable question that you could imagine. And I was

[12:00] encouraged to continue my tour of Israel. And I said, "If a Hindu comes to America, or if a Buddhist leader comes to America, I'd like to know why he's a Buddhist."

And so my talk was why I'm a Christian. And the fact that Jesus Christ was Jewish is people that followed him in the early days were largely Jewish and that everything we had where our roots were in Judaism and we could not separate Judaism and Christianity. That was the theological part of it.

But then of course when I arrived -- and that was my first of several trips to Israel -- My son has been there I think 42 times now. He made his commitment to God in Israel. But be that as it may I immediately felt at home. And I wondered

[13:00] why I felt so much at home. Well the reason was that I had studied the Bible so long that everything I looked at was familiar. I felt that here I am -- I had more of a feeling of being at home than I do my own home in North Carolina. And I've had that since.

And I remember that when my wife first went -- not first went, but one time on one of her visits, she pulled back those drapes at the Intercontinental Hotel and the Mount of Olives and looked down in Jerusalem. She's said, "There's a Biblical smorgasbord. And so it is.

And then someone for -- or the government, I suppose, provided a helicopter. Because I didn't have too much time and they took me

all over the country by a French made helicopter. And then I gave a talk at the university. And I got sick and went to the hospital and had experiences there. But Mrs. Meir became my [14:00] personal friend. And I suppose through her eyes I was able to see the state of Israel, and the Jewish state of Israel, through more than any other person at that period. Because she took time out of her schedule to spend a lot of time with me and to give me her viewpoint. She told me her life story and then she told me... And so there came that love.

And then I married -- my oldest daughter married a young man whose father had started a group in Europe called Forgive us, Israel. He felt that Christians could not call themselves Christians properly without confessing and admitting all the sins and mistakes that they made, the Christians in the middle ages and all through [15:00] the Hitler period. And that Israel had suffered at the hands of Christians and people who professed to be Christians.

And so he spent many hours with me. He's Swiss, Armenian Swiss. He spent a great -- he's an extremely wealthy man and he'd spent a lot of money trying to prove himself to be a Jew. He wanted to be a Jew so bad. And he loved Israel so and his... He kept his mother, when she died, on ice for six months until he could get

a burial place in Jerusalem to bury his mother. And she died at Monte Carlo where he has a very beautiful home.

And so through their eyes and those connections and then my daughter and son-in-law studied at the university in Jerusalem for a year or two years and my oldest son became so interested in Israel. And we sent ours, several a year, to Israel for many years now. [16:00]

But not one time did I ever feel that I was being pressured to give up my faith or compromise my faith or anything like that. But it did develop a very strong love and relationship that I had and a realization of the great debt that we owe to Israel as Christians and how deep our roots were in not only theology but in other areas as well.

And then to realize the terrible persecutions that the people of Israel, Jewish people, had suffered through the years. No people have suffered any more. And I can understand the sensitivity and identify with that sensitivity. And when one goes to Auschwitz as I went three years ago -- you can't go to places [17:00] like that or see films that we've seen on the screen of those things without being deeply moved and a great sense of guilt. Because there were many Christians, both professing Christians in both

Poland, in Germany, Hungary and so forth that became strong anti-Semitic.

And I can understand the feeling of Jewish people and am sometimes amazed that you all are willing to forgive us. And though it wouldn't be me personally, but what we represent. Because I feel that those people were false Christians. Because the dominant feature supposedly of the Christian is to be loved. We're to love. "By this shall all men know that you're my followers" said Jesus, "that you love one another."

And I think that this is where we have failed and where we have to come to you [18:00] with some sense of humility and acknowledgement and confession. And then to show that love by action, both privately and publically. There have been many things that I felt that I could do if it were not known, if it were private. Because one can go and see certain people and maybe use one's influence privately. If it was done publically for a show or if it got in the press then next time it wouldn't be so -- it wouldn't be that opportunity.

And I remember that one time I -- many people thought I was very close to Mr. Nixon, and I was. But I saw President Johnson more than any other president. And I preached at his funeral down in

Texas when his body was brought down. [19:00] And he once told me that when he left for Washington -- when President Kennedy was assassinated -- that the first letter that he got and opened was from his aunt who said, "Remember the Jews. Always be friends to the Jews and God will bless you." Said, "If you're not friends with the Jews, God won't bless you."

Well that comes from some of that type of theology that those people hold. Now it may be totally different than you would maybe accept, but that is the view of certain elements within the Evangelical stream of Protestantism, I would say the majority of the Evangelical stream of Protestantism. That in itself is a story of division, disagreements in points of theology. You have on the one hand to the right, you have Jerry Falwell and the Moral [20:00] Majority who are very pro-Israel. And yet whose other views may not be acceptable to people who believe in a pluralistic society as we do.

And so you have many different refinements, it seems to me, within our movement to understand and our work to understand. I have tried not to be a leader in any movement. I have helped start some movements that have gone on. But I try to pull back from leadership because I have felt that if God had called me to preach and I didn't want to do anything else as long as I lived.

I've had other opportunities to do other things but have felt always that God wanted me to do what I'm doing. And I have maintained that all these years, will continue to maintain it until God sees fit to [21:00] close me down, which may not be too many years from now that people will have to be worried with me because I'm 63 and just the natural passing of time will take care of some things.

But I do appreciate very much this opportunity today and would be happy to try to answer any questions. I did receive from Mr. Bloomberg here, some things that we might want to discuss. I have them here, I have just barely looked at them because I only received them last night. And would be glad to either take this as a guideline or we'll just leave it open for questions or for comment.

I would like your comments. I would like you to speak frankly to me and say, "Listen, here's something we don't like or we don't understand" and so forth. We might disagree but that's what we're -- it's all about. It would be too bad if we just covered everything up, it seems to me, and patched it up and said, "We're all in agreement" when basically we're not because we must recognize our differences. [22:00] And we do have a pluralistic society in America which I firmly believe in. And we

should respect each other's views, uphold each other's views, whether they're theological views, political views, sociological views and so forth.

George Rom:

Dr. Graham, in this society --

F2:

Could you introduce yourself, please?

(overlapping dialogue; inaudible)

George Rom:

Oh, I'm George Rom on the Board of AJC. There's a great deal of converting because of marriages or one thing or another.

However, believe it or not, there are times when there is not a marriage involved and there's a Christian who wants to become a Jew.

The first tenet that most rabbis would take is to discourage them from becoming a Jew, saying that if you are a good Christian, you don't need to become a Jew. That the Christian tenets [23:00] are very similar and equal to Judaism. And why should you take on all the burden of Judaism and so forth. And

there would be a great period of time in which discouragement would play a part with this person.

I can't help feeling that this may not be the thing behind a Christian crusade for example, which would, I suppose would try to envelope Jews into Christianity.

Billy Graham:

Let me say that that God had to face this of course all these years. That when I preach I'm preaching to whoever comes whether it's Christian, Protestant or Catholic, Jew, Hindu, Muslim, Buddhist, whoever comes. I cannot help that. But I have done everything that I possibly can to see that we do not zero in [24:00] on Jewish people, that we do not have any type of ministry to Jewish people whatsoever except as they may come and listen.

I think Rabbi Tanenbaum would remember that we met some Jewish theologians in New York once. And I was asked why at the end of my talk I would say, "Whether you're a Catholic, Protestant or Jewish come," why did I say Jewish? I said because I received a number of letters from rabbis saying, "Why do you discriminate against Jews?"

(overlapping dialogue; inaudible)

M2:

None of them were in this room though. So I said that I would take their advice and their counsel. And if I remember correctly I was sort of advised to keep it out. But --

M3:

You're in a no-win situation.

Billy Graham:

In a no-win situation. But we have never in our organization -- and I have never supported incidentally -- and this comes as a shock to [25:00] many of my evangelical friends and they take exception to me here. I don't make a big point, I don't go around shouting it from the housetops. But we have never supported missions to Jews or groups that are trying specifically to win Jewish people as Jewish people.

But only people who are winning people. If a person decides he wants to become a Christian, I think he has that right to make that decision. Or if he decides he wants to change from being a Christian to Jewish, he has that free choice. And I of course being an evangelist now, Rabbi Tanenbaum reminded me of

something the other day that I had never heard before. And maybe someone could straighten him out if he's wrong. But he said that some Jewish scholars feel that the first evangelist was Abraham because when Abraham went from Ur [26:00] of the Chaldees onto what became we call the Promised Land, that he left little omissions as it were, along the way of people for their faith in God.

And this is sort of what an evangelist is. Someone asked me a while ago what that was. And I said, "He's an announcer." In the old Greek city states when they had no newspapers, no television, no radio to bring them the news, they had a man going around making the announcements of what was the news of the day. So when they wrote the New Testament, they just took over that word and used it as an announcer.

And I said, "My gift is not that of a great preacher or a great theologian. I'm not any of that. I am an announcer, an announcer of what the Bible calls the Gospel, which means good news. Good news that God loves you, that God forgives you and as we approach holy week, that Christ died for us, that he rose again and that he's coming back."

[27:00]

And that is essentially and basically what I'm doing.

I try not to get involved in all the different ramifications of the church, the divisions of the church or the denominational life of the church. I try to represent the whole world church. And I suppose that I learned a great deal of my Evangelism and my work in Britain because I spent a great deal of my early time in evangelism in Great Britain just at the end of the war. And many of the methods that we used in our evangelism, we learned from the British.

And there's an Anglican Bishop here with me now, Bishop of [Norwich?], here these two days because we're having an all-day ministers meeting tomorrow and he's going to address them and then he flies back to Norwich. But I received a marvelous letter from the Arch Bishop of Canterbury handed to me because the archbishop of Canterbury [28:00] made his decision when I was at Cambridge 25 years ago. He made his decision to become a clergyman. He was already studying theology, but he hadn't yet decided. And I didn't know this until he announced it to the press when he was appointed archbishop of Canterbury. I didn't know him. In fact, I had barely heard of him until that time, Robert Winston.

But I don't mean to do all the talking. You ask a question. Yes.

Richard Israel:

I'm Rabbi Richard Israel. We work with college students. I'm very appreciative of the spirit in which you present your campaign.

(overlapping dialogue; inaudible)

M4:

Dick, would you speak a little louder? I'm not sure they can hear you.

Richard Israel:

Oh we appreciate the spirit in which your campaigns are conducted, visa vie Jews and Jewish students in particular. And though we all need to be saved from our friends regularly, not from your own organization, but those who support your work frequently can become very problematic for us. And I'd merely like to state for [29:00] The Grow Foundations that we will be and have been very appreciative of any effort you can take to give guidance to excessively enthusiastic followers not harass and generally make difficult the lives of these students.

Billy Graham:

Well I certainly would and would be happy to have any concrete and practical suggestions that you might be willing to offer.

M5:

Are there any particular groups that are being unusually zealous and bringing pressure on Jewish kids? Remember [in key 73?] there were some of the younger people in Campus Crusade for Christ and Inter Varsity Youth who began zeroing in the Jewish kids in some of the college campuses. And you issued a statement at that time, you recall we met --

Billy Graham:

That's right.

Rabbi Richard Israel:

The Campus Crusade has let us alone in the past several years. But their varsity is still problematic. And as for the Jews for Jesus, with whom I presume you at least control the ball, are still very, very bothersome. [30:00]

Billy Graham:

I suppose that there are there are zealots on all sides whose leaders cannot control or cannot even -- they will not accept

advice or counsel. And I expect Mr. Begin might feel that way now over (overlapping dialogue; inaudible).

Marc Tanenbaum:

I wonder if the plot in what Rabbi Israel is saying, there might be an opportunity to meet with some of the leadership we're organizing the campaigns on campuses to have a word with them surely to raise this as a concern so that it really does not become first of all a pressure, an unfair pressure on our young people. And in addition to that, does not become a source of controversy that creates problems for the whole crusade for yourself. And you've been marvelous [31:00] doing that in the past. And it seemed to me possible to do that here now.

M6:

Yes. After the meeting, which we had with a smaller group with Hermon last time was discussed -- I did speak to our leadership guiding the campus ministries to ensure there weren't deceptive techniques or that sort of thing used. So we might know that's already been some filtering through. I don't know how well controlled that is to the grassroots. But that has already (inaudible).

Marc Tanenbaum:

Could I raise this question Billy? There's been a great deal of attention recently in the press about your forthcoming visit to the Soviet Union. And you may reference during the course the New Week article and elsewhere about your interest in meeting --

M7:

A little louder please.

Marc Tanenbaum:

Dr. Graham has reported recently his intention to go to the Soviet Union. And it may reference to the fact that he plans to meet with representatives of all the major religious communities in Russia, including the Jewish [32:00] community. I wonder if you would want to share any thoughts with this group here -- who've not had the benefit of any exposure -- to your plans for your trip to the Soviet Union.

Billy Graham:

I was invited to the Soviet Union by a Patriarch Pimen of the Orthodox church of all of Russia and also what is called the All Christian/Baptist Union, I believe. It represents I think all the other Christian groups in the Soviet Union, except perhaps the unregistered ones that once in a while get in the press. And

I was invited to do three things. First, to speak at an Orthodox cathedral on May 9th in the morning.

It's called Extended Paternal Greetings because no one that is an unconsecrated priest can give [33:00] what is called a sermon. And so they have to call it paternal greetings. But it's the same. I think. And I'll wait (overlapping dialogue; inaudible)[33:11] --

M8:

It's like being bused in.

Billy Graham:

That's right. And then I will speak in the evening at the Baptist church, which is the only one I think in Moscow, which is sort of the rest of the Christian community in Moscow. Then on the Tuesday, the 11th of May, I will be addressing the conference that has been called by the Patriarch to discuss ways and means of saving the world from a nuclear holocaust. And they've asked me to speak for approximately 30 minutes to present a paper. I have been told that I will be the only one given 30 minutes. I don't know whether that's true or not. But there will be Hindu leadership. [34:00] There will be Buddhist leadership, all the religions of the world. I noticed several

rabbis. The list that he sent me, that I'm one on the committee that's doing the inviting. I do not know who they are. So I could not give you any background as to who these people are that are the world committee for this so called peace conference. I had already been in touch on a number of occasions with the Soviets because we have had a number of visits from the All Union Christian Baptist to come to the Soviet Union. That must go back at least 20 years.

And they've always said, "We hope you can come. We want you to come." And then after I had been to Hungary and toured Hungary and toured Poland and so forth, they began to feel that the time was near when one could come there. And it was more or less planned that I was to go about the time the Afghanistan thing took place. And then I was informed [35:00] by the embassy in Washington that this was not the appropriate time. And at that time it was planned that I was to tour a great part of the Soviet Union, starting up in Siberia, going down to the Black Sea and about 12 cities.

And that my conditions to them were that there would be open air meetings, open to the press, that I would meet Jewish leadership, that I would meet dissidents. And there seemed to be no problem with them at least when I told them that. And then of

course there came this new chill on American Soviet relations. They felt the time was not appropriate and I suppose they were right.

Then the next thing I knew came a little bit -- not totally out of the clear blue, because they did contact us some months ago when it was decided -- I think in October -- to have this conference. [36:00]

Would I accept if invited?

I don't think they wanted to issue a formal invitation to me unless they had some word that I would accept. And I said, "Yes" that I would accept on the condition that I speak in churches as well as the conference. Secondly that I meet some dissidents. And thirdly, that I meet Jewish leadership. And so that apparently presented no problem. I spent Monday afternoon with Ambassador Dobrynin in Washington, whom I've known for quite a long time.

And I brought all these points up again to clarify because there was an article that came out of Moscow in which some of these people had been contacted by the Associated Press, in which they had said, "No, well we're not sure." Well when you contact

apparently someone at that level and they don't [37:00] have the direct authority -- because we were dealing at the highest levels -- they are not quite sure. And then he made another interesting comment that they didn't announce where their meetings would be held very far in advance. He didn't say why, but he said, "That's our custom."

But he said, "Everything was in order, it's all set, not to think any more about it." And so I expect to go at that time, breaking into my New England schedule and rearranging, rescheduling some meetings that were scheduled here -- like in Hartford, and New Haven and so forth -- in order to go. And then coming back through from Moscow, I will be going to England to accept this Templeton award at Buckingham Palace. Then I come straight back here and I'm going to deliver the commencement address the next day at Gordon-Conwell.

I don't know whether I'll [38:00] be taken there in an ambulance or not from being so weary from the travel and the heavy, heavy schedule that I will have in both countries.

M9 :

Dr. Graham, some of us are concerned in a pluralist society of the growing issue that fundamentalists seemed to have created on

the issue of science and Creationism in schools (inaudible).

Would you care to comment?

Billy Graham:

Well, you know, that is an issue that I have not taken a stand on. It seems to me that in a pluralistic society, there could be other options. Because there are scientists in America and American universities that do believe in creation as an option to the evolutionary scientific -- [39:00] I'm going to call -- a theory. And I have not seen fit to take a position on it because I felt that this was a little outside of my realm. If I'll stick to my knitting a little closer I won't get involved in peripheral problems that I don't think are the crucial problems that we face.

I was very interested in the Arkansas situation, followed it as closely as I could through the foreign press because I was in another country during a part of it. And it seems to me that the position of the creationist was very poorly presented because they didn't seem to me at least from what I could read -- bring in the top scientists. And it should be a scientific debate it seems to me, rather than a theological debate. [40:00] If we can move it into the realm of science and show that there are a substantial number of scientists who accept the creationist

theory -- if you want to call that a theory too -- as opposed to the other, that that would be more profitable from their point of view. If I had been the strategist I think on that occasion - - which I am not and will not and do not want really to get into.

M10:

Isn't there a theory that accepts both Dr. Graham, that somehow or other that creationism and the scientific approach to creation melds into one?

Billy Graham:

Oh yes. There are many I would be among those, who would believe that.

M11:

There're good Orthodox Jews like Professor Menachem Kaiser who've written a whole book on biblical interpretation merging the biblical creationist view [41:00] with evolutionary theory.

Dick Kenney:

Dr. Graham, my name is Dick Kenney. I'm a member of the board of the greater Boston Chapter. Just on a personal level I am very appreciative of what you say. And I really don't want to be

quoted by anybody, but one of the most difficult experiences for me to deal with was when I was in Israel and went to the Yad Vashem -- I don't know if you went there or not -- I didn't see any of the concentration camps.

But when I looked down at those plaques and somebody said Kaddish, a member of our group -- as a matter of fact, from the Combined Jewish Philanthropist (inaudible). And I looked at those plaques and realized that we had lost six million. I knew it, but I didn't know it the way I did seeing it there. I couldn't help but think yes it was Germans who did it. But most of them must have been Christian Germans. I found that a very difficult thing to deal with personally and I really have since then. [42:00]

And what you've said today is really cathartic for me because it makes it easier personally to deal with an awareness of what we've been through. I appreciate your remarks.

Billy Graham:

Well I think that -- I would like to think that the vast majority of people involved in that terrible hell, the Holocaust, were professing Christians and not real Christians.

Dick Kenney:

I know.

Billy Graham:

Because we have so many that claim to be Christians who I would not in any sense call a Christian. And I think that -- but still we cannot escape the guilt because the Christians didn't speak out, even the ones that knew. And we do know that now that looking back that they did know a lot of them and they didn't speak out. There weren't many Bonhoeffers [43:00] and people who were willing to.

Dick Kenney:

Now this phrases -- leads to my second question, which is that particularly since the AWACS debate and with an obvious resurgence of anti-Semitism, accusations of Jews having dual loyalties, Jewish lobbies having a vast influence, without any mention of the power of the vast wealth of Arab countries now and the influence they exert in Washington and a feeling that at least I had -- I'm sure it's shared by many other Jews -- that this message came from a very high level in Washington. And I don't know exactly where. But it's at a very high level.

We have real concern about what seems to be developing particularly since we know that Israel has not proven it's battles -- cannot afford to antagonize the American public and the American government. But we still have to take some difficult stands. God only knows some of them may be wrong because they can't be right about everything any more than we can. We're really engaged in a life and death struggle. And yet I sense some pressure being brought to bear on us to be quiet. And I'm wondering what kind of advice you would give us as American Jews in dealing with this problem.

Billy Graham:

If this is a private conversation, I can say a lot of things that I couldn't say if we're going to be quoted.

M12:

You're not going to be quoted.

Billy Graham:

But I have known for example, Mr. Reagan. I have more access to him than any president I've ever known. I have known him since 19 -- about one year after he and Nancy were married. His...

END OF AUDIO FILE

