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THE WEEK IN RELIGION

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SPECTACULAR GROWTH OF EVANGELISM THROUGHOUT THE WORLD MARKED BY VARYING COMMITMENTS TO JESUS, SCRIPTURE

A revival of evangelical fervor in Christianity is sweeping the world -- from the highly emotional "Jesus freaks," to the "world reconciliation" of Taizé, to the more subdued "Catholic Pentecostalism" -- and it has widely been described as "a new Springtime in the Church."

Amid questions and warnings, the revival continues to burgeon in almost every region -- even behind the Iron Curtain and in the USSR itself, according to reports.

Growing rapidly in the U.S. and Canada over the last four to five years with the advent of Jesus People, neo-Pentecostalism, new theatrical and musical treatments of Jesus Christ, and even underground newspapers, the "new evangelism" has been lauded, lampooned and lashed. But the phenomenon, as some critics call it, persists.

Keying on personal commitment to the person of Jesus and involving a new emphasis on Scripture, prayer and "things of the Spirit," the revivalist movements shun institutional religion for the most part but, in some cases, are looking toward structural renewal.

What's happening?

-- This year, Explo '72, an endeavor of the Campus Crusade for Christ, is setting its sights on 100,000 students filling Dallas' Cotton Bowl in June for training in evangelistic ministry.

-- Also in June, more than 15,000 persons are expected to take part in an international Catholic Pentecostal conference at the University of Notre Dame.

-- More than 100 Christian denominations and groups have joined to form Key 73, an offshoot of consultations that started in 1967, to "blitz" the continent next year with an evangelistic crusade.

Initiated by the United Methodists, the plans have been endorsed by the American Baptists, the Anglican Church of Canada, all three major Lutheran denominations, the United Church of Christ and even the Church of What's Happening Now.

Branching out in all directions -- one of its weaknesses, some say -- the evangelical revival is not necessarily promoting church attendance. But Dr. Martin Marty, professor of Church history at the University of Chicago, sees "surprisingly concrete forms of a new religious commitment - among the young."

On the heels of an overwhelmingly successful regional conference of the Catholic Pentecostals (Charismatic Renewal) in New Jersey last February which drew more than 1,200 leaders, several hundred youngsters turned out at a Catholic seminary in Huntington, Long Island, for the fourth in a series of North American "preparations" for a world Council of Youth in Taizé, France, next year.

In 1971, meetings held at Taizé's ecumenical community drew almost 50,000 young people from 75 different countries. Members of various international "cells" have met with youth in 131 countries since 1970.

While many American Roman Catholic bishops have taken a "wait-and-see" stance on the Catholic Pentecostal movement -- which now may have as many as 200,000 members coast-to-coast, the bishop in Rockford, Ill., broke the ice and established a "charismatic" parish.

The parish has no boundaries, includes non-Catholic "signed-up" members and is rooted directly in the tradition of the charismatic renewal.

Yet, for many young people groups like the Catholic Pentecostals are tied too closely to the institutional Church. True religion, they hold, lies outside the churches.

Establishment types, however, like evangelist Billy Graham, Harvard theologian Harvey Cox, and the liberal Catholic prelate, Cardinal Leo-Joseph Suenens of Belgium, have applauded the movement. Some church leaders believe that the "communes" of the Jesus groups are setting up precedents for religious life today.

Kenneth D. Nordin, writing in the Christian Science Monitor, put the new revivalist groups into three categories: those seeking reform of existing churches; those moving outside the church but staying within the Judeo-Christian tradition, and those rejecting Western religion altogether.

He said the Catholic Pentecostals are in the "vanguard" of those seeking reform, while the Jesus People and the Children of God are examples of those staying within the tradition. Other groups have moved toward Eastern mysticism, Oriental gurus and the like. The Hare Krishna movement is one of the most visible of the groups with temples in 20 cities.

Still another category might be added -- that of Satan worship and the occult, based on real feelings that there is a personal power of evil in the world and that it is alive again.

Conjecture about the future of evangelical religious revival -- which is also taking place in some orthodox Jewish groups -- is rampant, and many religionists have questioned the theological staying power of some of revivalist movements.

The former editor of Christianity Today, Dr. Carl F.H. Henry, recently asserted that the Jesus Movement has only a "limited future" because it is "vulnerable to all varieties of excess and deviation."

He said the so-called "Jesus freaks" run the gamut from the abberational to authentically Christian. However, he observed, the religious counter-culture has led to some attempts to probe deeply into the Biblical heritage of Christianity and that "many thousands" meet for Bible study and prayer.

One Episcopal clergyman in Denver is fostering a group of mostly young people who meditate, pray and share their possessions with one another, even to the point of taking temporary vows of poverty, chastity and obedience.

On another tack, an Anglican cleric in Capetown, South Africa, warned that the Jesus revolution too closely parallels the youth movement taken over by Hitler in the 1930s.

Dr. John Bowers said: "There are always dangers in a movement based on emotion. It becomes escapist and intolerant, uncritical and easily swayed to the excess of an emotional hysteria."

Pope Paul, while citing certain "curious and bizarre" aspects of the "Jesus cult," observed, nonetheless, that "where the Church exists, interest in Christ cannot but be lively and intense."

Implying that the current interest in the person of Jesus is part of a reaction against attempts to de-mythologize the historical Jesus, he said Christ now appears "more real and more living than ever."

For Dr. Eugene L. Smith of the World Council of Churches, the emergence of the Jesus movement proves that people are unwilling to live in this period of great uncertainty and insecurity without faith. But, he said, like all mass movements the phenomenon of the Jesus people combines elements of "hope and heresy."

He also noted that this renewed interest in faith is not limited to Christians, stating that there has been a proportionately strong, if less publicized, effort among Jewish youth.

In June, a five-year dialogue between Roman Catholics, some Pentecostal Churches and Anglican and Protestant participants in the charismatic renewal will be launched in Switzerland.

The object of the lengthy dialogue will be to focus on the role of the Holy Spirit in the life of the Christian and the Church. The dialogue will not direct itself to problems of structural union but to the issues of unity in prayer and common witness -- an evangelistic thrust.

The future of the Jesus movement -- now breaking up into "cults" and institutional-type arrangements in many places -- remains clouded despite the outspoken enthusiasm of many conservative Protestants and Pentecostal Catholics.

One reason is that while there is a basic fundamentalist theological cast to the evangelical revival, including literal interpretation of the Bible, personal commitment to Christ and strong adherence to healing, "tongues," and other gifts of the Spirit, those in the revival are largely social radicals.

They reject many of the material aspects of life formerly attached to religious conservatism, seeking communal living and a detachment from worldly goods. There is also a marked de-emphasis on theology.

Archbishop Athenagoras of the Greek Orthodox Church of Great Britain warned last Fall not to judge young people in the Jesus movement because of their ignorance of doctrine. "Their rediscovery of Jesus and their love for Him must be the unique criterion of the Church's appreciation."

Anglican Bishop Eric Treacy of Wakefield, England, said the growth of the Jesus movement "has something important and uncomfortable to say to the Churches....There is a hunger for Jesus."

"Maybe their hair is long," he said of the "Jesus people" in particular, "and their clothes are weird; maybe this sophisticated world scorns their simplistic approach to life. Yet, they are bringing into a sharp focus things that the institutional church has lost."

One result of the growing evangelical revival, especially on the college campuses but also in many prayer groups and communes, is the almost total lack of denominational identity. The sharing of religious experiences is very strong.

Protestants, Catholics and often Jews are enmeshed in what has been described as "a true grassroots movement" which may eventually spur a closer relationship between all religious denominations.

Undoubtedly, during its continuing evolution, the Jesus revolution will sow confusion among the People of God, annoy the religious establishment, and be set back by many of its own inbred failings. It has already been accused of being "elitist" and "too structured" in its own way.

How well the new evangelism can accommodate itself to changes in established religion, how much depth and how much staying power the revival will muster, and how significantly the move back to a personal Jesus can confront the social dilemmas of today's culture are just a few of the questions hanging over the evangelistic revival.

The answers are yet to come.





Will the Jesus Revolution Revive Anti-Semitism?

The Jesus revolution is not intentionally anti-Semitic, but its peculiar type of enthusiasm and Jesus worship have been shown to be principal ingredients of anti-Semitic attitudes.

RICHARD GELWICK

♦ THE NAZIS' demonic destruction of Jews made many Westerners think it had put an end to the folly of anti-Semitism by exposing its irrationality. But anti-Semitism never died at the root; and today it is coming into the open again, thanks to the new religious dogmatism of the Jesus revolution.

Assessment of that revolution has varied. Some view the "Jesus freaks" with amusement or curiosity. Some applaud the new movement as a return to morality and religion, a rejection of drug use and sexual promiscuity. Others recognize in it a familiar American pattern inherited from revivalism: that of individualistic salvation won through a religion of emotion. Still others decry its anti-intellectualism, its biblical literalism, and its naive assumption that a personalistic religion can solve the world's complex social problems.

Some social scientists and theologians, however, discern far more serious dangers in the Jesus revolution. They have shown a possible causal connection between a bad theology, "Jesus is God," and a social pattern that discriminates against Jews, the "killers of God." That is, they perceive an interrelation between a Jesus-centered religion and Hitler's murder of 6 million Jews. We would be wise to take note of their warnings. Not that they consider the Jesus revolution intentionally anti-Semitic. But they have come to the conclusion that this movement's peculiar type of enthusiasm and Jesus worship are principal ingredients of anti-Semitic attitudes.

Charles Glock and Rodney Stark's study *Christian Beliefs and Anti-Semitism* (Harper & Row, 1966) is probably the most thorough examination to date of the interrelationship of contemporary Christian beliefs and anti-Semitic attitudes, both religious and secular. These authors find not only that old religious views (many of which have been repudiated or corrected by church leaders) continue to promote anti-Jewish sentiments; they also find a causal connection between certain types and forms of Christian belief and anti-Semitism. The linkage begins with literal interpretation of Christian dogma: the careful theological definitions of orthodox Christianity are converted into simplistic verbalisms that answer the need of religious certitude. Thence arises particularism, or what Glock and Stark call "a disposition to see Christian truth as the only religious truth" (p. 208). This outlook results in a twofold attitude toward non-Christians: missionary zeal and hostility. Since "the faith is open to all mankind," the outsiders should be confronted with the choice of accepting or rejecting Christianity. But if they reject it, "the hostility latent in

particularism is activated" (*ibid.*). The danger of the Jesus movement is that it thrives on the very elements that, according to Glock and Stark, foster anti-Semitism.

Concrete Examples

The alarming aspects of the Jesus revolution first came to my attention on the college campus where I teach. In a course on the Hebrew Scriptures, I found myself up against a fresh Christian literalism that refused to take an investigative approach to the material. One Jesus movement student in the class pointed up the problem when she said: "If Jesus is God, and God inspired the Bible, then Jesus wrote the whole Bible." Such a reduction forecloses all alternatives — for instance, seeing the Hebrew Scriptures as also having a valid Jewish interpretation.

That same semester I undertook to lead a theological study conference for students from three colleges in our area. But the proceedings were blocked by a virtual sit-in by Jesus people. They had signed up for what was clearly announced as an academic theological conference, and they came in numbers; but, committed to proclaiming their own views, they would hear no other. Eventually we had to stop the conference and try to deal with this conflict. It was never resolved. The statement of one of the Jesus people explains why: "I thank God that I don't need any theologian or Bible commentary to tell me about you, Lord. I know that you have come to me and talked to me through your son, Jesus." Here the chain from literalism to particularism and dogmatism to hostility was verbally manifest. Holding to a literal type of belief, the student was absolutely sure of his faith and resented even the views of Christian scholars who differed.

Soon after, a Jewish student came to me to ask what she could do about the Jesus people who kept trying to convert her. She had tried to explain to them her own views and tradition, but they continued to harass her. For example, coming to breakfast she would find at her place a magazine telling how an entire Jewish family on Long Island had converted to Christianity. Events like these give rise to a concern over harmful effects stemming from this new movement.

Destructiveness of Deicide Notion

It is in its Christology that the anti-Semitic potential of the Jesus revolution is most evident. Jesus people frequently advance a claim that neither the New Testament nor orthodox Christianity would make; namely, that Jesus is God. Such a claim fuels the mistaken belief that the Jews are guilty of deicide, the crucifixion of God. Those creeds of the church and those New Testament passages that assert

the divinity of Jesus always do so very carefully, so as to maintain Jesus' full humanity. But the Jesus movement's theology ignores the intricacies of explaining Jesus' relation to God and states unequivocally that Jesus and God are the same. Such simple identification gives invincible authority to their beliefs and justifies disdain of the non-Jesus person.

The deicide belief is destructive in two important ways. One is described by Glock and Stark. They found that the "killers of God" notion was a main element in the public's acquiescence in persecution of Jews. They write:

Without the reinforcement provided by the deicide tradition, the link between particularism and religious hostility would probably still remain. The simple fact that Jews remain outside the "true" faith would be enough to sustain a degree of hostility. But it seems certain that this hostility could be significantly muted if the deicide issue could be laid to rest once and for all [*op. cit.*, p. 210].

The Jesus movement's "theology," instead of helping to lay that issue to rest, is reviving and teaching it to a new generation.

The second way the deicide notion is destructive is described in Richard Rubenstein's provocative book *After Auschwitz* (Bobbs-Merrill, 1966). A scholar in the field of religion and culture and at one time a student of Paul Tillich, Dr. Rubenstein has developed some of the psychoanalytic implications of the mythic consciousness of Christianity. He notes that the Nazis were really fighting two wars, one against the Allies and the other against the Jews; and their irrational preoccupation with extermination of the Jews at the risk of losing the war against the Allies shows that they aimed at much more than nationalist expansion. The Nazi movement was a demonic rebellion against the moral restraints of Jewish-Christian civilization and a drive for absolute freedom of behavior. The Christian heritage of hatred of the Jewish people as killers of God provided justification for monstrous atrocities. The Nazis really wanted the death of God in order that everything might be permitted, and then served this wish by pretending to be the avengers of the crucifixion of God at the hands of the Jews. Rubenstein points out a striking parallel between the convinced Nazi and the satanic priest of medieval times. That priest, he says,

celebrated the Black Mass, not because of lack of belief, but because he hated God and wanted to invert normal religious standards. Had he really been an unbeliever, he would not have been so dependent upon religion to determine the character of his rebellion. He would in all probability have found better and more constructive ways to occupy his time. The Nazis were religious rebels rather than genuine unbelievers [p. 2].

While we cannot say that Jesus people are at bottom fascists or haters of God, the realities of

Auschwitz and anti-Semitism are far too serious for us to take lightly a new popular movement that feeds a main root of Jewish hostility. Rubenstein makes vivid for us the tremendous social consequences of unexamined and faulty theological beliefs. Instead of being the innocent errors of children, such beliefs may be the death sentence of whole peoples.

Religious Origins Undeniable

The persistence of anti-Semitism in our civilization has been explained by various factors: ethnocentrism, the need for scapegoats in periods of crisis, the tendency to stereotype groups and ascribe to them the shortcomings of a few individuals, the problems of the authoritarian personality. These may indeed have been preconditions for violent forms of anti-Semitism, though they are no excuse for it. In any case we live in a time of worldwide insecurity, and in such a time it is always risky to compound the causes of anti-Semitism. For the fact is that hatred of the Jews originates to a large degree in religion. Glock and Stark face this fact. They note first that many studies of Nazism apparently regarded the holocaust as so exceptional that it required new explanations — "the effects of education, social class, ethnicity, personality factors, politics, child-rearing practices," the link between circumcision and the "castration complex," etc. But they missed completely the obvious explanation; namely, centuries of religious prejudice.

At the same time, Glock and Stark test their own thesis on the relation between religious particularism and anti-Semitism. They find that while such "secular" factors as education, occupational prestige, income, rural-urban origins, age, politics and sex may be relevant to other forms of bigotry, they do not account for the hostility against Jews. Logically, of course, this does not prove their theory the right one, but we can hardly ignore their evidence.

The revival of a potentially anti-Semitic theology in the Jesus movement comes just at a time when many church leaders are bent on removing causes of conflict between Christians and Jews. Instructions from the World Council of Churches and the Second Vatican Council, as well as denominational assemblies such as the Lutheran World Federation and the House of Bishops of the Episcopal Church, have directed their constituents to make every effort to eliminate all forms of anti-Semitism and to counter the erroneous teaching that the Jewish people bear the guilt for Jesus' death. Maintains the World Council in its statement: "In Christian teaching the historic events which led to the crucifixion should not be so presented as to fasten upon the Jewish people of today the responsibilities which belong to our corporate humanity and not to one

race or community." Also, the Jewish-Christian dialogue is an active movement directed toward exploration of positive relations and avenues of joint action for both communities. Some theologians see in this new situation a frontier for one of the most creative of today's religious explorations. According to Peter Schneider (*The Dialogue of Christians and Jews* [Seabury, 1966]), for the first time since the separation of Judaism and Christianity in the first century there is the beginning of a major rethinking of theological assumptions and differences.

Theological Implications

Is there manifest in the Jesus revolution enough theological clarity and impact to justify our concern? Some observers, among them Lowell Streiker (*The Jesus Trip* [Abingdon, 1971]), contend that the Jesus people are activated more by feelings than by well defined ideas. The Jesus movement is still too diverse and too spontaneous to have a developed creed. Despite its lack of systematic theological reflection, however, it evinces among its followers the familiar behavior of religious dogmatism. The uncritical use of scriptural passages, the repetition of American fundamentalism's clichés, and the binding of members into a community leagued against a wicked world show a loss of self-confidence which demands a leap to an absolute and often unexamined answer. Nevertheless, the movement is not a direct extension of fundamentalism and its revolt against modernism but rather an authoritarian answer resurrected from the pages of American religiosity's history. Today's Jesus-obeying disciples are new pilgrims seeking the fulfillment of an illusory American dream — the dream of a Kingdom of God suddenly attained. In their implicit and unrecognized set of religious assumptions and patterns lie the dangers and seeds of anti-Semitism.

Further, the Jesus revolution is reviving some of the front-page controversies of the 1960s. The "death of God" movement represented, among other factors, a recognition that to make identical Jesus and God is to advance the possibility of atrocities such as Auschwitz. Commented a Christian student, after listening to a Jesus disciple's "conversion"

appeal: "If that's what God means, then I would prefer not to believe in God at all." Certainly, once again we are faced with the problem of how theological beliefs may lead to behavior that is inhumane and contradictory to positive ethical values. Ironically enough, the Jesus movement could spark a reaction that would revitalize the "death of God" movement.

The threat of anti-Semitism emanating from the Jesus revolution is a concrete presentation of the current problems of religion in America. Ours is a secular society living on a religious heritage that is but dimly understood. Most people lack the knowledge that nowhere in the New Testament is the claim advanced that Jesus is God. In the Gospel According to John, for example, statements that Jesus is the Word "and the Word was with God," and that "He who has seen me has seen the Father," cannot be read without an appreciation of the careful distinction between Jesus and God made by the writer himself and of the special philosophical appeal he was directing to his own Hellenistic culture. Yet it is precisely the lack of such appreciation that accounts for many of the worst elements of our religious past. The dogmatism stemming from biblical literalism — including the charge of Jewish guilt — is accepted as true by secular people. Glock and Stark found that the religious basis of anti-Semitism extends far beyond the membership of religious groups: "Only 5 per cent of Americans with anti-Semitic views lack all rudiments of a religious basis for their prejudice." Though the churches may be accepting the challenge of trying to rectify the damage done by centuries of erroneous teaching and deeply rooted prejudice, there is a much larger public holding these views — views gaining reinforcement as the message of the Jesus movement is broadcast by the mass media and by its own free-floating missionaries. It was not a large and active group of anti-Semites that made possible Hitler's persecution of Jews, but a small group which was permitted to act by an indifferent public. And the indifference originated in the unexamined notions of its members' consciences. Until Americans become more self-critical and more sensitive to religious issues, we cannot safely accept every religious revival as an unqualified good.

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THE AMERICAN JEWISH COMMITTEE

M E M O R A N D U M

May 15, 1972

To: Religious and Communal Leaders

From: Rabbi Marc H. Tanenbaum, National Director of AJC
Interreligious Affairs

Subject: Some Issues Raised by Forthcoming Evangelism
Campaigns: A Background Memorandum

Recent announcements of a forthcoming series of nationwide campaigns of Christian evangelism have begun to raise concern in the Jewish community about the potential of these programs for intergroup tension and misunderstanding. The intensification of Christian evangelism raises two different questions for Jews: 1) How much of this forthcoming activity will be specifically directed to the conversion of individual Jews or the Jewish community? 2) Assuming that Jews are not singled out as special objects for conversion in these forthcoming campaigns, what are the implications of this "new evangelism" for the pluralist character of American society, as well as for the unfolding nature of Jewish-Christian relations?

In response to the first question, it should be emphasized that none of the nationwide campaigns described below is specifically directed to Jews or the Jewish community. Nevertheless, those specialized groups and organizations which are committed to winning Jews for Christ have recently stepped up their activities. The American Board of Missions to the Jews (Beth Sar Shalom Fellowship) -- a Hebrew-Christian movement -- has mounted a direct conversion effort at the Jewish people through well-financed nationwide television programs and full-page ads in major daily newspapers ("So Many Jews Are Wearing 'That Smile' Nowadays"). The "Jews for Jesus" movement and the Young Hebrew Christian Alliance (YHCA) have concentrated their missionary attention on Jewish youth on the college campuses, apparently riding on the wave of popularity of "the Jesus movement." The Broadway rock musical "Jesus Christ Superstar" - shortly to be made into a film in Israel - which was recently the center of controversy over the portrayal of Jews in the Crucifixion of Jesus, both contributed to and is a by-product of this movement.

The answer to the second question will depend largely on how these campaigns develop, how effective they are, and in part, how the Jewish community, and others, respond to them.

It is apparent that both the general evangelism campaigns and the specific Hebrew-Christian missionary efforts will confront the Jewish community and others, during the coming months - and perhaps the next several years - with one of the most complicated and challenging intergroup and interreligious problems. How to assure freedom of religion and at the same time preserve the diverse, pluralist character of American society in the face of tendencies to regress to an earlier "Evangelical Empire" which imperially acted as though Christianity and America were one and the same; how to preserve the substantial gains that have been made in recent years in Jewish-Christian understanding, and at the same time to communicate to Christian evangelists that the Jewish people reject any theological views that require that the Jews be "saved" by ceasing to exist as members of the historic Jewish faith and people, are at the heart of this task of interpretation.

In response to requests for guidelines and suggestions from the Jewish community - especially from Rabbis, Hillel Directors and Jewish parents - the AJC Interreligious Affairs Department has prepared this background memorandum* for the purpose of: (a) providing information about the various projected evangelism campaigns, and Hebrew-Christian movements; and (b) suggesting approaches for articulating a Jewish response to these efforts insofar as they affect the Jewish community.

CURRENT EVANGELISTIC CAMPAIGNS

One of the most striking phenomena in recent American religious life has been the renaissance of evangelical Christianity. The period since the end of World War II has witnessed an extraordinary advance by evangelical groups. These groups are today growing at a rate which exceeds the expansion of the mainline denominations and the rise of the general population. In recent years, evangelical bodies have increased their membership 500-700% while the major denominations and the Roman Catholic Church have increased by only 75-90%, barely keeping up with the rise in general population.

The contemporary evangelical movement continues to articulate the traditional theological concepts of fundamentalist Christianity but with increasing intellectual acumen. The message of evangelicalism is articulated through a highly skilled and effective utilization of the mass media.

At the heart of the evangelical thrust is the revivalistic ministry of Billy Graham who stands today as perhaps the single most prominent religious leader in America. The popularity of Dr. Graham has given prestige to a conservative Protestant message which for generations had been relegated by many observers to the fringes of American life.

The articulation and spread of this evangelistic message has become in the last few years a preoccupation among younger Christians. The growth of the "Jesus Movement," the rise in evangelical seminary enrollment, and the accelerated pace of young people choosing church vocations, all testify to the fervor and spread of evangelism.

The last several years have witnessed a proliferation of major conferences on evangelism. Since the 1966 Berlin Conference, meetings have been held in the United States, Canada, Latin America, Africa and Asia. These sessions have brought together evangelists, pastors, educators and lay people to develop strategy for evangelism on a regional basis. The next major conference will be world-wide in scope involving 3500 delegates in 1974, probably to be held in India.

Although evangelistic activity has chiefly been the concern of conservative Protestants there are growing indications that mainline Protestant bodies as well as Roman Catholics are being influenced by the intensified interest in evangelism. Thus the National Council of Churches has announced plans for the development of a new program unit called Evangelism/Celebration; the World Methodist Council last year adopted a global evangelism emphasis to culminate in a world conference in 1974; a world Baptist mission of Reconciliation is scheduled for 1973-75; the General Assembly of the United Presbyterian Church voted to increase its evangelism budget from fifty to

* The factual information in this document is based on research by Gerald Strober, Consultant on Religious Curricula and specialist in Evangelical Relations for the AJC.

eighty thousand dollars; the major Reformed bodies in America participated in an evangelism conference in 1971 and the American Roman Catholic hierarchy voted to support a nationwide evangelistic effort organized by 100 Protestant groups for 1973. (There are an estimated 200,000 members in the Catholic Pentecostal Movement.)

Perhaps the two most outstanding evangelistic events planned for the next eighteen months are the International Student Congress on Evangelism (known as Explo '72) to be held in Dallas in June, and Key '73, a year-long effort that will undoubtedly attract immense interest in the general as well as religious media.

Explo '72 is a project of Campus Crusade for Christ, an international student movement with 3,000 staff members operating on 450 campuses, with a reported budget of 18 million dollars. Bill Bright, the President of Campus Crusade, is the chairman of Explo. Billy Graham has agreed to serve as Honorary Chairman. Explo is expected to bring 100,000 Christian young people to Dallas during the week of June 12-17. The delegates are to meet in 100 concurrent working sessions aimed at training them effectively "to witness Christ" on their campus or in their local area. Bright, in discussing the purpose of Explo recently said, "Explo is a spring-board to train thousands of college students and generate a movement for Christ which will sweep our country and the world. We are seeking to saturate the entire nation with the claims of Jesus Christ in 1976." Explo will gain national visibility through nightly television services from the Cotton Bowl. The event will close on June 17 with an all-day festival keynoted by Billy Graham, and attended by a projected 250,000 people.*

An indication of the surfacing of the ideology of "America as a Christian nation" at Explo '72 is to be seen in a recent statement by one of the most prominent leaders of the "Jesus People," the Rev. Arthur Blessitt of the Children of God. The 30-year-old evangelist said he "hopes to get President Nixon to make a public statement as to whether he is personally committed to Jesus Christ as his Lord and Savior." Mr. Blessitt observed, according to Religious News Service (March 29, 1972), that Explo '72 plans, among other things to send teams of Christians to witness during the national political conventions this summer and spoke of his hope "for a man who has a personal commitment to Jesus Christ as Savior and Lord who will arise on the national political scene." He added that he expects Governor Reuben Askew of Florida, who will lead his state's delegation to Explo '72, to mention his commitment to Jesus Christ when he delivers the keynote address at the Democratic National Convention in July.

Even more important for its potential impact is the Key '73 evangelistic effort to be launched early next year. This program which has the active support of over 100 Protestant denominations cites its aim to "blitz" the continent next year with an evangelistic crusade, "to confront people with the gospel of Jesus Christ by proclamation and demonstration, by witness

*Other movements in the "Jesus Revolution" include the Inter-Varsity Christian Fellowship; Young Life (1,300 club affiliates); Youth for Christ (represented in 2,000 American high schools), Teen Challenge; the Pentecostals (estimated 10,000 members); and the Catholic Pentecostals (who are committed to the Catholic Church). There are an estimated 600 Christian Communes across the country.

and ministry, by word and deed." Key '73 has been in the planning since 1967 when a small group of leading evangelicals met at a hotel near the Key Bridge in Washington, D. C., to share their desire for a major national evangelization campaign. The plans have been endorsed by the American Baptists, the United Church of Christ, the United Methodists, the three major Lutheran denominations, and the Anglican Church of Canada, among others. Key '73 is administered by an executive director on loan from one of the major Lutheran bodies and by a fifty member central committee. Its organization is somewhat loosely structured in that each denomination will decide the precise form of its participation. There will be, however, an extensive sharing of materials and resources. Following the pattern of the Graham organization's success, mass media will be emphasized.

EVANGELISM AND "JEWS FOR JESUS"

One aspect of the significant increase in evangelistic activity has been the intensification of efforts aimed at converting Jews to Christianity. Most of these efforts have been conducted by long established organizations involved with Jewish evangelism, (American Board of Missions to the Jews; Hebrew-Christian Alliance) but there have been indications of independent or off-shoot groups formed to evangelize young people, i.e. "Jews for Jesus." To date there has been no evidence to suggest that the major evangelical groups or personalities are directly involved in the campaign to win Jews to Christ although the possibility exists that such activity could occur, especially if the Jewish mission groups should succeed in attaching themselves to the major evangelistic events scheduled for the next several years. (See attached ad from Eternity magazine.)

There are an estimated 100-150 local and national organizations of Hebrew Christians. According to Christianity Today ("Turning on to Jeshua," Dec. 17, 1971), "Most mainline denominations have now quietly closed their Jewish evangelism offices but independent agencies continue to proliferate, and Jewish evangelism departments are still operated by Chicago's Moody Bible Institute and the Bible Institute of Los Angeles."

The Young Hebrew Christian Alliance (YHCA) was formed in 1965 to promote "Messianic Judaism." It claims several hundred members among young Jews who believe they are "completed Jews" by following the Messiah Jesus. YHCA and other Hebrew-Christian groups have sponsored Hanukkah parties, celebrating Jesus as the Hanukkah Menorah, or Eternal Light of the World. In Philadelphia, they sponsor "The Hidden Matzoh" (The Afikoman), a meeting house at which groups of young Jews meet to sing, pray, and testify to Jesus as their personal Messiah. In San Francisco, Martin "Moise" Rosen of the American Board of Missions to the Jews heads the "Jews for Jesus" group. In New York's Columbia University, a "Jesus Week" was sponsored from April 30-May 5, 1972, featuring a series of lectures, films, multimedia presentations, and concerts for the purpose of "presenting Jesus Christ as Lord and Savior." The Planning Committee for Jesus Week included several Hebrew-Christians of the Alliance Jewish Fellowship and Beth Sar Shalom Hebrew Christian Fellowship.

In Miami, Shalom International produces training materials - including "The Five Jewish Laws" - to help those witnessing to Jews to use "the right terminology."

According to Newsweek magazine (April 17, 1972), there are "5,000 or so Hebrew Christians who worship at the American Board of Missions to the Jews' two dozen 'outposts' throughout the U.S.; it is estimated that perhaps as many as 100,000 other converts attend Sunday services at Protestant churches." Together with some 60 other similar organizations, the American Board operates almost entirely with money and ministers supplied by evangelical Protestants, Newsweek reports.

INTERGROUP AND INTERRELIGIOUS IMPLICATIONS

A number of basic issues are raised for Jews - both as American citizens and as adherents of Judaism - by these developments which call for the most careful consideration:

1) Does the revival of "the new evangelism" pose a real threat of regression to the early "Evangelical Empire" stage of American history which equated the Kingdom of God with Protestant republicanism (see The Righteous Empire, by the Rev. Martin Marty), and supported a Christian theocratic conception of American institutions? Do these tendencies threaten to erode the ground of pluralism, which made possible the liberal Christian understanding that the Jews are full partners in the American republic?

2) Can the Hebrew-Christian notions of "Messianic Judaism" and "completed Jews through Christ" reverse the recently emerging Christian "theologies of Judaism" which view the Jewish religion as a living, permanent faith, a source of truth and value to its adherents?

For Jews to speak of the Jewish roots of Christianity is to contribute to the enrichment of Christian self-understanding. For Christians to see their relationship to Judaism solely as one of fulfilment and supersession is in fact an act of negation of Judaism, for the daughter faith denies the mother the right to an independent, self-determined existence by totally absorbing Judaism within Christianity.

A number of major Christian theologians* have clearly affirmed that, on the basis of the New Testament, the believing Christian must acknowledge the continuing validity of Judaism. At the heart of the Hebrew-Christian claim is the fundamental issue of Christology which Hebrew-Christians do not appear to comprehend at all from the perspective of Judaism. The issue has been stated forthrightly by Rabbi Jakob Petuchowski in his book, Heirs of the Pharisees:

"To consider Jesus as the Messiah may have been, from the point of view of the Synagogue, a factual mistake (in light of the absence of a fundamental change in the elimination

* Professors Krister Stendahl, W. D. Davies, Markus Barth, Coert Rylaarsdam, Franklin Littell, Roy Eckardt, the late Reinhold Niebuhr and Paul Tillich, Revs. Edward Flannery, Gregory Baum, Cornelius Rijk, Msgr. John M. Oesterreicher, Rosemary Reuther, Monika Hellwig, Dr. Albert Outler, Dr. James Parkes, Dr. Johan Snoek, Rev. Joseph Fitzmeyer, Rev. Bruce Vawter, Rev. John Pawlikowski, Dr. Jaroslav Pelikan, Rev. William Harter, among others.

of evil in history and other signs of the Messianic Age--MT). But it was not a religious sin. To consider Jesus as part of a divine trinity was another matter altogether. A 'Son of Noah' could believe that the one God had divine shittuph (associates) and still qualify as one of 'the righteous men among the nations.' A 'Son of Israel', however, was bound to such a radical form of monotheism that he was unable to distinguish between a monotheistic trinitarianism and a polytheistic tri-theism...A Jew who believed in divine 'associates' was simply considered an idolater, and could not enjoy, in the eyes of the Synagogue, the status accorded the Gentile Christian."

- 3) Should Jews oppose conversion campaigns by Christians directed at Jews, and vice versa? Here, too, the views of Rabbi Petuchowski are instructive:

"We admit that the wholehearted Jew and the wholehearted Christian have no need to convert each other to their respective faiths; they would, indeed, be untrue to their divine calling were they to do so. But our world is not populated by wholehearted Jews and Christians. It is inhabited by the religiously uprooted, the spiritually destitute. Not every offspring of Jewish parents actualizes his Jewish potential. Not every pagan born into a Christian household does, in fact, become a Christian. The world is full of only nominal Christians and nominal Jews. The Synagogue has a primary obligation to win over the nominal Jew to a full acceptance of the 'yoke of the commandments,' just as the Church has a primary obligation to lead the nominal Christian to Jesus, and through Jesus, to the Father. But addressing himself to the mass of agnostics, atheists, and religiously uprooted, one cannot always discriminate and distinguish between those of Jewish and those of Gentile origin. Church and Synagogue, in entering the marketplace of ideas, must offer and describe their wares to all comers, and must answer the queries of all questioners. And it may well happen that, here and there, the Jewish answer will appeal to the nominal Christian, just as the Christian answer may appeal to the nominal Jew. Of course, Jews consider a wide occurrence of the latter alternative as highly unlikely. Why should the twentieth century be more propitious for the Christian mission to the Jew than the last nineteen centuries have been? But theoretically the possibility of a limited kind of 'two-way traffic' must be granted...But this possibility must never be more than a peripheral concern. It must be granted and openly faced in order to make a true and honest 'dialogue' possible. It cannot, however, be the sole content of that 'dialogue' itself. That can only be concerned with the tasks and the challenges which confront us in common."

- 4) Is there a possibility that the evangelism campaigns with their emphasis on the life, death, and resurrection of Jesus may provide new occasions for negative and hostile portrayals of Jews in the Crucifixion of Jesus?

That such a possibility exists is evidenced by the controversy over the stereotyped views of the role of the Jewish people and the high priests of Israel in the Broadway rock musical Jesus Christ Superstar.^{*} Writing in a recent issue of The Christian Century, Dr. Richard Gelwick, Chairman of the Religion and Philosophy Department at Stephens College, Columbia, Mo., stated that he sees the "threat of anti-Semitism emanating from the Jesus revolution" on the basis of a "dogmatism stemming from biblical literalism -- including the charge of Jewish guilt."

To anticipate this eventuality, this writer communicated such concerns to Dr. Billy Graham, who had repudiated the "deicide" charge during a sermon at his Charlotte Crusade in March, 1972. In reply, Dr. Graham wrote on April 18, 1972:

"I appreciate your encouraging comments concerning remarks I made in Charlotte. I have made a point of doing this in every sermon that I preach concerning the death of Jesus Christ.

I shall most certainly see that this emphasis is made in the forthcoming EXPLOR '72."

5) On March 1, 1972 the Rabbinical Court of Justice of the Association of Synagogues of Massachusetts issued an official decree declaring, inter alia, that "a person born of Jewish parents, when he joins the so called 'Hebrew-Christian' movement, abdicates his rights as a member of the Jewish faith." This is an understandable response on a juridical level but raises the question of a more adequate response to the conversion of young Jews to Jesus on the part of the Jewish community. Do not such conversions constitute a judgment on the failure of our organized religious institutions and our homes to communicate meaningfully Jewish ideals, values, and experience to our own young people?

SUGGESTIONS

With issues as complex as these, it would be foolhardy even to suggest that a clear-cut plan exists for coming to grips with what is essentially the situation of the Jew in the diaspora. But perhaps these starting points may be in order as a way of beginning to approach these serious challenges:

1) Seek to place the question of "Evangelism and the Jews" on the agenda of Jewish community relations councils, rabbinic boards, local synagogues and temples, AJC chapters with a view toward initiating a serious, informed discussion and education program on the issues outlined in this document.

2) Appropriate Jewish representatives who are prepared to deal with these issues on the basis of adequate study and information should seek to place these concerns on the agenda of interreligious and Jewish-Christian institutes and dialogue groups. (Such a discussion has been arranged with the staff of the National Council of Churches.)

* An analysis of this production by Gerald Strober is available from the American Jewish Committee.

3) Jewish scholars, skilled in addressing interfaith groups, should be invited to discuss these issues in a constructive spirit with local Christian or interfaith ministerial associations.

4) Carefully-written and balanced articles on these issues should be placed in appropriate Christian and religious periodicals and journals with a view toward sensitizing the Christian community to Jewish concerns.

5) Radio and TV programs involving the most competent and informed Jewish spokesmen should be used.

6) Special attention should be paid to Jewish youth on the university campuses with whom these issues might be discussed directly from the perspectives of Jewish tradition.

7) We would caution against panicky reactions, against baseless suspicion of all Christian motivations in approaching Jews for dialogue or interreligious programming, and against withdrawal from the arena of interreligious activity. Jews have benefited greatly and substantially from increased Jewish-Christian cooperation in recent years: in revised and improved Christian textbooks, in training programs for Christian teachers, in massive Christian support for Soviet Jewry, and in increasing sympathy for the cause of Israel. These gains must not be lost through an irrational reaction to movements which rely on persuasion and not coercion.

Finally, we would very much appreciate if you would keep us informed of any developments in your community relating to these issues, both in terms of evangelical activity and Jewish programmatic responses.

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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WEDNESDAY, MAY 17, 1972

DEVELOPMENTS IN EVANGELISTIC DRIVES
STIR CONCERN OF JEWISH LEADERS

By Tracy Early
Religious News Service Correspondent

NEW YORK (RNS) -- Developments associated with two upcoming evangelistic efforts, Explo '72 and Key '73, have aroused apprehensions among Jewish leaders.

The latest expression of this concern is an 11-page document sent to Jewish leaders by Rabbi Marc Tanenbaum, national interreligious affairs director for the American Jewish Committee here.

Rabbi Tanenbaum, a prominent participant in Jewish-Christian dialogue activities, urges that the question of "evangelism and the Jews" be placed on the agenda of both Jewish groups and Jewish-Christian institutes and dialogue groups.

Such a discussion has been arranged with officials of the National Council of Churches, he says.

Rabbi Tanenbaum warns Jewish leaders against "panicky reactions" and "baseless suspicion of all Christian motivation in approaching Jews for dialogue."

"Jews have benefitted greatly and substantially from increased Jewish-Christian cooperation in recent years: in revised and improved Christian textbooks, in training programs for Christian teachers, in massive Christian support for Soviet Jewry, and in increasing sympathy for the cause of Israel," he observes. "These gains must not be lost through an irrational reaction to movements which rely on persuasion and not coercion."

He also notes that Explo '72 and Key '73 are not directed specifically toward Jews. Explo '72, the International Student Congress on Evangelism sponsored by Campus Crusade for Christ, has the goal of bringing 100,000 Christian young people to Dallas for a week (June 12-17) of training in evangelism.

Key '73 is a program to promote and coordinate nationwide evangelistic efforts next year by a wide range of Christian groups, including a number of national Protestant bodies and some Catholic dioceses.

But Jewish leaders are apprehensive that groups aggressively seeking to evangelize Jews will gain impetus by attaching themselves to these national efforts. Such groups include the American Board of Missions to Jews, the Hebrew-Christian Alliance, Young Hebrew Christian Alliance and Shalom International. Another group called Jews for Jesus is headed by Martin "Moise" Rosen of the American Board of Missions to the Jews.

"It is apparent that both the general evangelism campaigns and the specific Hebrew-Christian missionary efforts will confront the Jewish community and others, during the coming months -- and perhaps the next several years -- with one of the most complicated and challenging inter-group and interreligious problems," says Rabbi Tanenbaum.

(more)

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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WEDNESDAY, MAY 17, 1972

Jews are concerned, Rabbi Tanenbaum's paper indicates, not merely by direct efforts to convert Jews but by expressions of such general goals as winning the nation to Christ and making the U.S. a Christian country.

Statements by some Christians that they hope for election of national political leaders who are committed to Jesus Christ also have disturbing implications from the Jewish point of view.

"Do these tendencies threaten to erode the ground of pluralism, which made possible the liberal Christian understanding that the Jews are full partners in the American republic?" asks Rabbi Tanenbaum.

And on the theological side, he asks whether current developments may reverse the movement among many Christian theologians to recognize Judaism as a complete faith not requiring "fulfillment" by Christianity.

Southern Baptist Evangelist Billy Graham, as the most prominent figure among evangelical Protestants, appears to stand in a position to play a key role in resolving some of these questions.

Rabbi Tanenbaum reports that he wrote Mr. Graham after the evangelist had told his Charlotte crusade audience that they should not blame Jews for the crucifixion of Jesus.

In reply, Rabbi Tanenbaum said, Mr. Graham said he included such a statement in every sermon he preaches on the death of Christ and that he would "most certainly see that this emphasis is made in the forthcoming Explo '72. Mr. Graham is honorary chairman of Explo '72 and will speak at its closing session. He is also a leader of the Key '73 campaign

On the question of evangelizing Jews, Mr. Graham has taken a middle course, making no direct, personal effort to convert Jews as such, but appealing for all, "Protestant, Catholic or Jew," to respond by coming forward at his evangelistic services.

A film produced by the Billy Graham organization, "His Land," pleased Jews by its highly favorable treatment of the state of Israel, but also caused misgivings by its use of the theme of Christ as the fulfillment of Judaism, and by interpreting the return of the Jews to Israel in terms of conservative evangelical theology.

In his comments to Jewish leaders, Rabbi Tanenbaum not only raises questions about Christian evangelistic efforts, but also suggests that the conversion of some Jewish youth indicates something lacking in the spiritual life of Jewish communities.

"Do not such conversions constitute a judgment on the failure of our organized religious institutions and our homes to communicate meaningfully Jewish ideals, values and experience to our own young people?" he asks.

And in a list of suggestions to Jewish leaders for dealing with the issues raised in the paper, he says: "Special attention should be paid to Jewish youth on the university campuses with whom these issues might be discussed directly from the perspectives of Jewish tradition."

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FO-SW
June 22, 1972

cc: Will Katz
Isaiah Terman

TO: Gerry Strober
FROM: Allan Goldberg
SUBJECT: "Sharing Messiah" Seminar - Explo '72

As requested, here are some observations and impressions on the mission to the Jews seminar at Lovers Lane Methodist Church which, by the way, is a very attractive building.

The panel consisted of Manny Brotman, Rev. Martin Rosen and Harold Sevenser representing The Messianic Jewish Movement International, Jews for Jesus, and the American Board of Missions to the Jews, respectively. They were seated at the same table located at the front of the pulpit. The audience, eventually numbering about 375, was mostly of the under 25 crowd with perhaps 50 middle-agers. At Rosen's request, I saw about 12 hands raised from those identifying themselves as "either Jews or Jewish-Christians", many wearing Jews for Jesus buttons.

As you pointed out, the location was rather far removed from the center of Explo activities. As I recall, the only mention made of Explo was at the end when the invitation to dinner at Beth Sar Shalom was extended. It was announced that there would be enough time to return to the Cotton Bowl for the finale.

The tone of the session was not particularly strident, there being little need to "sell" the audience. I did hear a murmured "right-on" when Rosen talked about how good it was that many young Jews were turning to Jesus, but that was about the extent of any display of enthusiasm.

Sevenser spoke the least of the three and seemed to have the least impact on the audience. He read from, and recommended, The New Jews. It was the first couple of pages of the selection entitled "The Celluloid Jew" from which he read. He never really stated why he was reading these pages, but I suppose it was to show the uniqueness of Jewish experience. I doubt very many got the message.

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It seemed as if there was some jockeying for position between Rosen and Brotman. If so, Rosen probably came out ahead by getting laughs. He managed this by relating his first encounter with Christian ritual and his ignorance of it, with the very clear implication that all American Jews are totally ignorant of Christianity. The most meaningful thing Rosen (or anyone else) said was that when a Jew considers accepting Jesus as the Messiah, he views it as cutting himself off from his history, culture, and civilization. He said Jews are brought up to view Christians with suspicion due to the centuries of persecution at the hands of Christians and for these reasons Jews must be approached slowly and with patience.

Brotman, on the other hand kept pounding away at "techniques" for talking with Jews about Jesus; say Messiah rather than Christ, New Covenant instead of New Testament, a completed Jew rather than convert. All three panelists thought it important to refer to Jews as the Jewish people. After Brotman would speak on how important it was to understand what turns Jews off, Rosen would tell the audience not to worry about terminology or trying to "understand" Jews -- "just be kind and patient". (Kind of like salesmanship vs. seduction.) Suggestions for engaging Jews in conversation about Jesus included talking about the Middle-East and fulfilling a "spiritual vacuum". According to Brotman, since Jews are generally ignorant of even the Original Testament (my words, not his) because they don't use it for prayer, a Christian should read the prophecies for his Jewish friends.

Tonsum up, the seminar lasted from 3:00P.M. to 4:45P.M. It was my feeling that for the purpose of winning Jews to Jesus, misleading if not inaccurate information was given out. There was no opportunity to ask questions of the panelists. The audience dispersed rather quickly after the seminar and the conversation seemed to center on transportation to the Cotton Bowl.

Very best regards,



P.S. It was great having you in Dallas. You were a smash hit at the Flagship program. Many thanks.

AG:ba
Enclosures

HOW TO SHARE MESSIAH SEMINAR EXPLO '72

- I. Purpose: To better equip those attending with practical information and materials to share the Messiah with their Jewish friends.

II. Panel of Participants

1. Mr. Mannie Brotman - The Messianic Jewish Movement International.
2. Rev. Martin Rosen - Jews for Jesus.
3. Mr. Harold Sevener - The American Board of Missions to the Jews.

III. Topics

- A. Briefly tell us how and when your organization came into existence and the areas of outreach from which you have had the greatest response.
- B. What is basic to a spiritual understanding of the Jewish people.
- C. What should one avoid in witnessing to Jewish people so as not to "turn them off."
- D. What should one emphasize in his witnessing to Jewish people (keeping in mind their spiritual background)
- E. How can you cause a Jewish person to become interested in spiritual things?
- F. How can you cause a Jewish person to desire "what you and others have?"
- G. How do you clearly present the plan of atonement in the Messiah? (methods, materials, and demonstration)
- H. How do you follow-up with Jewish people whether they find the Messiah or not?
- I. What major questions do Jewish people have and how do you answer them? (The Trinity, killing of 6,000,000 Jews, etc.)
- J. What is the future of Jewish work and how can one be involved with your organization?

IV. Concluding remarks - Moderator

Brief time here for purchasing or picking up free literature.

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IN NEW YORK CITY ~~752-2202~~

682-0588

June 29, 1972

Rabbi Marc Tanenbaum
American Jewish Committee
165 East 56th Street
New York, N. Y. 10022

Dear Marc:

Mort Yarmon has by now--I hope--spoken to you about the rather large favor we have to ask of you.

Dr. Peale has written a booklet entitled ONE NATION UNDER GOD for distribution by the Foundation for Christian Living to its regular recipients, numbering about 600,000, and to schools that request it.

He has made an effort to make the booklet as nondenominational and inter-faith as one can make a discussion of the religious influences in American history.

Enclosed is a typescript of the finalized manuscript. The only thing missing is a brief introduction in which Dr. Peale quotes from the Supreme Court rulings of 1962 and 1963 forbidding Bible reading and prayer as rituals in public schools but urging the inclusion of material about religion in classrooms.

Now, what we would like to ask of you is this: Could you take time from your hectic schedule to read this material and let us know whether you think it would be acceptable to the Jewish community for use in schools and make any other observations you would care to make.

I would like to ask you to address your remarks to Dr. Peale, but it would expedite matters if you could send them to me at the above address.

I hope this request does not place too large a burden on you. We would be most grateful for your help in this regard.

Myron Boardman had a most pleasant visit in Jerusalem with the head of your Christian hospitality program. Thank you very much for having the arrangements made.

Best wishes,

Claire

Claire Cox

CC:hl

THE AMERICAN JEWISH COMMITTEE

M E M O R A N D U M

June 1972

To: Religious and Communal Leaders

From: Rabbi Marc H. Tanenbaum, National Director of
AJC Interreligious Affairs

Subject: Some Issues Raised by Forthcoming Evangelism
Campaigns: A Background Memorandum

Recent announcements of a forthcoming series of nationwide campaigns of Christian evangelism have begun to raise concern in the Jewish community about the potential of these programs for intergroup tension and misunderstanding. The intensification of Christian evangelism raises two different questions for Jews:

- 1) How much of this forthcoming activity will be specifically directed to the conversion of individual Jews or the Jewish community?
- 2) Assuming that Jews are not singled out as special objects for conversion in these forthcoming campaigns, what are the implications of this "new evangelism" for the pluralist character of American society, as well as for the unfolding nature of Jewish-Christian relations?

In response to the first question, it should be emphasized that none of the nationwide campaigns described below is specifically directed to Jews or the Jewish community. Nevertheless, those specialized groups and organizations which are committed to winning Jews for Christ have recently stepped up their activities. The American Board of Missions to the Jews (Beth Sar Shalom Fellowship) -- a "Hebrew-Christian movement" -- has mounted a direct conversion effort at the Jewish people through well-financed nationwide television programs and full-page ads in major daily newspapers ("So Many Jews Are Wearing 'That Smile' Nowadays"). The "Jews for Jesus" movement and the Young Hebrew Christian Alliance (YHCA) have concentrated their missionary attention on Jewish youth on the college campuses, apparently riding on the wave of popularity of "the Jesus movement." The Broadway rock musical "Jesus Christ Superstar" - shortly to be made into a film in Israel - which was recently the center of controversy over the portrayal of Jews in the Crucifixion of Jesus, both contributed to and is a by-product of this movement.

The answer to the second question will depend largely on how these

campaigns develop, how effective they are, and in part, how the Jewish community, and others, respond to them.

It is apparent that both the general evangelism campaigns and the specific Hebrew-Christian missionary efforts will confront the Jewish community and others, during the coming months - and perhaps the next several years - with one of the most complicated and challenging intergroup and interreligious problems. How to assure freedom of religion and at the same time preserve the diverse, pluralist character of American society in the face of tendencies to act as though Christianity and America were one and the same; how to preserve the substantial gains that have been made in recent years in Jewish-Christian understanding, and at the same time to communicate to Christian evangelists that the Jewish people reject any theological views that require that the Jews be "saved" by ceasing to exist as members of the historic Jewish faith and people, are at the heart of this task of interpretation.

In response to requests for guidelines and suggestions from the Jewish community - especially from Rabbis, Hillel Directors and Jewish parents - the AJC Interreligious Affairs Department has prepared this background memorandum* for the purpose of: (a) providing information about the various projected evangelism campaigns and "Hebrew-Christian" movements; and (b) suggesting approaches for articulating a Jewish response to these efforts in so far as they affect the Jewish community.

CURRENT EVANGELISTIC CAMPAIGNS

One of the most striking phenomena in recent American religious life has been the renaissance of evangelical Christianity. The period since the end of World War II has witnessed an extraordinary advance by evangelical groups. These groups are today growing at a rate which exceeds the expansion of the mainline denominations and the rise of the general population.

The contemporary evangelical movement continues to articulate the traditional theological concepts of fundamentalist Christianity but with increasing intellectual acumen. The message of evangel-

*The factual information in this document is based on research by Gerald Strober, Consultant on Religious Curricula and specialist in Evangelical Relations for the AJC.

icalism is communicated through a highly skilled and effective utilization of the mass media.

The articulation and spread of this evangelistic message has become in the last few years a preoccupation among younger Christians. The growth of the "Jesus Movement," the rise in evangelical seminary enrollment, and the accelerated pace of young people choosing church vocations, all testify to the fervor and spread of evangelism.

The last several years have witnessed a proliferation of major conferences on evangelism. Since the 1966 World Congress on Evangelism in Berlin, meetings have been held in the United States, Canada, Latin America, Africa and Asia. These sessions have brought together evangelists, pastors, educators and lay people to develop a strategy for evangelism on a regional basis. The next major conference will be worldwide in scope involving 3,500 delegates in 1974, probably to be held in India.

Although evangelist activity has chiefly been the concern of conservative Protestants there are growing indications that mainline Protestant bodies as well as Roman Catholics are being influenced by the intensified interest in evangelism. Thus the National Council of Churches has announced plans for the development of a new program unit called Evangelism/Celebration; the World Methodist Council last year adopted a global evangelism emphasis to culminate in a world conference in 1974; a world Baptist mission of Reconciliation is scheduled for 1973-75; the major Reformed bodies in America participated in an evangelism conference in 1971 and the American Roman Catholic hierarchy voted to support a nationwide evangelistic effort organized by 100 Protestant groups for 1973. (There are an estimated 200,000 members in the Catholic Pentecostal Movement.)

Perhaps the two most outstanding evangelistic events planned for the next eighteen months are the International Student Congress on Evangelism (known as Explo '72) to be held in Dallas in June, and Key '73, a year-long effort that will undoubtedly attract immense interest in the general as well as religious media.

Explo '72 is a project of Campus Crusade for Christ, an international student movement with 3,000 staff members operating on 450 campuses, with a reported budget of 18 million dollars. Bill Bright, the President of Campus Crusade, is the chairman of Explo. Billy Graham served as Honorary Chairman. Explo has brought 100,000 Christian young people to Dallas during the week of June 12-17. The delegates met in 100 concurrent working sessions aimed at training them effectively "to witness Christ" on their campus or in their local area. Bright, in discussing the purpose of Explo recently said, "Explo is a springboard to train thousands of college students and generate a movement for Christ which will sweep our country and the world. We are seeking to saturate the entire nation with the claims of Jesus Christ in 1976." Explo gained national visibility through nightly television services from the Cotton Bowl. The event closed on June 17 with an all-day festival keynoted by Billy Graham, and attended by an estimated 250,000 people.*

The Crusade is no longer confined to campus. More than 100,000 laymen are trained each year in lay institutes held at small inter-church meetings or large denominational gatherings.

Its international staff works in more than 50 countries. (Bright and his group are out "to evangelize the world by 1980.") Their main multi-million dollars headquarters is at Arrowhead Springs near San Bernadino, California. The Crusade operates centers in Manila, London, Switzerland and Mexico.

An indication of the surfacing of the ideology of "America as a Christian nation" at Explo '72 is to be seen in a recent statement by one of the most prominent leaders of the "Jesus People," the Rev. Arthur Blessitt of the Children of God. The 30-year old evangelist said he "hopes to get President Nixon to make a public statement as to whether he is personally committed to Jesus Christ as his Lord and Savior." Mr. Blessitt observed, according to Religious News Service (March 29, 1972), that Explo '72 plans, among other things, to send teams of Christians to witness during the national political conventions this summer and spoke of his hope "for a man who has a personal commitment to Jesus Christ as Savior and Lord who will arise on the national political scene." He added that he expects Governor Reuben Askew of Florida, who led

* Other movements in the "Jesus Revolution" include the Inter-Varsity Christian Fellowship; Young Life (1,300 club affiliates); Youth for Christ (represented in 2,000 American high schools), Teen Challenge; The Pentecostals (estimated 10,000 members); and the Catholic Pentecostals (who are committed to the Catholic Church).

There are an estimated 600 Christian communes across the country.

his state's delegation to Explo '72, would mention his commitment to Jesus Christ when he delivers the keynote address at the Democratic National Convention in July.

Even more important for its potential impact is the Key '73 evangelistic effort to be launched early next year. This program which has the active support of over 100 Protestant denominations cites its aim to "blitz" the continent next year with an evangelistic crusade, "to share with every person in North America more fully and more forcefully the claims and message of the Gospel of Jesus Christ, to confront people with the gospel of Jesus Christ by proclamation and demonstration, by witness and ministry, by word and deed." Key '73 has been in the planning since September 28th - 30th, 1967, when a small group of leading evangelicals met at a hotel near the Francis Scott Key Bridge in Arlington, Va., to share their desire for a major national evangelization campaign. The plans have been endorsed by the American Baptists, the United Church of Christ, the United Methodists, the three major Lutheran denominations, and the Anglican Church of Canada, among others. Key '73 is administered by an executive director on loan from one of the major Lutheran bodies and by a fifty member central committee. Its organization is somewhat loosely structured in that each denomination will decide the precise form of its participation. There will be, however, an extensive sharing of materials and resources. Following the pattern of the Graham organization's success, mass media will be emphasized.

EVANGELISM AND "JEWS FOR JESUS"

One aspect of the significant increase in evangelistic activity has been the intensification of efforts aimed at converting Jews to Christianity. Most of these efforts have been conducted by long-established organizations involved with Jewish evangelism (American Board of Missions to the Jews; Hebrew-Christian Alliance) but there have been indications of independent or off-shoot groups formed to evangelize young people, i.e. "Jews for Jesus." To date there has been no evidence to suggest that the major evangelical groups or personalities are directly involved in the campaign to win Jews to Christ, although the possibility exists that such activity could occur, especially if the Jewish mission groups should succeed in attaching themselves to the major evangelistic events scheduled for the next several years. (See attached ad from Eternity magazine.)

There are an estimated 100-150 local and national organizations of "Hebrew Christians." According to Christianity Today ("Turning on to Jeshua," Dec. 17, 1971), "Most mainline denominations have now

quietly closed their Jewish evangelism offices but independent agencies continue to proliferate, and Jewish evangelism departments are still operated by Chicago's Moody Bible Institute and the Bible Institute of Los Angeles."

The Young Hebrew Christian Alliance (YHCA) was formed in 1965 to promote "Messianic Judaism." It claims several hundred members among young Jews who believe they are "completed Jews" by following the Messiah Jesus. YHCA and other "Hebrew-Christian" groups have sponsored Hanukkah parties, celebrating Jesus as the Hanukkah Menorah, or Eternal Light of the World. In Philadelphia, they sponsor "The Hidden Matzoh" (The Afikoman), a meeting house at which groups of young Jews meet to sing, pray, and testify to Jesus as their personal Messiah. In San Francisco, Martin "Moise" Rosen of the American Board of Missions to the Jews heads the "Jews for Jesus" group. In New York's Columbia University, a "Jesus Week" was sponsored from April 30 to May 5, 1972, featuring a series of lectures, films, multimedia presentations, and concerts for the purpose of "presenting Jesus Christ as Lord and Savior." The Planning Committee for Jesus Week included several "Hebrew-Christians" of the Alliance Jewish Fellowship and Beth Sar Shalom "Hebrew-Christian" Fellowship.

In Miami, Shalom International produces training materials - including "The Five Jewish Laws" - to help those witnessing to Jews to use "the right terminology."

According to Newsweek magazine (April 17, 1972), there are "5,000 or so 'Hebrew Christians' who worship at the American Board of Missions to the Jews' two dozen 'outposts' throughout the U.S.; it is estimated that perhaps as many as 100,000 other converts attend Sunday services at Protestant churches." Together with some 60 other similar organizations, the American Board operates almost entirely with money and ministers supplied by evangelical Protestants, Newsweek reports.

In a survey conducted among B'nai B'rith Hillel directors and counsellors at 80 college and university campuses, the Hillel Foundations report (Comment from the Campus: The 'Jesus Freaks' by Samuel Z. Fishman) that 50 out of the 80 schools surveyed report activities by one or more conversionary groups. While only 15 of the 50 campuses reported that Jewish students have been converted by campus evangelists, schools such as the University of Michigan, U.C.L.A. and the University of Pennsylvania estimated the incidence of Jewish conversion to Christianity was as high as 25 or 30. According to Time magazine (June 12, 1972), Rabbi Samuel Cunin of UCLA estimates that "young Jews are converting to Christianity at the rate of 6,000 to 7,000 a year." He provides no data on which he bases his statement.

The Hillel survey makes the following observations about the motivations for Jewish apostasy:

"Analysis of students who have responded positively to the temptations of the Jesus movement reveals several types of background. For a number of individuals the attraction seems to be the current step in a series of experiments, and follows involvement with drugs, transcendental meditation, Eastern religion, astrology, etc. It is the latest manifestation of the student's fundamental rejection of family, synagogue, and community. The articulation of the reasons for such rejection touches many points. In some instances there is a long history of personal conflict between parent and child. In other cases, in the words of one respondent to the survey, 'some Jewish students seem to welcome a change from stilted, middle-class Jewish values to a hippy, primitive, fundamentalist lifestyle.' A number of the converts have been encountered by the Hillel director in counselling situations, out of which has come an indication that psychological factors play a decisive role in accounting for the students' behavior. One director described a young man whom he had counselled as 'shy, withdrawn, and rejected by his peers.' Another told of a boy who was 'always in trouble, jealous of his older sisters, unhappy with himself, and in constant conflict with his parents.'

"The relegation of all 'students for Jesus' to the category of the emotionally disturbed would be a gross simplification, for it would overlook significant factors in the personal histories of those who do not show signs of personality disruption. From various parts of the country there are reports about individuals who 'come from a Yeshiva background' or have had 'very positive and strong Jewish backgrounds,' or who 'do not see themselves as being in conflict with their parents or their community.' The descriptions of these young people focus on one central issue: the true meaning of faith. One student reported that she had never heard her rabbi or teachers discuss this fundamental question. Another indicated that for him Judaism had been presented only in its ethnic and cultural dimensions, without reference to issues of faith or belief. Others claimed that they had never had a genuine spiritual experience within the Jewish setting. Still another complained of the lack of 'joy' in Jewish life -- 'so much of Jewish concern and practice revolves around tragedy.' Some declared that they felt

no sense of community and fellowship within the Jewish setting. Comments such as these suggest that, in the words of one Hillel director, 'these people are not freaks. They express a legitimate, spiritual need which we have failed to meet and which we must now do if we are worth our salt as rabbis.'

INTERGROUP AND INTERRELIGIOUS IMPLICATIONS

A number of basic issues are raised for Jews - both as American citizens and as adherents of Judaism - by these developments which call for the most careful consideration:

1) Does the revival of 'the new evangelism' pose a real threat of regression to the early "Evangelical Empire" stage of American history which equated the Kingdom of God with Protestant republicanism (see The Righteous Empire, by the Rev. Martin Marty), and supported a Christian theocratic conception of American institutions? Do these tendencies threaten to erode the ground of pluralism, which made possible the liberal Christian understanding that the Jews are full partners in the American republic?

2) Can the "Hebrew-Christian" notions of "Messianic Judaism" and "completed Jews through Christ" reverse the recently emerging Christian "theologies of Judaism" which view the Jewish religion as a living, permanent faith, a source of truth and value to its adherents?

For Jews to speak of the Jewish roots of Christianity is to contribute to the enrichment of Christian self-understanding. For Christians to see their relationship to Judaism solely as one of fulfilment and supersession is in fact an act of negation of Judaism, for the daughter faith denies the mother the right to an independent, self-determined existence by totally absorbing Judaism within Christianity.

A number of major Christian theologians* have clearly affirmed that, on the basis of the New Testament, the believing Christian must acknowledge the continuing validity of Judaism. At the heart of the Hebrew-Christian claim is the fundamental issue of Christology which Hebrew-Christians do not appear to comprehend at all from the perspective of Judaism. The issue has been stated forthrightly by Rabbi Jakob Petuchowski in his book, Heirs of the Pharisees:

"To consider Jesus as the Messiah may have been, from the point of view of the Synagogue, a factual mistake (in light of the absence of a fundamental change in the elimination of evil in history and other signs of the Messianic Age--MT). But it was not a religious sin. To consider Jesus as part of a divine trinity was another matter altogether. A 'Son of Noah' could believe that the one God had divine shittuph (associates) and still qualify as one of 'the righteous men among the nations.' A 'Son of Israel', however, was bound to such a radical form of monotheism that he was unable to distinguish between a monotheistic trinitarianism and a polytheistic tri-theism...A Jew who believed in divine 'associates' was simply considered an idolater, and could not enjoy, in the eyes of the Synagogue, the status accorded the Gentile Christian."

*Professors Krister Stendahl, W. D. Davies, Markus Barth, Coert Rylaarsdam, Franklin Littell, Roy Eckardt, the late Reinhold Niebuhr and Paul Tillich, Revs. Edward Flannery, Gregory Baum, Cornelius Rijk, Msgr. John M. Oesterreicher, Rosemary Reuther, Monika Hellwig, Dr. Albert Outler, Dr. James Parkes, Dr. Johan Snoek, Rev. Joseph Fitzmeyer, Rev. Bruce Vawter, Rev. John Pawlikowski, Dr. Jaroslav Pelikan, Rev. William Harter, among others.

3) Should Jews oppose conversion campaigns by Christians directed at Jews, and vice versa? Here, too, the views of Rabbi Petuchowski are instructive:

"We admit that the wholehearted Jew and the wholehearted Christian have no need to convert each other to their respective faiths; they would, indeed, be untrue to their divine calling were they to do so. But our world is not populated by wholehearted Jews and Christians. It is inhabited by the religiously uprooted, the spiritually destitute. Not every offspring of Jewish parents actualizes his Jewish potential. Not every pagan born into a Christian household does, in fact, become a Christian. The world is full of only nominal Christians and nominal Jews. The Synagogue has a primary obligation to win over the nominal Jew to a full acceptance of the 'yoke of the commandments,' just as the Church has a primary obligation to lead the nominal Christian to Jesus, and through Jesus, to the Father. But addressing himself to the mass of agnostics, atheists, and religiously uprooted, one cannot always discriminate and distinguish between those of Jewish and those of Gentile origin. Church and Synagogue, in entering the marketplace of ideas, must offer and describe their wares to all comers, and must answer the queries of all questioners. And it may well happen that, here and there, the Jewish answer will appeal to the nominal Christian, just as the Christian answer may appeal to the nominal Jew. Of course, Jews consider a wide occurrence of the latter alternative as highly unlikely. Why should the twentieth century be more propitious for the Christian mission to the Jew than the last nineteen centuries have been? But theoretically the possibility of a limited kind of 'two-way traffic' must be granted...But this possibility must never be more than a peripheral concern. It must be granted and openly faced in order to make a true and honest 'dialogue' possible. It cannot, however, be the sole content of that 'dialogue' itself. That can only be concerned with the tasks and the challenges which confront us in common."

4) Is there a possibility that the evangelism campaigns with their emphasis on the life, death, and resurrection of Jesus may provide new occasions for negative and hostile portrayals of Jews in the Crucifixion of Jesus?

That such a possibility exists is evidenced by the controversy over the stereotyped views of the role of the Jewish people and the high priests of Israel in the Broadway rock musical Jesus Christ Superstar.^{*} Writing in a recent issue of The Christian Century, Dr. Richard Gelwick, Chairman of the Religion and Philosophy Department at Stephens College, Columbia, Mo., stated that he sees the "threat of anti-Semitism emanating from the Jesus revolution" on the basis of a "dogmatism stemming from biblical literalism -- including the charge of Jewish guilt."

To anticipate this eventuality, this writer communicated such concerns to Dr. Billy Graham, who had repudiated the "deicide" charge during a sermon at his Charlotte Crusade in March, 1972. In reply, Dr. Graham wrote on April 18, 1972:

"I appreciate your encouraging comments concerning remarks I made in Charlotte. I have made a point of doing this in every sermon that I preach concerning the death of Jesus Christ.

I shall most certainly see that this emphasis is made in the forthcoming EXPLO '72."

5) On March 1, 1972 the Rabbinical Court of Justice of the Association of Synagogues of Massachusetts issued an official decree declaring, inter alia, that "a person born of Jewish parents, when he joins the so called 'Hebrew-Christian' movement, abdicates his rights as a member of the Jewish faith." This is an understandable response on a juridical level but raises the question of a more adequate response to the conversion of young Jews to Jesus on the part of the Jewish community. Do not such conversions constitute a judgment on the failure of our organized religious institutions and our homes to communicate meaningfully Jewish ideals, values, and experience to our own young people?

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^{*} An analysis of this production by Gerald Strober is available from the American Jewish Committee.

SUGGESTIONS

With issues as complex as these, it would be foolhardy even to suggest that a clear-cut plan exists for coming to grips with what is essentially the situation of the Jew in the diaspora. But perhaps these starting points may be in order as a way of beginning to approach these serious challenges:

1) Special attention should be paid to Jewish youth on the University campuses with whom these issues might be discussed directly from the perspectives of Jewish tradition. In many cases, one-to-one relationships with skilled counselors, committed fellow Jewish students, or effective rabbis and teachers will be required.

2) Seek to place the question of "Evangelism and the Jews" on the agenda of Jewish community relations councils, rabbinic boards, local synagogues and temples, AJC chapters with a view toward initiating an informed discussion and education program on the issues outlined in this document.

3) In situations where the need is indicated, appropriate Jewish representatives who are prepared to deal with these issues on the basis of adequate study and information should seek to place these concerns on the agenda of inter-religious and Jewish-Christian institutes and dialogue groups. (Such a discussion has been arranged with the staff of the National Council of Churches.)

4) Jewish scholars, skilled in addressing interfaith groups, should be invited to discuss these issues in a constructive spirit with local Christian or interfaith ministerial associations where the local situation requires.

5) Carefully-written and balanced articles on these issues should be placed in appropriate Christian and religious periodicals and journals with a view toward sensitizing the Christian community to Jewish concerns. AJC will be providing such materials, including articles on "Jesus and the Jewish Tradition."

6) We would caution against over-reactions, against baseless suspicion of all Christian motivations in approaching Jews for dialogue or interreligious programming, and against withdrawal from the arena of interreligious activity. Jews have benefitted greatly and substantially from increased Jewish-Christian cooperation in

recent years; in revised and improved Christian textbooks, in training programs for Christian teachers, in massive Christian support for Soviet Jewry, and in increasing sympathy for the cause of Israel. These gains must not be lost through an irrational reaction to movements which rely on persuasion and not coercion.

Finally, we would very much appreciate if you would keep us informed of any developments in your community relating to these issues, both in terms of evangelical activity and Jewish programmatic responses.



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ASSOCIATION OF AMERICAN PUBLISHERS, INC.

One Park Avenue

New York, N. Y. 10016

(212) 689-8920

Summary of Meeting

School Division Committee on Research

Friday, July 7, 1972

Present: James R. Squire, CHAIRMAN; C. Allen Fort, Richard B. Gladstone, Robert Marble, Wallace S. Murray, Frank N. Paparello, Landon H. Risteen, Donald R. Senter, Ray Sluss, Edward Smith, Thomas S. Griffin, Mary McNulty

Absent: Vincent A. Alexander, Melvin Barnes, James Guither, Jerome S. Ozer, Treadwell Ruml, Sarah See

Guests: Pat Holahan (Follett), Elaine Daly (Houghton Mifflin), Mal Vogel (EDL/McGraw-Hill), Martha Hayes (Harper & Row), Dominica Raciti (American Book), Eleanor Carlson (Ginn)

One of the major missions of the Committee on Research is to respond to criticism of content of instructional materials. The committee agreed to devote a full day session to discussion with two separate organizations representing minorities who have expressed dissatisfaction with the representation of their groups in instructional materials.

National Jewish Community Relations Advisory Council

In the morning the Committee met with representatives of the National Jewish Community Relations Advisory Council: Mr. Philip Jacobson and Rabbi Balfour Brickner. The purpose of the meeting was to discuss a proposal by the NJCRAC to establish a means for obtaining the views of Jewish scholars on social studies manuscripts. NJCRAC would be the mechanism through which publishers' materials would be channeled to a small panel of Jewish scholars for criticism and comments. The reactions would then be consolidated and forwarded to the publisher, together with the names of the scholars participating. This proposal was made to the Research Committee in lieu of a prior one where publishers would receive a list of Jewish scholars that would serve as consultants to individual publishers. The NJCRAC stated that it was important to have a more structured approach and they would prefer to direct the manuscripts to selected scholars; feeling that NJCRAC would have more influence getting them to cooperate in the project. It was stressed that there was no attempt at censorship -- that the NJCRAC would merely be providing a service.

During the discussion that followed publishers raised several questions: how much time would the process involve; at what stage of preparation would the materials be submitted; would such a service

not establish a precedent which would have to be followed with other minorities interested in content of instructional materials? Publishers indicated that there were several stages during the publishing process at which they might involve consultants such as the suggested panel of scholars.

It was observed that the service would appear to be giving the "stamp of approval" of the Jewish community to a manuscript, although this was not the intention. NJCRAC reaffirmed that the concept would function only with a publisher's willingness to use the service.

The question was raised as to whether the service would extend to assessment of authors that the publisher has or is about to contract to determine if they represent the spirit of NJCRAC beliefs. While the publishers were very appreciative of the integrity and cooperation the NJCRAC was willing to provide, they would be most reluctant to submit unpublished manuscripts to such a service.

In addition, publishers felt it would be more productive to work with the experts directly rather than through a committee. After more discussions,

a new compromise suggestion was put forward: That the NJCRAC set up a consultant service which individual publishers could contact directly. Publishers could discuss their project with NJCRAC who would then provide the names of scholars who might serve as authors or as consultants. Publishers would also have the option of submitting their manuscript to a panel of scholars selected by NJCRAC.

This would provide latitude and flexibility for publishers. The service would apply to the full range of print and non-print instructional materials. The AAP would inform members of the School Division, College Division and Religious Book Division of the service and strongly solicit publisher participation. It was further agreed that this mode would be experimental in the beginning and subject to change and improvement as both publisher and NJCRAC gained experience from the working relationships.

It was agreed that representatives of the NJCRAC and AAP would refer this new proposal to their organizations for approval. In the meantime, the NJCRAC would begin assembling the list of scholars who would be available for consulting. As soon as agreement is reached by the two groups, AAP will notify publishers of the service.

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DOMESTIC SERVICE

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FRIDAY, JULY 7, 1972

AGNEW APPLAUDS JESUS MOVEMENT
IN TALK TO GREEK ORTHODOX

By Religious News Service (7-7-72)

HOUSTON (RNS) -- Vice President Spiro Agnew gave wholehearted support to the Jesus Movement at the 21st biennial conference of the Greek Orthodox Church of North and South America.

Americans shouldn't be put off by any superficialities that seem to appear in the movement, he told the Orthodox clergy and laity. "Our job is to make a place in the established churches for these young idealists."

The Vice President, who is of Greek descent, was as enthusiastic for the new breed of religious zealots as he was adamant against the New Left anti-establishment radicals among youth three and four years ago.

"For the last half decade," Mr. Agnew said, "America's institutions have been strongly tested by our younger generation. The siege seems finally to have been lifted and our institutions have withstood the assault."

"But now there seems to be a new challenge. This time a positive one, coming from another direction. In the communities and on campuses all across the country, many of them the same campuses that in 1968 were being torn apart by New-Left revolutionaries. In them a new wave of youthful searching is spreading. Our young people are rediscovering religion... and many of them bring to religion the same ebullience they previously brought to the protest movements."

This time, Mr. Agnew said, there is a difference in goals.

"Protesters of the 'Sixties hoped to dismantle the establishment. But these new idealists ...hope to make religion the central concern in American life..."

He took note of their enthusiasm. "We may be a bit disturbed by the enthusiasm of these young people who rediscover old truths. They tend to believe they have hit on something entirely new. Every generation re-invents the wheel in its own mind."

The Vice President's virtual endorsement of the religious revival represents the highest notice it has received to date in official circles. The movement, while generally favored, often is criticized for excesses of some of its participants and because of the notion of many that, although it is now six years old, it is simply another fad.

Mr. Agnew said, "Just as the culture and traditions of the Old World influence the New, established religion can welcome and direct the youthful religious zeal. The older generation will always approve of the goals of the young if they are based in fundamentally sound principles."

"The new wave of youthful religious enthusiasm is based on the soundest principle of all, the principle that man needs the discipline of religion to conquer the beast within him and that he needs the comfort and solace of religion to sustain him in desperate adversity."

The Vice President is of Greek parentage, and although his father was a Greek Orthodox member, his mother was an Episcopalian. Mr. Agnew is a member of the Episcopal Church.

FOREIGN SERVICE

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MONDAY, JULY 10, 1972

GREEK COURT UPHOLDS CONVICTION
OF JOURNALISTS ON PROSELYTISM

By Religious News Service (7-10-72)

PATRAS, Greece (RNS) -- A Greek superior court here upheld the conviction of journalist George Constantinidis, a Greek evangelical, on charges of proselytism, but suspended a five-month prison sentence for three years.

Mr. Constantinidis was convicted in May in Pyrgos on two counts of proselytizing, one for sending New Testaments and evangelical booklets to grade-school students four years ago and the other for sending such literature to five adults.

He was sentenced to four months in jail on each charge. The sentences were combined into a six-months' jail term and six months of police surveillance.

A defense attorney argued in the appeal before the superior court that the 70-year-old writer and editor had been convicted before and should not be jailed.

George Stenos, chief defense counsel, appealed the decision to the Greek supreme court, challenging the constitutionality of what he said is a law that strips a non-Greek Orthodox citizen of the freedom to believe whatever he wishes and spread it in spoken or written word.

In 1939, Mr. Constantinidis was acquitted on charges of proselytizing by a court in Karditsa. He is associated with O LOGOS, a publishing house that is a subsidiary of the New Jersey-based American Mission to the Greeks.

Spiros Zodhiates, president of that mission, flew to Greece for the Constantinidis appeal.

The constitution of Greece allows freedom of religion, but there are laws against proselytism in the predominantly Orthodox country which has a state Church.

At stake in the trial was whether the sending of New Testaments in modern Greek and non-Orthodox religious booklets constituted proselytism. The superior court agreed with the lower court ruling that proselytism was involved in the sending of a booklet called "Reconciliation with God" because it was not requested by the recipients.

The New Testaments were sent in response to ads placed in newspapers by the American Mission to the Greeks..

Defense lawyers argued that the proselytism issue was moot since the material was either confiscated or burned before it was read. They also said that the religious liberty provisions of the constitution should cancel out the proselytism laws.

(more)

The theological issue of the source of salvation was also involved in the case. "Reconciliation with God" stressed the principle of forgiveness through faith in Jesus Christ. Mr. Zodiates and other supporters of Mr. Constantinidis argued that the document contained nothing contrary to Christian teaching.

Two Orthodox priests and a high school principal contended that forgiveness can come only through an Orthodox priest and salvation cannot be found outside the Greek Orthodox Church.

A defense attorney noted in his summation that the penitent thief on the cross asked to be remembered by Christ and the "Lord did not ask him to wait until they could find an Orthodox priest for him to confess his sins and receive absolution."

As to the distribution of modern language New Testaments, the prosecution said that the Greek constitution forbids the translation or circulation of Bibles except in the ancient, approved versions.

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AUSTRIA TO PAY TEACHERS' SALARIES AT CATHOLIC PAROCHIAL SCHOOLS

By Religious News Service (7-10-72)

VATICAN CITY (RNS) -- From now on the Austrian government will pick up the full tab on the salaries of teachers in Austria's Catholic parochial schools.

This is a key point of an agreement reached here between Vatican City State and Austria, with an "exchange of documents of ratification" of a "supplementary convention" between the Holy See and Austria, signed in Vienna on March 3, 1971.

The agreement was a supplement to a "scholastic convention" agreement of July 9, 1962, on the basis of which the Austrian state contribution to Catholic teachers' salaries was 60 per cent of the total.

Under the new "convention," the government salary subsidy will be 100 per cent.

Signing for the Holy See was Cardinal Jean Villot, Vatican Secretary of State, and for the government, Austria's Ambassador to the Holy See, Hans Reichmann.

In a comment on the action, Vatican Radio observed that "the requests made by parents' associations and the Catholic Teachers' Association in Austria have been granted.

"Free from material worries, the Catholic schools in Austria can now dedicate themselves more intensely to the mission that is properly theirs -- that of training the young in harmonious collaboration with families and with state educational institutions in the spirit of the declaration of Vatican II on Christian education."

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REGULAR BAPTIST CHURCHES
OPPOSE KEY '73 PROGRAM

By Religious News Service (7-10-72)

SAN DIEGO (RNS) -- Messengers to the 41st annual conference of the General Association of Regular Baptist Churches voted unanimously to oppose "ecumenical evangelism" as represented in Key '73, the national evangelistic effort scheduled for next year.

In a resolution, they asserted that Key '73 ignores the warnings contained in I John 4:1 and II John 9-11 against cooperation with certain people and that it "includes leaders from apostate denominations."

Maintaining that Key '73, through its loose structure, is "opening the door to confusion about the central message of evangelism," the delegates went on record as being "thoroughly opposed to any ecumenical evangelism which seeks to promote unscriptural cooperation without regard to the doctrinal position of the participants."

They also resolved to warn GARBC members "of the confusion which will result from a Key '73 program that allows the presence of liberals, Roman Catholics and others whose social gospel or sacramental gospel is not the gospel of Christ," reiterated the warning of Galatians 1:8, and urged the GARBC's pastors and people to engage in a program of evangelism "that honors the full intent of the Great Commission and insures the purity of the local New Testament church."

Reports received here said that 38 churches were received into the fellowship in 1971 and 21 were dropped "for various reasons ranging from dissolution to disagreement with the separatist stand of the Association."

As a result, the Association now has 1,443 churches, with a membership in excess of 250,000 persons.

In missions activities, it has five approved agencies that have enlisted 1,600 missionaries in the United States and overseas. Through their work, the Association reported, there are approximately as many GARBC congregations in other lands as at home.

Maj. Gen. Gerhardt W. Hyatt, the U.S. Army Chief of Chaplains and a Lutheran Church-Missouri Synod clergyman, addressed messengers on the problems and opportunities facing chaplains today, notably the rapid growth of drug addiction and alcoholism.

Col. (Chaplain) William V.V. Goldie, director of personnel and ecclesiastical relations in Maj. Gen. Hyatt's office, was awarded a distinguished service leadership plaque for his 29 years of active duty, from 1943 to 1972.

The Association announced that it has 17 chaplains in the Army, five in the Navy and four in the Air Force.

Dr. Viggo Olsen, medical missionary in Bangladesh with the Association of Baptists for World Evangelism, gave a firsthand report on the turmoil that led to the creation of that country last year. He compared the struggle to the American Revolution and Declaration of Independence.

In other actions, the messengers:

-- Commended California's Legislature and Supreme Court for decreeing that the Biblical view of creation "is to be accorded equal validity in the teaching of science in the public schools."

(more)

DOMESTIC SERVICE

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MONDAY, JULY 10, 1972

-- "Heartily" recommended use of the King James Version of the Bible and urged that "great care" be taken in the use of modern versions.

-- Commended and encouraged President Nixon "in his firm stand against communism in Vietnam."

-- "Unqualifiedly" denied and refuted the theory of evolution "in all its forms."

-- Opposed "all forms of anti-Semitism, both in America and especially in Communist countries, such as Russia."

-- Opposed "the modern trend toward the abolition of capital punishment."

The General Association of Regular Baptist Churches was founded in Chicago in May 1932 by a group of churches that had withdrawn from the Northern Baptist Convention (now the American Baptist Convention) because of doctrinal differences.

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WORSHIP IN THE STREETS PLANNED DURING NATIONAL COUNCIL ASSEMBLY

By Religious News Service (7-10-72)

DALLAS (RNS) -- The National Council of Churches intends to take to the streets for worship during its Triennial General Assembly here in December.

Representatives from local members of denomination's holding Council membership and NCC assembly committee personnel met here to finalize plans for a street worship service that will launch the meeting set Dec. 3-8.

"Jesus did most of his preaching in the streets, and we want to do the same," said the Rev. Bill Tiemann, pastor of St. Mark Presbyterian church here.

"The theme of our assembly is 'The Demands of the Gospel in a World of Conflict,' so we're going out where the conflict is -- in the streets," said Robert Rambusch of New York, a member of the committee planning worship for the assembly. Mr. Rambusch is a Roman Catholic layman.

In a push toward getting local churches more involved in national religious affairs, more than 1,000 NCC delegates will hold the "public demonstration of Christ's love" on downtown streets.

According to plans hammered out here, assembly members, delegates and local church members will parade from the Fairmont Hotel, assembly headquarters, to the First United Methodist church, a distance of some four blocks, carrying banners and marching to music provided by groups ranging from local mariachi band to the Dallas Symphony Orchestra.

The church's exterior will be given a specially designed, colorful facade for the occasion. The designer will be Peter Wolf, well-known theatrical designer from Dallas.

"We are asking the Dallas community to join us in our religious celebration because we realize the importance of the church reaching the people," said Dr. Roger Ortmyer, of the NCC staff, chairman of the worship group.

"No longer can the church serve as an abstraction. It must become involved," he said.

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THE WEEK IN RELIGION

BY RELIGIOUS NEWS SERVICE

RELIGIOUS NEWS SERVICE
43 West 57th Street
New York, New York 10019

FOR RELEASE: Weekend of
Sept. 8, 1972

CHURCHES GEAR UP FOR AGGRESSIVE EVANGELISTIC CAMPAIGN: KEY 73

Most Christian Churches in America are gearing up for an aggressive evangelistic campaign more broadly based than any in history.

Key 73 will be publicly launched in late 1972 and run through the following year. Its chief purpose is "to share with every person...more fully and more forcefully the claims and messages of the Gospel of Jesus Christ."

Participating groups -- over 130 of them -- are diverse, including main-line Protestants, evangelicals, Pentecostals, independent associations and some Roman Catholic dioceses.

Nothing exactly like Key 73 is on record. It cannot before completion be compared with the "great awakening" that swept America, first in colonial days and again shortly after U.S. independence.

Spurred in part by renewed spiritual searches, Key 73 has been carefully planned and organized. The planning, in fact, is a chief reason why so many different groups can work together under the same umbrella.

Reflecting a trend of the times, Key 73 allows for extensive local, regional and denominational self-determination in style and program. This means highly organized and flexible Churches, conservative and liberal theologies and Protestant and Catholic liturgical forms can find a place under the Key 73 umbrella.

The approach of Evangelist Billy Graham and a meeting such as Campus Crusade for Christ's "Explo 72" do not sum up the style of Key 73. Some Graham crusades and other mass meetings will be involved; yet so will "house church" Bible study and other small groups.

To a limited degree, Key 73 recalls the international Crusade for Christ that flourished in America and Western Europe after World War II.

However, Crusade for Christ was almost exclusively a program of the main-line Protestants. It initially set out to assert religion as a major force in world reconstruction but, in some estimations, ended up putting more stress on swelling church membership rolls and raising funds for denominations.

While Key 73 aims at helping Christian congregations and organizations become "more effective redemption centers," institutional considerations have been kept to a minimum. The stress is on spiritual renewal, including the need to "apply the message and meaning of Jesus Christ to the issues shaping man and his society in order that they may be resolved."

Dr. Carl F. H. Henry, former editor of Christianity Today magazine and a leading evangelical Protestant theologian, spearheaded Key 73. Meetings to explore the possibilities for a crusade began at the Key Motel, across from Washington, D.C., in Arlington, Va., in the late 1960s. The motel is one reason for the name Key 73; another is a passage in Colossians 2:3, according to the Today's English Version of the New Testament: "He (Jesus) is the key."

The planning was not rushed; more and more persons were included in the conversations. It was not until late 1970 that Dr. Theodore A. Raedeke, an official of the Lutheran Church-Missouri Synod, was named executive director. Dr. Henry has remained in the background.

It was not clear at the time whether Key 73 would find a welcome among the ecumenically-minded, activist denominations where evangelistic campaigns are often greeted with frowns. There was some haggling within Churches on endorsement of Key 73, but by mid-Summer, 1972, holdouts were few.

The Episcopal Church declined endorsement not because it opposed Key 73, according to Presiding Bishop John E. Hines, but because it had no money to contribute on a national level. Dioceses and local congregations were urged to take part. The United Church of Christ took no action on Key 73 on the national level, but some geographic conferences of that denomination have decided to participate.

On official levels of the main-line denominations, the most negative attitude has come from the United Presbyterian Church, whose evangelism staff voiced reservations about what it called Key 73's "vague" plans for public presentations and complained that it is "para-ecclesiastical."

Some fundamentalists also took a dim view of Key 73. The annual meeting of the General Association of Regular Baptist Churches voted in July to oppose "ecumenical evangelism" because some groups involved were "apostate" in that denomination's eyes.

Throughout the Spring and Summer, Key 73 found favor among several Catholic bishops and organizations. Bishop Charles H. Helmsing of Kansas City-St. Joseph, Mo., said in April that Catholic involvement can give a "true image" of his Church's deep interest in evangelism.

There was some anxious speculation on what reaction more conservative Protestants might have to Catholic participation. The objection of some delegates to the Spring meeting of the National Association of Evangelicals was credited with turning that organization away from official endorsement.

However, practically all of the NAE's constituent denominations were already involved and the negative vote came when only 120 of 800 voting delegates were present.

The welcome given by Evangelist Billy Graham to Catholic participation offset most evangelical anxieties. Some main-line Protestants, on the other hand, voiced reluctance about being too closely identified with Mr. Graham in Key 73.

Most potential in-fighting that could be expected when so many groups are brought together in a common enterprise has been avoided by the flexible Key 73 agenda.

Subject to adaptation on local and regional levels and within denominations, Key 73 is projected in several stages, beginning with the 1972 Advent season. An "Advent Repentance and Prayer Thrust" will be followed in January, 1973, with a national television special and other special presentations. An Easter Celebration is also scheduled for television.

Lay community surveying and witness, Bible study, youth outreach, leisure study and work, state fair missions and arts-oriented programs are spread across the months of 1973, leading up to a Covenant Celebration after Christmas.

Materials, both printed and audio-visual, will be provided by the national Key 73 executive committee, but there is no list of "musts" for participants.

Local parishes of Baptists, Catholics and Methodists can decide to do the whole year in cooperation. State and city councils (or conferences) of churches can take the lead. A congregation may take part in one ecumenical program and do all the rest on its own.

In many regions, cooperative planning is underway. For example, in New Hampshire convocations on each end of the state were set to help local churches

implement Key 73 objectives. In New Hampshire, participants include the Priests' Senate of the Catholic diocese, as well as the Diocesan Council of the Laity and the Sisters' Council.

Explaining Key 73 to New Hampshire Catholics, an article in Concern, the diocesan monthly, said: "'Calling our Continent to Christ,' the theme of Key 73, is not intended to launch another ecumenical movement, to erect some new and powerful ecclesiastical structure.

"Under God and through the Holy Spirit's power, Key 73 will unite Christians in a common task, will present the claims of Christ by proclamation and demonstration, through witness and ministry, by word and deed."

A similar assessment of the potential impact was made in the South by United Methodist Bishop W. Kenneth Goodson, recently transferred from Birmingham to Richmond. He said: "Key 73 offers to be a significant thrust for us in an aggressive, confident witness to the world. There is strength in unity."

Yet not to be overlooked are apprehensions that have arisen among some U.S. Jewish leaders on aggressive Christian evangelism, especially at a time when several groups have announced intentions of converting Jews to Christianity.

The activities of the American Board of Missions to the Jews and Jews for Jesus -- neither related to Key 73 -- have alarmed synagogue officials. Responding to these fears, Rabbi Marc Tanenbaum noted that Key 73 is not directed specifically toward Jews. The national director for interreligious affairs of the American Jewish Committee urged increased Jewish-Christian dialogue, instead of more efforts to convert Jews.

Jews concerned about the impact of Christian evangelism in their religious communities were heartened by strong stands against anti-Semitism taken by the two largest U.S. Protestant denominations -- the Southern Baptist Convention and the United Methodist Church -- in the Spring of 1972. Both of these Churches are major Key 73 boosters. Their blasts against Christian attitudes of superiority over Jews in many ways paralleled Vatican II's Declaration on the Jews.

Through a widely distributed publication of its Board of Evangelism, the United Methodist Church informed its congregations about the concerns of Jewish leaders as Key 73 approaches and reported Rabbi Tanenbaum's statement.



memo

September 13, 1972

To: Commission on Church-State and Interreligious Relationships
From: Milton I. Goldstein, Commission Chairman
Subject: Agenda for Commission Meeting -- October 13

As you already know, the next meeting of our Commission will be held on October 13, at the offices of the NJCRAC, 55 West 42nd Street, New York City, beginning at 10:30 a. m. We plan on going through lunch, and should conclude no later than 3 p. m. inasmuch as our meeting takes place on Friday.

The following is our agenda:

1. The so-called Jesus Revolution: "Jesus Freaks," "Key '73," "Jews for Jesus," "Campus Crusade for Christ." These and other manifestations of evangelistic fervor, some of which are directed to Jews, are the basis for a great deal of apprehension within the Jewish community, particularly in respect to Jewish students on the college campus. We will have reports of these developments, and should consider what recommendations we might have for our member agencies. Enclosed are background materials that may be helpful in preparing you for the discussion.
2. The Treatment of Jews and Judaism in School Textbooks: The enclosed minutes of a meeting held with a committee of the Association of American Publishers on July 7, 1972 will serve as background. The Commission's subcommittee may have a recommendation to offer in respect to the proposal outlined in the minutes.
3. Tax Credits and Other Tax Benefits in Aid of Nonpublic School Parents: A report will be made of recent litigative and legislative developments. The Joint Program Plan for 1972-73 notes the opposition of the NJCRAC agencies (the UOJCA dissenting) to such tax benefits. Has the Commission any suggestions for coping with this problem?
4. Religious Holiday Observances: NJCRAC staff has made an informal inquiry among a number of local member agencies regarding their experiences with Christmas programs in the public schools in recent years. You will have a report of the responses we have received, on the basis of which you may have recommendations for dealing with this perennial problem.

This being a luncheon meeting, it will be helpful for staff to know whether you plan to attend. If you have not already done so, please return the form below.

I look forward to seeing you at the meeting. Best regards.

sab
enclosures



To: Mr. Milton I. Goldstein

I do _____ do not _____ plan to attend the Commission
meeting scheduled for Friday, October 13.

Name: _____
(please print)

ANGELICAN BISHOP CITES GROWTH
OF CHRISTIANITY IN AFRICA

By Religious News Service (9-14-71)

NASHVILLE (RNS) -- An Anglican bishop said here that he is "almost numb" when he sees the tremendous growth of Christianity in Africa, especially in Kenya, Nigeria and the Congo.

Bishop Stephen S. Neill, the Fondren Lecturer at Scarritt College here, discussed the upsurge of Christianity in Africa.

The bishop, who has been associate General Secretary of the World Council of Churches and an assistant to the Archbishop of Canterbury, said that Christian growth in Africa depends upon five forces now operating on the continent.

(more)

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One force, he said, is the mistrust which many Africans have for the Christian church and the desire to return to a native African church. "They feel that when the white man came in with the missionaries they swept away much of the African past," Bishop Neill stated.

"However," he added, "many Africans know they cannot return to a small society, for a larger society provides human creativity, self-development and fulfillment."

"The materialism of the West" is another force in African life, said Bishop Neill, who since 1969 has been professor at the University of Nairobi. Africans who were formerly poor are now convinced that they can be rich, capitalizing on the wealth of natural resources on the African continent, he said. "The question is, will the African be able stand up against the force of materialism?"

Islam is also a force in Africa, the bishop noted. But "the language of Arabic is not the key to the modern world. Africans want to learn German, Russian, Chinese and English, and so far there is no sign of a mass movement toward the religion of Islam."

Two other forces in Africa are the inroads of Western Christianity and the training of African theologians, Bishop Neill concluded. He said that foreigners who go to Africa now must become servants of the people. African Christianity is now indigenous with five or six African bishops, African music is used in worship services and an increasing number of native ministers are serving the Christian communities, said the Anglican churchman.

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NATIONAL BAPTISTS CONDEMN ABORTION AND STERILIZATION

By Religious News Service (9-14-71)

CLEVELAND (RNS) -- The president of the National Baptist Convention, U.S.A., Inc., spoke out at its assembly here against abortion and the sterilization of women. Delegates supported his stand.

Dr. Joseph H. Jackson, who earlier was re-elected to his 19th term as president of the 6.3 million-member body, compared abortion to euthanasia as a destroyer of life. He condemned the forced sterilization of relief mothers as "too high a price to pay for relief." The solutions he offered to the convention attacking abortion and sterilization received speedy approval by the delegates.

At a news conference, Dr. Jackson said the Church never before had taken a stand on abortion. He said that sterilization of female welfare recipients had recently been proposed in some states and that the convention's board of directors had approved a statement condemning this proposal last June.

"Personally," Dr. Jackson said, "I don't feel that a woman should accept relief if she has to close the gates of birth." In part of a prepared speech that was not delivered here, Dr. Jackson stated that "a dollar in exchange for the right of life and a threat to the vitals of one's being is a dollar for damnation." The text also called legalized abortion "materialistic and selfish."

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THE WEEK IN RELIGION

BY RELIGIOUS NEWS SERVICE

RELIGIOUS NEWS SERVICE
43 West 57th Street
New York, New York 10019

FOR RELEASE: Weekend of
Sept. 22, 1972

GROWTH OF CHRISTIANITY IN AFRICA ACCOMPANIED BY CHURCH ACTION ON CONTINENT'S PROBLEMS

New sounds are coming from Christianity in Africa.

The voices and vibrations are of vital, growing communities struggling to speak for themselves and to handle agonizing political, ecumenical, tribal, economic and racial challenges.

Signs that the "vitality of Christianity (is) throbbing in the heart of Africa," an assertion of the All Africa Conference of Churches, dominated reports from the vast continent in the Fall.

-- Memberships are spiraling, particularly in Kenya, Tanzania and other countries in eastern Africa.

-- Native leaders are gaining new perspectives on the role of Christians in their nations and on Africa in the Christian world at large.

-- Churches are collectively tackling refugee, rehabilitation and educational problems.

-- New initiatives are proposed in Christian-Muslim dialogue and cultural understanding.

-- Black churchmen in white-dominated colonial or quasi-colonial regions of the south are directly confronting racist systems.

-- Mission-founded denominations are coming of age in terms of making their own administrative decisions and conducting their own evangelism.

The church in Africa "has a future and possibilities more dazzling than anything we can imagine," says Dr. Noel King, a leading U. S. scholar on African religion.

Numerical increases in the 20th Century are already dazzling. In 1900 there were about 4 million African Christians, about half in the Orthodox and Coptic Churches of the north. Today the total is estimated at between 97 million and 135 million, with slightly less than half Roman Catholic, about 30 per cent Protestant, 15 per cent Orthodox and Coptic and the remainder categorized as "African Independents."

Based on current rates, Christians are expected to number 350 million out of a total population of 768 million by the year 2000.

Mission efforts are one reason for the growth, and probably the major reason, but a host of indigenous groups have sprung up in the past 20 years. These "break-away" Churches are the fastest growing religious bodies in some regions.

Yet, despite the statistics, Dr. King adds a proviso to his optimistic forecast on the future: The Church potential will be fully realized in Africa only if the church can dissociate itself from the "misdeeds" of "rascally self-appointed friends of the past."

That process of dissociation -- "Africanizing" the church -- is one of the most crucial issues. It brings problems of its own, while also spurring creative energy. One challenge is to work out new structural and ideological relations between mission agencies and the Christians in countries keenly aware of their independent status.

Christianity is at once the oldest and the newest world religion on the African continent. In Egypt, Ethiopia and other areas of the north, roots go back to apostolic days.

One tradition holds that St. Mark took the Christian Gospel to Egypt before 50 A.D. Thriving communities existed in the Second Century and Alexandria became a significant theological center.

Christianity was taken into Ethiopia and across north Africa. St. Augustine was a Fourth-Century African. Then in the Seventh Century, Islam swept across the north from Arabia and by the 11th Century was dominant, although the Egyptian (Coptic) continues and Ethiopia withstood much of the Islamic forces.

Africa below the Sahara was cut off from Christian contacts by Islam, and it was not until the 14th and 15th Centuries that significant missionary work in West Africa was begun and much of that faded in time.

The 19th Century brought the great missionary boom in Africa. Along with the missionaries came hospitals, schools and Western ideas and ways of worship, some of which were resisted by adherents of tribal religions which remain dominant in many regions today. But Christianity began to take root, to build an African foundation.

While evangelists are still sent to sub-Sahara Africa (they are not generally welcome in the predominantly Muslim north) from America and Europe, the missionaries, more and more, are specialists in medicine, economic development, technology and social services.

Increasingly, the African Christians conduct more of their own teaching, preaching and theological inquiry. They are freeing themselves from Western philosophical and liturgical forms, and that process has given rise to the indigenous groups.

In Zaire, formerly the Congo, the Church of Christ on Earth, founded by Simon Kimbangu and commonly called the Kimbanguist Church, is one of the fastest growing denominations. It combines African motifs with Christian belief in a way particularly attractive to the people.

In Zaire's Katanga province, a Catholic charismatic movement known as "Jamaa" appeals to, and is limited to, married adults. Founded by a Belgian priest, "Jamaa" is more human-centered than some Western theologians would like; but it is making an impact.

Across Africa indigenous Christian or near-Christian groups proliferate -- the Cherubim and Seraphim movement in Nigeria; the Legion of Mary (Legio Mariae) in Kenya; the Church of Christ in Africa, a splinter from Anglicanism, also in Kenya and the African Brotherhood Church in the east.

Many of these are Pentecostal, emotional and reflect an African belief in the holiness of life.

Meanwhile, Catholic, Orthodox, Anglican, Baptist, Methodist, Presbyterian and Lutheran Churches are also prospering, yet all to some degree are de-Westernizing themselves -- with the exception of the white denominations of South Africa.

The Rev. John G. Gatu of Nairobi, head of the Presbyterian Church of East Africa, recently explained that Africans are turning to Christianity from tribal religion because it cuts across national lines and is adaptable to changing times.

He also explained that the Africans are changing the liturgy and music and many organization patterns to fit the needs and circumstances of the masses.

Father Joseph Lecuyer, C.S.Sp., the superior general of the Holy Ghost Fathers, says that the mission work of his order in Tanzania is a "solid success" and Catholicism there is becoming "really African." He happily looks forward to native Christians assuming responsibility for the church work so that missionaries can move on to other areas.

More and more mission-founded Protestant Churches are gaining independence. In all Churches, a great increase in native bishops, priests, preachers and teachers is noted. Bishop Abel T. Muzorewa, the first black United Methodist leader in Rhodesia, has emerged as the leader of the opposition to the white minority government.

Churches, black and white, in southern Africa -- with the exceptions of the Portuguese colonies of Angola and Mozambique -- are making louder protests against apartheid (racial separation) and white-dominated social and political systems.

Catholic, Protestant, Orthodox and Independent Churches are stepping up combined efforts to care for refugees, overcome tribal conflicts, alleviate poverty, forge a viable "African theology" and plan for industrial and technological development.

New attention is being paid to Christian-Muslim dialogue. In early September, seven Catholic bishops, including four Africans, in Senegal and Mauritania called for intensified dialogue, particularly on Christian-Muslim marriage.

An Islam in Africa Project has existed in west and central Africa since 1959 when an ecumenical gathering in Ibadan, Nigeria, urged study and action on how Christianity can approach Islam.

The "Africanization" of Africa and its Churches can and does bring troubles, as in Zaire where President Mobutu Sese Seko has forbidden the use of Christian names in baptism and an explosive church-state clash ensued. The edict threatened jail sentences for priests who disobeyed.

Some commentators conclude that radical nationalism sees all churches as foreign and, therefore, appeals to the traditional tribal beliefs which may lie under the surface of "superimposed" Christianity. The possibility of short-lived conversions is recognized as a real issue by churchmen.

But a comment by Bethuel Kiplagat, a Kenyan, on African literature most likely applies to culture at large, at least in sub-Sahara Africa. "The church is here to stay," he said.

A U.S. church official put it another way: "The center of Christian strength in the year 2000 will be Africa, not North America."

GROWTH 'AT ANY COST' OPPOSED
BY BAPTIST FUNDAMENTALISTS

By Religious News Service (10-3-72)

FAIRFAX, Va. (RNS) -- The "hyperpromotion" in some fundamental Baptist bodies came under sharp criticism by a number of speakers at the 21st annual business, preaching and study conference of the Baptist Bible Fellowship International here.

Hyperpromotion was described as the "grow big at any cost" philosophy some congregations are pursuing, according to Dr. John Bonds, pastor of Bethlehem Baptist church here, where the four-day conference was held.

Such congregations, he contended, "sacrifice the basic principles of the Biblical concept of growth through preaching the message of salvation through Christ and depending upon the Holy Spirit to do His work."

An example he gave covered a congregation which engages an evangelist "personality" (one who is known) who, however, "doesn't have a consistent or questionable Christian testimony," he said.

Some congregations "have even had singer Johnny Cash" to participate in evangelistic services, he said.

The Baptist Bible Fellowship was organized 21 years ago by Baptists who "take a strong fundamentalist stand on the Bible" and are "not isolationists but are separatists," in respect to the Southern and American Baptist Conventions, Dr. Bond said.

The conference was devoted primarily to a series of sermons by several speakers designed, according to Dr. Bond, to "exalt Christ" and challenge the 1,700 delegates from a number of states to launch new churches.

In other matters, delegates pledged \$675,000 in the annual "Christmas Missions Offering," which is used primarily to build homes for missionaries abroad and to establish Bible institutes and churches there. During the organization's fiscal year, which ended June 30, more than \$4 million was given by the 2,008 congregations in affiliation with the Baptist Bible Fellowship for missions and toward support of the Baptist Bible College at Springfield, Mo., it was reported. This was the largest amount received in the fellowship's history.

Dr. A.V. Henderson, pastor of First Baptist church, New Castle, Del., was elected to a one-year term as president of the fellowship, succeeding the Rev. Parker Dailey of Kansas City, Mo. Re-elected vice-president was the Rev. Howard Ingram, pastor of Trinity Baptist church, Abilene, Texas.

With about 1.5 million members, the Baptist Bible Fellowship has been called the fastest growing religious movement in the country. Local congregations are autonomous, with their own programs for "winning people to Christ, baptizing and teaching them," Dr. Bond said.

SPANISH AUTHORITIES PERMIT BLESSITT
TO CARRY CROSS, DISTRIBUTE LEAFLETS

FRIDAY, OCTOBER 6, 1972

By Religious News Service (10-6-72)

SAN SEBASTIAN, Spain (RNS) -- Overruling an action taken by frontier police, Spanish authorities authorized U.S. evangelist Arthur Blessitt to take up his cross again and make a missionary journey through Spain.

Mr. Blessitt, 31, who is making what he calls a "Round-the-World-Jesus-Trip," carrying a ninety-pound wooden cross, was detained for questioning by Spanish customs authorities when he arrived from France at the border station of Irun on Oct. 3.

The police confiscated his cross, pending a decision by higher authorities.

The evangelist arrived in a Land Rover, with his wife and four children and a fellow American evangelist, Gary Davis.

The vehicle also carried a large number of leaflets Mr. Blessitt intends to hand out during his trek through Spain.

After questioning, Mr. Blessitt and his group were allowed into the country, but without the cross.

Mr. Blessitt and Mr. Davis appealed to the provincial government authorities in San Sebastian and to the local Roman Catholic authorities.

The appeal met with a favorable response, and Mr. Blessitt was given clearance to retrieve his cross and embark on his walk throughout Spain.

Formerly known as the "Minister of Sunset Strip" (Hollywood, Calif.), Mr. Blessitt won public attention by trudging across the U.S., and the British Isles bearing the cross and holding religious rallies.

Accompanied by co-workers, the evangelist carried the cross through England, Scotland and Ireland in 1971.

A similar pilgrimage was made in 1972, with services being held in Glasgow, Scotland, and Belfast and Londonderry in Northern Ireland.

RELIGIOUS NEWS SERVICE

FOREIGN SERVICE

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FRIDAY, OCTOBER 6, 1972

POPE PAUL SUPPORTS DIALOGUE
WITH NON-CHRISTIAN RELIGIONS

By Religious News Service (10-6-72)

VATICAN CITY (RNS) -- Pope Paul met here with 50 scholars invited to Rome by the Vatican Secretariat for Non-Christians to discuss the major religious traditions of Asia and Africa and the problems facing the Church in those continents.

In his address to the group, the Pope recalled that dialogue with "the different forms of religion" was one of the "main objectives" of Vatican II.

It was with that objective in mind, he explained, that he established the Secretariat for Non-Christians in May 1964, "in an effort to help create a new climate in relations between the Catholic Church and the following of the other major religions."

The pontiff conceded that there is "a heavy burden on the road to dialogue, which has the task of overcoming the limitations of language and culture."

"Everyone expects to be fully recognized and loved for himself, with the values and differences of his own culture, he said. "How many misunderstandings and conflicts, how much bitterness, have been born in the course of human history by this proud closing of oneself, which prevents understanding of one's brothers! Without love, there is no real understanding."

Pope Paul affirmed that "the Catholic Church possesses in her spiritual heritage, and especially in the example of her Founder, the reason and the stimulus for effective love of man -- whatever the cultural or religious tradition to which he belongs."

"We cannot hide the Catholic Church's own desire to see the followers of the major non-Christian religions also manifest the wish to know the Church in the same way in which our heart is open to them," he said.

He expressed hope that the day was near when "all religions will unite their efforts in the service of man, his liberty and his dignity."

"Do you not think that today, more than ever, mankind needs to find help and guidance from men who are genuinely religious?" the Pope asked. "You know that religions contribute to peace, fraternity and justice. They inspire ethics and arouse hope. Even social relations become difficult when this reference to the living forces of the spirit, of which religions are the highest expression, is lacking."

THE WEEK IN RELIGION

BY RELIGIOUS NEWS SERVICE

RELIGIOUS NEWS SERVICE
43 West 57th Street
New York, New York 10019

FOR RELEASE: Weekend of
Oct. 6, 1972

BURGEONING NEO-PENTECOSTAL MOVEMENT SEEN AS FLAME OF HOPE IN N. IRELAND

— Amid blast of bombs and crack of rifle fire, and ringed by the rubble of broken bodies and smashed hopes that is Northern Ireland today, a gentle revolution has begun that a growing number of Christians believe may provide the essential key to a lasting peace in the strife-wracked province.

It is the slowly but steadily burgeoning neo-pentecostal movement, that, according to the editors of Logos, an international charismatic journal, struck fire in Belfast in 1971.

Unnoticed by the outside world, and scarcely discerned, even in most parts of Ulster, through the pall of smoldering bitterness, "the fire of the Holy Spirit," as the Logos editors point out, has ever since been cutting through the steel wall of Roman Catholic-Protestant division with the sharpness of a laser beam.

Following a "ministry of witness" trip to Northern Ireland earlier this year, Father Phillip Kelly, a Roman Catholic priest from Dartmouth, Mass., declared: "Catholics and Protestants alike are being touched and healed of differences by the Holy Spirit...I truly believe that the Lord Jesus is raising up a people to Himself (in Ulster), with new hearts and new spirits."

Father Kelly, who was accompanied on the trip by the Rev. Joseph Petree, a Methodist evangelist from Greensboro, N.C., said their days and nights were filled with "ministry and personal contact with both Catholics and Protestants," and added:

"Marvelous and sometimes strange things seemed to happen all the time. People in the north are unbelievably tense, apparently fearful about what will happen next, but the Holy Spirit is very definitely at work there."

A similar assessment of the situation has been given by the Rev. Phil E. Streeter, a Pentecostal pastor in Belfast, the beleaguered capital of Northern Ireland.

"To a man without faith," he said in the Sept. - Oct., 1972, issue of Logos, "Northern Ireland must seem as if Thomas Carlyle's statement is correct, that 'God sits in Heaven and does nothing.'"

"Yet, the very opposite is true. During the past 12 months, the Holy Spirit has been wondrously active in Belfast in gentle revolution."

"It all began," said Mr. Streeter, "on a Monday morning in 1971, when a Roman Catholic Belfast business man, Frank X, asked me to lay hands on him so that he might receive the baptism of the Holy Spirit."

Frank, it happened, had first learned of the Pentecostal experience from a fellow business man and close friend, who is a deacon in Mr. Streeter's church. Then, one day, Frank heard about the neo-Pentecostal movement among Roman Catholics at the University of Notre Dame in the U.S.

"This was exhilarating news to Frank," Mr. Streeter said, who quoted Frank as saying, "Then it belongs to us, as well as them!"

It was this understanding that led Frank to make his request.

A week and a half later, following a period of preparation, Frank was baptized in the Holy Spirit. Mr. Streeter describes the event:

"We prayed. I was amazed to see Frank on his knees, hands lifted to heaven, calling on the Lord for the endowment of His Holy Spirit. No inhibitions, whatsoever, I noted. Placing my hands gently upon his head, I called upon the Lord, and we praised Him together. Suddenly, a quiet flow of tongues issued from Frank's lips, and a seraphic glow spread over his face.

"The first Catholic Pentecostal in Northern Ireland, I reflected in awe."

Since that moment in 1971, according to Mr. Streeter, the pentecostal fire in Belfast has continued to spread, not spectacularly, but steadily among lay Catholics. It has pierced the centuries-old wall of mutual prejudice and united individual groups of Catholics and Protestants in prayer meetings that "dispensed with sectarian labels" and were "girdled by the living Christ."

Meanwhile, in another -- separate -- ecumenical effort to show that Christians can be united through their faith, rather than divided by it, a group of 12 Roman Catholics and five Protestants from the U.S. spent six weeks this Summer in Ireland, primarily in Ulster but also in the Irish Republic.

Ecumenical from its inception, the operation was organized by Father David Bowman, S.J., an official of the National Council of Churches, and the Rev. Wesley Baker, an official of the United Presbyterian Church.

In Northern Ireland, the group was divided into smaller units, Protestants teamed with Catholics to the extent possible, and assigned to work in a variety of programs:

-- Assisting the Corrymeela community, a group that operates a place on the Northern Ireland coast where people go to get out of troubled areas for a few days of rest.

-- Working with a group in the Ardoyne district of Belfast rebuilding some houses that had been burned out.

-- Conducting programs for children in the Londonderry Creggan Estates, one of the "no-go" Catholic areas which the residents had closed to outsiders and that were later forced open by the British Army.

-- Taking children to England, Wales, and Scotland for holidays away from the fighting.

-- Directing activities at a youth center for Protestants in the Sandy Row area of Belfast.

-- Working at youth camps in Ulster, including a mountainside camp and one on the coast.

In Dublin, the capital of the Irish Republic, groups helped out at centers set up for refugees coming down from the North.

The American ecumenical team included two Protestant seminarians and their wives, a couple of Catholic priests in graduate studies, a nun, and some college students.

In still another recent instance of ecumenical concern for Northern Ireland, selected churches were designated as prayer centers in 12 different areas of Edinburgh, Scotland, as part of a united Day of Prayer for Peace.

Organized by clergy of the major Churches, the day (Sept. 25) was designed to coincide with the opening of a political conference on the future of Ulster at Darlington, England, under the chairmanship of William Whitelaw, British Secretary of State for Northern Ireland.

The Churches involved were the Church of Scotland (Presbyterian), the Roman Catholic Church, the Scottish Episcopal Church, the Congregational Church, the Churches of Christ, and the Society of Friends (Quakers).

Dr. William C. Bigwood, moderator of the Edinburgh Presbytery of the Church of Scotland, who was the spokesman for the organizing committee, said:

"Many of us hope that the occasion will lead to the formation of informal inter-church groups that will maintain this concern beyond the day of prayer."

A like hope was voiced by the editors of Logos:

"The same God who is pouring out his Spirit today on all flesh with such impact that a whole world is being shaken, is the same God who will respond to intercessory prayer...for the descending of the Holy Spirit...upon the Emerald Isle.

"Intercession for wounded Ireland can and should be made in prayer groups, sanctuary worship services, in believers' meetings, personal devotions...in short, in every opportunity the Spirit provides."

Finding a solution to the dilemma of Northern Ireland will, it is commonly believed, require a great deal of dialogue and careful negotiation.

"But," says Father Bernard J. McGuckian, S.J., a native of Northern Ireland, "dialogue and negotiation without vision and imagination will bring no solution."

And no solution will be forthcoming, he warns, unless the discussions are carried on "in an atmosphere of charity and forgiveness."

Charity and forgiveness, Christians believe, are gifts of the Holy Spirit.

Interreligious Affairs Department

DRAFT
11/16/72

IMPACT STATEMENT: Evangelism

One of the most significant trends in contemporary Christian life concerns the intensification of programs of evangelism. The recent youth congress popularly known as Explo '72 and the forthcoming year long evangelistic effort known as Key '73 (which takes as its theme "calling our continent to Christ") are two prime manifestations of the increased attention being given evangelism by the churches.

The focus on evangelism raises several serious questions for Jews:

- (B)
1. How much of the projected evangelistic activity will be specifically directed to the conversion of individual Jews or the Jewish community?
 2. What effect will these programs have on inter-group and community relations?
 3. What impact will such programming have on the emerging Christian "theologies of Judaism" which view the Jewish religion as a living, valid, permanent faith?
 4. What are the implications of this evangelism for the pluralist character of American society?

AJC has taken the lead in alerting the Jewish community to these problems and has suggested possible approaches for dealing with them. We have also met with Christian leaders to sensitize them to our concerns.

In order to systematically deal with the questions raised by the new evangelism we plan to develop a year long program centered around Evangelism and the Jews. This program will be administered through national IAD and will be funded through current operating budget. We plan to work actively through our chapters, with JCRC's, local rabbinic associations, Jewish seminaries and academicians and key Christian contacts in responding to these issues in a constructive spirit.

In a more specific sense the program would:

1. Give special attention to Jewish youth on the university and college campuses with whom these issues might be discussed directly from the perspectives of Jewish traditions. In many cases, one to one relationships with skilled counselors, committed fellow students or effective rabbis and teachers will be required. In addition, we plan to extend this activity for the first time to the high schools.

2. Seek to place the question of Evangelism and the Jews on the agenda of the Jewish community relations councils, rabbinic boards, local congregations, and AJC chapters with a view toward initiating an informed discussion and education program on these issues.
3. Encourage appropriate Jewish representatives who are prepared to deal with these issues on the basis of adequate study and information to seek to place these concerns on the agenda of inter-religious and Jewish-Christian institutes and dialogue groups.
4. Stimulate discussion on an inter-religious basis on the nature, status and future of pluralism in America.
5. Continue and deepen relationships with Christian scholars on the development of a theology of Judaism.

The program would also involve:

1. The convening of Jewish scholars, community relations specialists and youth workers to discuss and evaluate the nature of the problem and to develop ongoing strategies for systematic and systemic treatment.
2. The convening of a national interreligious consultation to deal with the various issues involved in the new evangelism.

3. The commissioning of research to determine the incidence and effect of evangelism as related to the Jewish community with particular emphasis on youth.
4. The preparation and dissemination of varied materials stressing the positive aspects of Jewish religion and culture.
5. Field assistance in specific situations involving community tensions caused by the new evangelism.

THE WEEK IN RELIGION

BY RELIGIOUS NEWS SERVICE

RELIGIOUS NEWS SERVICE
43 West 57th Street
New York, New York 10019

FOR RELEASE: Weekend of
Dec. 8, 1972

PRINCE OF PEACE IS BORN AGAIN

Sermons, songs and pageants; millions of cards and yards of wrapping paper borrow Bible phrases quoted by Samuel Taylor Coleridge in concluding his poem, A Christmas Carol:

"Peace, Peace on Earth! the Prince of Peace is born."

Is it mockery, this annual festival of peace in a world of no peace? Cultural conditioning supported by commercialism? Fond memories of Santa Claus and stockings hung in the joy of childhood?

Or hope? A hope of peace stretching over centuries; an annual reminder that the earth has a hope for peace.

1972: the Prince of Peace is born again, into a world aching for peace. When, in nearly 2,000 years, has Christmas come to a peaceful earth?

And the world of people and nations was not at peace when, according to the Gospel of Luke, the birth of the Christ child was announced to shepherds in the field and the heavens reverberated with a chorus:

"Glory to God in the highest,
and on earth peace among men
with whom he is pleased" (RSV).

The angelic choir was hardly describing the condition of Palestine or the Roman world. It was heralding a gift, God's gift: peace, the possibility of peace, the hope of peace.

Individuals and nations seem all too inclined to leave the gift wrapped, or treat it as an antique ornament too fragile to be removed from the box and hung in the living room.

Yet the Word, the announcement of the gift's reality, is not lost. Lurking in history and hearts, the hope for peace refuses to be smothered in tissue, distracted by tinsel or tossed aside when the tree turns brown.

Lawrence Ferlinghetti has written:

"Christ climbed down
from His bare tree
this year
and ran away....."

From what? Away from breakable stars, electric lights, "televised Wise Men," fake white beards and "jinglebell heaven," says the poet.

To where? To the night "of everybody's anonymous soul" to await the "unimaginable...impossibility...of Second Comings."

As theologians and poets, both ancient and modern, remind a not too attentive world, the unlikely nature of God's gift of peace is precisely what makes it remarkable. Hope hangs on in the knowledge that the gift is not withdrawn, as Christopher Smart wrote:

"God all-bounteous, all-creative,
Whom no ills from good dissuade,
Is incarnate, and a native
of the very world He made."

But some Christmas, as it is celebrated in the U.S. and many other parts of the world, obscures the message and meaning of the nativity of God's Good News. Indeed, voices ask if the commercial thrusts and social demands associated with Christmas have not turned W. B. Yeats into a prophet.

Yeats, the Nobel prize winner for literature in 1923, was led to wonder by the advent of Christmas if Western society's Christian goals were giving way to violence and savagery. He asked,

"And what rough beast, its hour come round at last,
Slouches toward Bethlehem to be born?"

Some look at plastic crèches, Santa Claus in sanctuaries and Christmas parades filled with Walt Disney characters and say, with poet Charles Olson, "dirty Christmas." These critics would phase out Christmas as it has developed, possibly even giving up the December 25 anniversary in favor of nativity celebrated throughout the year.

Early Christian history lends a degree of support to those who despair of modern Christmas. As is generally conceded, the exact time of the birth of Jesus is not known. A strong tradition placed the event on the 25th of the month. But which month?

For at least three centuries, the church designated various days of the year as "Christmas," yet "in most places there was no special feast of the Nativity," according to Father Francis X. Weiser, S.J., in "The Christmas Book."

It was not until the reign of the Roman Emperor Constantine that the Western church, centered in Rome, declared Dec. 25 as the feast of the nativity. Father Weiser notes that the church did not "rule that we know the precise date of Christ's birth, but merely assigned a certain day in order to unify the celebration of a religious feast of such importance."

A part of the reason Dec. 25 was chosen by the church was a desire to "replace the popular pagan celebration of the winter solstice by the festivities of a truly Christian holiday," says Father Weiser.

The late December Roman celebration was the "Birthday of the Unconquered Sun," holy in the cult of Mithras, and marked by great public festivities and feasts honoring the sun god. Holidays marking the winter solstice, or Yule, were common among ancient people in the Northern Hemisphere, the solstice being the time the sun was furthest south of the equator in the earth's revolutions.

The church tried hard to root out the vestiges of the Yule festival that remained in the "Mass of Christ," which is what Christmas means. That it was not totally successful is readily apparent. In common practice, Yule and Christmas came to be combined, and it is easy for critics of the modern observance to contend that Yule conquered Christmas instead of Christmas transforming the Yule.

The various "put Christ back in Christmas" campaigns over the past few decades in the U.S. have particularly called into question the enormous attention to gifts.

While the giving of gifts at Christmas certainly bears relation to God's gift and to the presentations made to the Christ child by the Magi, the exchange of presents near the time of the solstice also has a "pagan" origin. Romans gave and received on January 1. After Christmas was set on Dec. 25, the gift-giving took on more Christian meanings, though all predominantly Christian cultures do not put their gift time on the same day in the Christmas season.

The Christmas Eve visit of Santa Claus in the U.S., as Father Weiser explains, is a combination of two European customs: small gifts left in the name of St. Nicholas in stockings on the night before Dec. 6, the festival of that saint, and presents children believed Jesus left under Christmas trees on Christmas Eve.

Despite the religious significance which giving and receiving gifts can have, questions can be raised about the Christian relevance of the practice as it has developed in the U.S.

Are there links between the frazzled nerves, obligatory packages and debts incurred in December and "glory to God in the highest, and on earth peace....?" Is there time and energy to deal with hope for peace?

Usually, somehow hope edges through, for some people, making Christmas worth keeping. After all, the gift of God is like Francis Thompson's relentless "hound of heaven." The hope for peace is not dependent on human initiative; the heavenly host of Luke did not appear on cue from a society seeking God's incarnate love.

God, the New Testament declares, called the first Christmas celebration because of his own favor. The absence of a date in the Bible is itself significant, for it does not limit or restrict nativity. Christmas in July or October? Why not.

Yet the church was not misled in wanting a special, common occasion to celebrate the birth of Jesus, to join all believers in a carol of joy and hope for peace.

Even in the commercial, exhausting modern version of Christmas, the repetitious Yule customs and sentimental memories never quite escape the haunting song of the angels. As Oliver G. Powell says in a Christmas prayer:

"Hallelujah, God! You've had your say again. Christ is born. There is a light no darkness can put out. There is a faith no doubts can destroy. You've given us hope again."



RELIGIOUS NEWS SERVICE
43 West 57th Street
New York, New York 10019

FOR RELEASE: End of Year Issues,
or later

THE YEAR IN RELIGION - 1972

By Religious News Service

A surge of spirituality and concern for public policy dominated American religion in 1972.

The religious communities and culture in general experienced what many saw as steps in a new spiritual revival. There were intensified evangelistic thrusts and growth in the charismatic or neo-Pentecostal movement.

At the same time, religious commitment and priorities were brought into the Presidential election in an unprecedented way.

Other highlights included election of a new Orthodox Ecumenical Patriarch, choice of the first black president of the National Council of Churches and the first black general secretary of the World Council of Churches, holding of the last NCC General Assembly, advances and defeats in the ecumenical movement and continued religious involvement in such trouble spots as Northern Ireland, southern Africa and the Middle East.

The growing strength of the charismatic movement was seen when nearly 12,000 people attended the Sixth International Conference on the Charismatic Renewal in the Catholic Church, held at Notre Dame. And an unofficial Lutheran charismatic conference drew 6,000 participants in Minneapolis. The first official dialogue of Catholics with non-Catholic Pentecostals was held in Zurich. And an ecumenical charismatic gathering in Stockholm had 10,000 in attendance.

The year also saw a strong emphasis on evangelism. In June some 85,000 young people attended Explo 72, an evangelism congress held in Dallas by Campus Crusade for Christ. The first Sunday of December, the beginning of Advent, opened the preparatory period for Key 73, a nationwide evangelistic effort to run through 1973. Over 130 denominational

bodies and other religious groups, including a number of Catholic dioceses, are participating. Mr. Graham continued to draw large crowds to his crusades, held in 1972 in Birmingham, Charlotte, Cleveland and Nagaland, a remote section of India that was celebrating the 100th anniversary of Baptist work there. Astronaut James Irwin, a Southern Baptist layman, entered the field of evangelism.

The Jesus Movement, a blending of old-time religion with hippie life style, appeared to have subsided to some extent, however, and the Children of God, accused of estranging young people from their families, were reportedly moving out of the country.

See Inside
In the more conventional measurement of religious life -- church membership statistics -- there was little evidence of significant movement, though some Churches continued the pattern of declines reported in recent years, while others, particularly conservative groups, were impressing observers with their growth. Financial receipts were generally going up, but the advances were often more than offset by inflation.

In the 1972 election, President Nixon became the first Republican Presidential candidate to win a majority of Catholic votes. He pleased Catholics by sending a letter to Cardinal Terence Cooke commending his efforts to get New York's liberal abortion law repealed. In what some observers saw as part of a national resurgence of anti-abortion sentiment, the legislature voted for repeal, but Gov. Nelson Rockefeller vetoed the repeal measure.

When a Presidential Commission on Population Growth and the American Future, headed by Gov. Rockefeller's brother, John D. III, issued a report favoring abortion, President Nixon joined Catholic officials in expressing opposition. And Catholics held a Respect for Life Week in October to emphasize their concern over abortion, along with problems of the elderly, youth, the family, poverty and peace. Mr. Nixon's long-standing support for parochial school aid also helped him gain Catholic support.

With less success, Sen. McGovern appealed to Catholics by stating that he too favored aid to parochial schools, and that he would not sponsor abortion legislation as President but leave it to the states. He chose a Catholic, Sen. Tom Eagleton of Missouri, as a running mate, and when Mr. Eagleton was replaced, picked another Catholic, Sargent Shriver.

Despite some exceptions, the Presidential contest tended to divide Protestants according to their position on the conflict between liberals stressing church action against war, racism and poverty and conservatives emphasizing individual conversion and personal morality.

Sen. McGovern, son of a Methodist minister and himself briefly a student for the ministry, had been influenced by the social gospel and reflected its moral idealism. He drew support from numerous churchmen identified with the ecumenical movement. They particularly applauded his pledge to withdraw U.S. forces from Vietnam, a central concern of religious groups throughout 1972.

In January, 650 Protestant, Orthodox, Catholic and Jewish participants in an NCC-initiated Ecumenical Witness in Kansas City declared that the Nixon Administration's Vietnamization policy was immoral. A panel established at the gathering later issued a report accusing the U.S. of violating Nuremberg principles. While there were fewer mass demonstrations in 1972, churchmen issued many statements against the war. And in New York, Catholic nuns for the first time held a demonstration at St. Patrick's Cathedral to press the archdiocese to take an anti-war stance.

In July, Dr. Eugene Carson Blake, WCC general secretary, accused the U.S. of deliberately bombing dikes in North Vietnam and said President Nixon was refusing to see churchmen who wanted to express their concerns about the war. Father John McLaughlin, S.J., a White House staff member, accused Dr. Blake of "uncritical opinionating." One of the first acts of Dr. Philip Potter after he succeeded Dr. Blake as general secretary Nov. 1 was to write Mr. Nixon urging that he sign the Vietnam peace treaty then under consideration.

Dr. David Hunter, deputy general secretary of the NCC, was one of several churchmen who visited North Vietnam during the year. And some North Vietnamese churchmen participated in the Second International Assembly of Christians in Solidarity with the People of Indo-China, held in Quebec in October. A committee appointed there drew up a statement, eventually signed by an international group of 72 prominent theologians, charging that U.S. policies in Indo-China had caused a disaster approaching genocidal proportions. The National Conference of Catholic Bishops, meeting in November, reiterated its 1971 call for an end to the war. And in December, the NCC General Assembly in Dallas called for a halt to U.S. bombing and advocated amnesty for war resisters.

Two of the most prominent anti-war churchmen, the Berrigan brothers, were in the news throughout the year. In the Harrisburg (Pa.) Conspiracy Trial, Father Philip Berrigan, S.S.J., and six others were tried on charges of conspiring to kidnap Henry Kissinger and commit other illegal acts of protest. The jury could not agree on a verdict for the conspiracy charge, but convicted Father Berrigan and Sister Elizabeth McAllister on secondary charges of smuggling letters in and out of the prison where Father Berrigan was serving sentences for earlier anti-war acts. Father Daniel Berrigan, S.J., was paroled in February from the sentence he was serving for destroying draft records in Catonsville, Md., in 1968. And in November, parole was announced for Father Philip Berrigan, to be effective Dec. 20.

Taking a different approach, the Southern Baptist Convention said at its annual meeting in Philadelphia that the war should be ended by achieving U.S. objectives -- release of U.S. prisoners and preservation of South Vietnamese independence. And it declined to endorse amnesty.

While churchmen in the anti-war movement generally backed Sen. McGovern, President Nixon had the support of many conservative evangelicals, including his long-time friend, evangelist Billy Graham.

A majority of both liberals and conservatives in the religious community welcomed Mr. Nixon's February visit to China and his trip to the Soviet Union in May. During the latter visit he became the first American President to attend a service at the Moscow Baptist church.

Many, though not all, black church leaders opposed Mr. Nixon, interpreting such positions as his stand against busing as indications of an anti-black attitude. Under the leadership of the Rev. Ralph David Abernathy, the Southern Christian Leadership Conference endorsed Sen. McGovern. The Democratic candidate was also backed by the Rev. Jesse Jackson, who formed a new black development organization, Operation PUSH (People United to Save Humanity), early in the year after breaking with Mr. Abernathy.

The importance of busing as a symbolic issue in race relations was evident in the support given Gov. George Wallace on the issue prior to the assassination attempt that took him out of the race. And the first official dismissed by Mr. Nixon after his reelection was Father Theodore Hesburgh, chairman of the U.S. Civil Rights Commission, who, like many other religious leaders and groups during the year, had spoken out against the President's views on busing.

A majority of Jews continued their tradition of voting for Democratic Presidential candidates. But the percentage voting for Mr. Nixon was twice or more what it was in 1968. Backers of the President praised him particularly for his support of Israel, whose security continued to be a matter of acute concern to Jews in a year that saw Japanese terrorists sympathetic to the Arab cause massacre 26 people, including 14 Puerto Rican Christian pilgrims, at the airport in Tel Aviv, and Arabs kill 11 Israeli athletes at the Munich Olympics.

President Nixon was under pressure from Jews to hold up trade agreements he concluded during his visit to the Soviet Union as long as exit fees were imposed on Soviet Jews wishing to emigrate. Senator McGovern, seeking to check Mr. Nixon's inroads into the Jewish community, supported Jews on the trade issue and expressed a "moral" commitment to Israel.

Religious groups were represented at the Miami Beach conventions by Jesus People and SCLC officials, local religious leaders seeking to prevent violent confrontations, some churchmen elected as delegates and others giving invocations and benedictions. Cardinal John Krol of Philadelphia gave the benediction following President Nixon's speech accepting renomination.

Among the clergymen who waged successful campaigns of their own were Father Robert Drinan, S.J., a Democrat reelected as a Representative from Mass.; the Rev. Andrew Young, a Democrat elected as the first black Representative from Georgia in this century; the Rev. William Hudnut III, a Republican elected as a Representative from Indiana, and the Rev. Walter Fauntroy, a Democrat reelected as the nonvoting delegate to the House of Representatives from the District of Columbia.

An important event in the Orthodox world was the death of its spiritual leader, Ecumenical Patriarch Athenagoras I who brought Orthodoxy into the World Council of Churches and reestablished relations with Rome. His successor, Patriarch Demetrios I, was lowest in seniority among the prelates of the Holy Synod of Constantinople (Istanbul), but more prominent candidates were vetoed by the Turkish government.

Women and ethnic minorities continued to break barriers in the religious world during 1972. Sally Priesand became the first woman to be ordained as a rabbi in the U.S., though a woman was reportedly ordained in Germany in the 1930's. Episcopal bishops of the U.S. voted 74-61 in favor of ordaining women, but some Anglo-Catholic or "high church" groups had warned that schism could result in the 1973 General Convention if the Church approved ordination of women. Disappointment was expressed by many women when Pope Paul opened certain minor clerical orders to the laity but specified that women were excluded.

Dr. Philip Potter, a Methodist from the Caribbean, became the first black and first Third World WCC general secretary. Dr. Sterling Cary, a United Church of Christ executive, became the first black NCC president. United Methodists voted to merge the last of their separate black and white regional conferences.

Spanish-speaking Americans received greater attention in church circles in 1972 than they had previously. And increased emphasis was placed on the needs and potential contribution of American Indians. Indian spokesmen and many white sympathizers were expressing respect for the values of native Indian religion, particularly in connection with ecology.

Along with the advances of individuals, there was a movement to insist that the church should not only end discriminatory practices, but take positive action to ensure that certain groups were represented according to set percentages. The NCC, for example, set quotas for women, blacks, youth and members of the laity on its governing board.

Churchmen assessing Vatican II ten years after its opening found ecumenical advance among its most significant contributions, though they called for further strides. The changed climate was demonstrated when Archbishop Michael Ramsey of Canterbury became the first Anglican primate to preach at St. Patrick's Cathedral in New York.

Announcement at the end of 1971 that a Catholic-Anglican committee had reached substantial agreement on the doctrine of the Eucharist helped ecumenists begin the new year with strengthened hopes. On a visit to England, Cardinal Jan Willebrands stayed at Archbishop Ramsey's London residence, Lambeth Palace, and became the first Catholic since the Reformation to say Mass there.

A joint committee of the NCC and the Catholic Church issued a report favorable to Catholic membership in the NCC, and a report favoring Catholic membership in the British Council of Churches was issued in England. Council leaders in the U.S. expressed hope that a restructure plan approved by the General Assembly would make the NCC a more effective organization and make a Catholic application for membership more likely. The restructure, which followed restructure moves in several denominations, eliminated the triennial General Assembly, and concentrated authority in an enlarged general board, now to be called the governing board.

The Congregational and Presbyterian Churches in England accomplished the first merger in that country since the Reformation, becoming the United Reformed Church. But after years of debate the Church of England turned down a plan of union with the Methodist Church, which had approved it.

The Consultation on Church Union (COCU) got a set-back when the United Presbyterian Church voted to withdraw, an ironic blow since COCU was initiated in 1960 by Dr. Blake, then chief executive officer for United Presbyterians. Further steps toward a threatened split in the Presbyterian Church, U.S. (Southern) were taken, but in a move toward reconciliation the Church elected a prominent conservative, Dr. L. Nelson Bell, as moderator. The Lutheran Church-Missouri Synod continued to be embroiled in controversy over alleged doctrinal laxness at its Concordia Seminary in St. Louis.

Jewish-Christian relations were strengthened through such developments as Christian expressions of support for Soviet Jewry and an unprecedented dialogue arranged by the American Jewish Committee and the Greek Orthodox Archdiocese of North and South America. Statements condemning anti-Semitism were passed by the quadrennial General Conference of the United Methodist Church, the Southern Baptist Convention and the SBC-related Baptist Convention of Israel. But Jews expressed fears that Key 73 and other evangelistic activity would increase efforts at proselytization. Jewish-Christian relations were also troubled by statements from some Christian sources accusing Israel of unjust actions against Palestinian Arabs.

It was disclosed, as the year closed, that in 1938 Pope Pius XI commissioned an American Jesuit, Father John LaFarge, to draft an encyclical condemning anti-Semitism. The Pope died in early 1939 and the document, though completed, was never published.

In Northern Ireland, Protestants and Catholics battled on despite efforts of many churchmen, including Billy Graham and other visitors from the U.S., to work for peace. In a move that it hoped would allay the fears of Ulster Protestants and prepare the ground for eventual union, the Republic of Ireland eliminated its constitutional provision that gave special status to the Catholic Church.

In the Philippines, Christians found themselves fighting Muslims in disputes over land on the island of Mindanao early in the year. However, this was overshadowed by later developments when martial law was declared.

Southern Africa continued to be a troubled area. The South Africa Appeals Court reversed the conviction of Anglican Dean Gonville French-Beytagh on charges of violating the Terrorism Act, but he decided nonetheless that it was advisable for him to leave the country. Anglican Bishop Colin O'Brien Winter was expelled from South-West Africa for siding with striking black workers. The head of the Finnish Lutheran mission to South-West Africa, the Rev. Mikko Ihmaki, went home for a furlough and was not allowed to return. In Rhodesia the Catholic Bishops Conference and Methodist Bishop Abel Muzorewa took the lead in denouncing proposed terms for a settlement between the white government and England.

At a Central Committee meeting in Utrecht, the WCC voted to continue and double the fund goal for its Program to Combat Racism. It also voted to sell stocks it held in companies doing business in southern Africa. In the U.S. the "corporate responsibility" movement to bring stockholder challenges or sell stock in companies involved in southern Africa, as well as those manufacturing war materials or carrying out other activities considered socially harmful, gained momentum.

Some black-ruled areas of Africa saw troubled church-state relations also. In Zaire the Africanization program of President Mobutu, which included a requirement that Christian baptismal names be replaced with African names, brought him into conflict with Catholic Archbishop Albert Malula. The Vatican approved use of African names, and the

cardinal then agreed to accept that and other parts of the President's program.

In Uganda, President Idi Amin followed up his expulsion of Asians living there by ordering a number of Christian missionaries to leave. Churches were active in efforts to resettle the Asians.

A brighter spot was the Sudan, where the WCC and the All Africa Conference of Churches played a role in ending a civil war between the ruling Arab Muslims and the Christian and animist Southerners.

In the U.S. some church groups stepped up efforts for reestablishment of diplomatic relations with Cuba. And in Europe acceptance of political changes resulting from World War II was evidenced with formal recognition of the new German-Polish boundary -- first by government treaty and then by Pope Paul's appointment of Polish bishops for the former German territories. The willingness of the Communist government of Poland to accept religion as a continuing influence was shown by the official welcome given Cardinal Krol, who is of Polish ancestry, when he visited the country.

Supported by the Vatican, Spanish bishops became more critical of the Franco regime, and were warned in turn that the government would not allow interference. The Ukrainian Rite of the Catholic Church continued its efforts to gain autonomy while remaining in communion with Rome.

Refusal of Jehovah's Witnesses to perform military service, salute flags and submit to other government requirements brought them into difficulties in Singapore, South Africa, Nigeria, Malawi, Spain and elsewhere.

Religious groups continued to involve themselves in a wide variety of social issues during 1972 -- lettuce boycott, prison reform, gun control, consumer rights, drug abuse, divorce, civil liberties. Representatives of religious groups were at the United Nations Conference on Trade and Development (UNCTAD) in Santiago and the UN Conference on the Human Environment in Stockholm.

Churches maintained various programs of aid -- to victims of fighting in the Sudan, Bangladesh, Burundi and Indo-China, to development projects for impoverished groups in the U.S. and abroad, to disaster victims in the Philippines, South Dakota and storm-damaged areas of Pennsylvania and New York.

Churches were involved in discussions on various aspects of sexuality, and a regional unit of the United Church of Christ carried out what was thought to be the first ordination of a declared homosexual.

In the world of entertainment, considerable attention was aroused by "Marjoe," a movie portraying the consciously-fraudulent evangelism of a young man whose parents had promoted him as a child preacher from the age of four. The NCC, U.S. Catholic Conference and Synagogue Council of America for the first time gave Interreligious Film Awards -- to "Fiddler on the Roof," "One Day in the Life of Ivan Denisovich" and "Garden of the Finzi-Continis." Various religious groups raised objections to some television programming, particularly the showing of X and R rated movies and programs dealing with violence, abortion and interreligious marriage.

Lovers of art were shocked when an apparently berserk man with a hammer attacked Michelangelo's Pieta at the Vatican. Experts found, however, they could repair it so that the damage would be virtually unnoticeable.

Supreme Court decisions bearing on religion included rulings that Amish children were exempt from laws requiring high school attendance and that the death penalty as it had been administered was unconstitutional.

Perennial issues that made the news from time to time during the year included tax exemption for religious organizations and church property, freedom and authority in the church and problems of recruiting and holding clergy, the latter leading to increased use of the

permanent diaconate in the Catholic Church. Christian education was the subject of a pastoral letter of U.S. Catholic bishops, their first pastoral since 1968. Pope Paul sounded several warnings against radicalism in the Church. And there was renewed debate over the military chaplaincy, both because of the Vietnam War and in connection with the court martial, ending in acquittal, of Navy Chaplain Andrew Jensen on adultery charges, a court martial strongly denounced by his denomination, the American Baptist Churches (formerly American Baptist Convention).

A program in the Baton Rouge diocese that would have allowed divorced Catholics to return to the sacraments if they thought they could do so in "good conscience" received wide publicity, and then was suspended by the Vatican.

Among the religious figures who died in 1972, in addition to Patriarch Athenagoras, were Mahalia Jackson, the gospel singer; Lord Geoffrey Fisher, Archbishop of Canterbury from 1945 to 1961; Cardinal Eugene Tisserant, dean of the College of Cardinals; Joseph Fielding Smith, president of the Church of Jesus Christ of Latter-day Saints (Mormon), and Archbishop Ruben Josefson, primate of the Church of Sweden.

Rabbi: Marc Tannenbaum
American Jewish Committee
Hello Rabbi;

I have enclosed this
article which comes from
our Sunday Paper Jan 28-73.
It contains a quotation
from you. I have heard
similar statements before.
However, when we ask
the author who these corrupt
heathens are, they are reluctant.
I hope that you have more
courage than the average
minister.

I will appreciate your
service if you will
identify briefly those classes
of people whom you
associate with this term.
If you give a lecture on
this subject, I wish to get a
copy.

UNION PRESS PHOTOGRAPH
A year-long drive to win millions of new converts to Christianity is under way in America. Jews are apprehensive about it. They fear proselytizing of Jewish youth may be a major goal.

The nationwide campaign of Christian evangelism is known as Key 73. The 73 comes, of course, from the year 1973, while Key is taken from the name of a motel at Washington, D.C. where the campaign was planned.

It is an 'ecumenical' effort involving 150 Christian bodies. Although some Roman Catholic dioceses are participating, most of the 300,000 local churches taking part are affiliated with evangelical or fundamentalist branches of Protestantism.

Major Jewish organizations, already concerned about the number of Jewish young people who are joining the "Jesus movement," view Key 73 with undisguised anxiety.

Rabbi Protests

Rabbi Marc Tanenbaum, director of inter-religious affairs of the American Jewish Committee, says Key 73 is a direct assault by Christians "on the honor, dignity and truth of Judaism."

Instead of trying to wean Jews away from their religion, Tanenbaum says, Christians would do better to aim their evangelistic efforts at "the domestic heathens who are baptized and Christian in name only."

"Surely it's logical to cultivate your own garden before undermining a garden cultivated by others," he says.

15th Century
which thousands of Sephardic Jews had to flee Spain to avoid forced conversion to the Catholic religion.

No Jewish leader seriously anticipates attempts at forced conversion in America, where the power of government — essential to an inquisition — is held neutral in matters of religion by strict language of the constitution.

But Jewish sensitivity on the subject of proselytizing has been heightened in recent years by reports that thousands of young Jews are joining such organizations as "Jews for Jesus." On college campuses particularly, Jesus appears to have the same strong appeal for young people of nominally Jewish background as for gentiles who previously were Christian-in-name-only.

Martin Meyer Rosen, a Hebrew Christian who works in the San Francisco Bay area for the American Board of Missions to the Jews, says many Jewish young people are turning to Jesus because they feel Christianity's beliefs complete Judaism.

Stronger Identity

"They do not feel they have defected from their Judaism," Rosen says. "Because of Jesus, their Jewish identity has been established more strongly than ever."

Even a gentile can sympathize with the anguish Jewish parents must feel when their children commit what they regard as an act of apostasy from their ancestral faith.

But can one say — in the name of religious tolerance — that Jewish youth are to be

JEWISH
LIVES

וְכֵן אֵלֶּה

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ONE NATION UNDER GOD

"Apollo 8 has a message for you."

Fifty million people around the world were glued to their television and radio sets, watching and listening as three bold astronauts made man's first trip around the moon. In a typically American twang, a voice from outer space went on through the stillness of the night to read the first verse of Genesis:

In the beginning God created the heaven and the earth.

Then another voice, and another, rang through the air as each of the three took his turn in reading the first ten verses of the Bible. They ended:

And God called the dry land Earth; and the gathering together of the waters called he Seas; and God saw that it was good.

And then ...

"And from the crew of Apollo 8 we close with good night, good luck, and Merry Christmas and God bless all of you -- all of you on the good earth."

Christmas Eve, 1968, was a memorable night in the history of mankind.

all italics

Pica Typewriter.....55 Characters

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1 became New York, and the Baptists, who found their new home in Rhode Island, to name only a few. Our Amish and Mennonites also were among the oppressed who found liberty in the New World.

5 The philosophy of religious freedom in America has enabled these and other groups to live side by side in peace. It has also provided a climate for the birth and growth of strictly native American religions, chief among them the Church of Jesus Christ of Latter-Day Saints (Mormans) and the Church of Christ Scientist, better known as Christian Science.

10 Much of the physical and economic growth of America can be attributed to the contributions of religious leaders. Methodist circuit riders, making their preaching rounds on horseback, helped to open up the midwest. Roman Catholic priests, such as Father Junipero Serra in California, contributed to the building of the Far West. Father Jacques Marquette, with Louis Joliet, explored the upper Mississippi River basin.

20 When we "remember the Alamo," where Davy Crockett and James Bowie died defending Texas against the Mexicans, we should also remember that the building was not a fort -- it was a Roman Catholic mission.

25 Jewish origin, helped ~~save~~ the Revolution by keeping the

RELIGIOUS FREEDOM REQUIRES VIGILANCE

In the following pages are mentioned some of the great documents and events that formed the foundation stones of the Republic and testimonies of revered leaders showing that ours is, in truth, "One Nation Under God." It is hoped that this booklet may serve to remind all Americans of their precious heritage and awaken in every man and woman, boy and girl, the

mutual respect
of their differences.

Pix of Circuit
riders

San Juan Capistrano

Pix Alamo

Salomon, a merchant
by keeping the

of Polish Jewish
Revolutionary
treasures
from
basin & rupt.

Pica Typewriter.....55 Characters

Elite Typewriter.....55 Characters

➡ 1 determination to keep it alive forever.

To accomplish that, vigilance is essential. Laxity on our part could result in generations of young people growing up unfamiliar with the firm moral foundations upon which our country rests. The present is full of the problems and needs of the "now" generation, yet our nation is what it is because of what it has been, together with what man wants to make it.

It is important, therefore, not only that our youth but our older generations as well remain aware of the principles that have made the United States unique. Important in this context are the words of the great Quaker, William Penn:

Pix of Penn

15 Unless we are governed by God we will be ruled by tyrants.

The men and women who built America have been motivated -- and in turn have motivated others -- by a spiritual zeal that probably has never been equaled in the long history of the world.

Perhaps the essential genius of America, its profoundest philosophy, is enunciated best by the French historian and politician, Alexis de Tocqueville, who observed in "Democracy in America":

30 Not until I went into the churches of America and heard her pulpits flame with righteousness did I understand the secret of her genius and power.

Pica Typewriter.....55 Characters

Elite Typewriter.....55 Characters

➡ 1 America is great because America is good ...
 and if America ever ceases to be good ...
 America will cease to be great.

5 RELIGION THE DYNAMIC OF OUR HISTORY

 "In the name of God -- Amen" are the opening words
 of the Mayflower Compact, composed by a doughty little
 band of men and women in 1620 as they prepared to set
 10 foot on territory as strange to them as the moon was
 to our spacement.

 A painting of Pocahontas, the Indian bride of
 Captain John Smith, being baptized into Christianity,
 graces the magnificent rotunda of our nation's Capitol.

15 The first entry in the city records of Nieuw Amster-
 dam, now New York, was the prayer of a Dutch minister,
 one of my predecessors in our ancient Reformed Church,
 founded in 1628.

20 "The Star Spangled Banner," "America the Beautiful"
 and "My Country 'Tis of Thee" are sung as national
 anthems -- and hymns. There is no more stirring song
 than Julia Ward Howe's "Battle Hymn of the Republic."
 Our money carries the motto "In God We Trust." Sessions
 of the House of Representatives, the Senate and the
 25 U.S. Supreme Court begin with prayer. Every President
 takes his oath of office on a Bible. Witnesses swear
 on Bibles before testifying in court proceedings.

30 The religious conviction that is part of America
 runs wide and deep. From the White House to the vil-
 lage green Americans work and worship, pray and believe
 in the freedom forged by their forefathers. Each is
 free to pursue his spiritual life as he wishes. at
 home and in his house of worship.

Pix of Pocahontas

Illustrate or
quote?

Pica Typewriter.....55 Characters

Elite Typewriter.....55 Characters

➡ 1

RELIGION EARLY RODE THE SEA WAVES AS AMERICAN HISTORY UNFOLDED

5 The most famous ship in American history was the
Mayflower, a tiny vessel powered by winds off the great
deep. She carried a cargo of Protestant men and women
who came not as political pilgrims but as religious
pilgrims. They wanted to live in a place where they
could worship God according to their own consciences.

10 When their little ship sailed westward into the
mists of the Atlantic, a nation under God was riding
into history.

15 THE MAYFLOWER COMPACT

A remarkable scene in the history of nations was
enacted aboard the Mayflower when it dropped anchor in
Plymouth harbor many weeks later. There, under the
low-hung beams of the cabin, a group of determined and
20 believing men compacted together to build a God-centered,
God-ruled state. Notable among historic documents is
the Mayflower Compact, the first instrument of govern-
ment in this land, which formed the basis upon which
an orderly society was established. The historic sign-
25 ing is depicted below.

RELIGIOUS BASIS OF THE DECLARATION OF INDEPENDENCE

30 The Declaration of Independence was written by God-
fearing people, for it affirms belief in a Creator who
gives to men certain inalienable rights.

And those men who affixed their signatures to it did

Pix of Pilgrims
on Mayflower

Pix of signing
(coming)

Pix of document

Pica Typewriter.....55 Characters

Elite Typewriter.....55 Characters

➡ 1 a very courageous act. They literally took their lives
 in their hands for had the Revolution, which they were
 encouraging, been unsuccessful, they would have been
 hung as traitors and their property confiscated. But,
 5 believing in freedom of the mind and of the soul, they
 put aside their fears and struck out for justice and
 human values with these familiar words that are dear
 to the hearts of us all:

10 We hold these truths to be self-evident, that
 all men are created equal; that they are endowed
 by their Creator with certain inalienable rights;
 that among these are life, liberty and the pursuit
 of happiness.

15 FIRST THANKSGIVING PROCLAMATION

Many other documents of early America contained
 humble, dedicated references to Almighty God. Take,
 20 for example, the first official government Proclamation
 of Thanksgiving issued on November 1, 1777, by the
 Second Continental Congress, in which it set aside
 December 18 of that year as a day of solemn thanksgiving,
 praise and prayer patterned after the first informal
 25 celebration of the Pilgrims on the anniversary of their
 first desolate year in the New World:

30 ...it is the indispensable duty of all men to
 adore the superintending Providence of Almighty
 God; to acknowledge with gratitude their obliga-
 tion to him for benefits received, and to implore
 such further blessing as they stand in need of...

cap?

Pica Typewriter.....55 Characters

Elite Typewriter.....55 Characters

➡ 1 Another of the influential and talented men in early
America was Benjamin Franklin. His intellectual curi-
osity led him to conduct electrical experiments by
flying a kite in a thunderstorm. He also invented bi-
5 focal eyeglasses not unlike those we wear today, the
Franklin stove and many other devices.

Franklin's spiritual influence was of historic pro-
portions. It was his exhortation to prayer that broke
deadlock over Congressional representation at the
10 Constitutional Convention in Philadelphia in 1787 when
he rose and addressed the group.

Gentlemen, [he declared,] I have lived a long
time and am convinced that God governs the
15 affairs of men. If a sparrow cannot fall to
the ground without His notice, is it probable
that an empire can rise without His aid? I,
therefore, move that prayers imploring the
assistance of Heaven be held every morning
20 before we proceed to business.

It was not long before a compromise was reached and
the United States Constitution was born -- on the wings
25 of prayer.

OUR PRESIDENTS WERE RELIGIOUS MEN

It has been said that there never was anywhere assembled
30 at a prior time in history a group of men so great as
those who presided at the birth of our country. Supreme
among them was, of course, George Washington, father
of our country, a man of abiding faith.

Picture of
Franklin?

caps

Pica Typewriter.....55 Characters

Elite Typewriter.....55 Characters

➡ 1 One of the most impressive scenes in American history
is that of Washington praying on his knees in the snow
at Valley Forge at a time when the fortunes of the
fledgling nation were at their lowest ebb. Suffering
5 along with his soldiers, his example of prayer and
faith encouraged them to keep the spark of Revolution
alive at its most discouraging point. A representation
of Washington in prayer is on display at the Federal
Hall National Memorial on Wall Street, which is on the
10 site where our first president was inaugurated.

One of the most gifted intellectuals of early America--
or of anytime--was Thomas Jefferson, a rare genius whose
inventions may be seen at Monticello, the hilltop home
he designed and built in Virginia. As a thinker of
15 rare accomplishment, who founded the University of
Virginia at Charlottesville, he not only wrote the
Declaration of Independence but had much to do with the
composition of the Constitution of the United States.

20 The sage of Monticello described himself as a Deist--
a believer in God--and drew from his faith the conviction
that God had given freedom to the human mind. Without
this single basic idea, the United States might never
have had the Declaration of Independence as we know it,
and perhaps would not have become a land of free thought,
25 free inquiry and scientific understanding. Our develop-
ment in the fields of invention, of manufacture, of
distribution--indeed, our entire economy--is rooted in
the conviction that the human mind is free.

30 The faith of Jefferson is also evidenced by his
compilation of what is known as "The Jefferson Bible,"
in which he assembled into one chronological account
the story of Jesus as told in the four Gospels.

Pix of Washington
at Valley Forge

Pix of Jefferson
at Monticello?

Pica Typewriter.....55 Characters;

Elite Typewriter.....55 Characters

➡ 1 The religious lives of most of our presidents have been an open book. For example, John Quincy Adams, our sixth President, read the bible over and over regularly.

5 Abraham Lincoln, giant among men, walks tall in our nation's annals. Possessed of the finest attributes--faith, courage, wisdom, justice, compassion--he included in many of his public addresses references to Almighty God. Notable among them is the closing passage of his
10 Farewell Address at Springfield, Illinois, on February 11, 1861 as he prepared to take up the presidency:

15 Without the assistance of that Divine Being...I cannot succeed. With that assistance I cannot fail. Trusting in Him who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will yet be well.

20 THEODORE ROOSEVELT'S CREED

One of the most energetic of our statesman, Theodore Roosevelt, was a faithful member of his church, from which he derived a strong and simplistic body of personal opinion he called "My Creed"

25 I believe in honesty, sincerity, and the square deal; in making up one's mind what to do--and doing it.

30 I believe in fearing God and taking one's own part.

I believe in hitting the line hard when you are right.

I believe in speaking softly and carrying a big stick.

Pica Typewriter.....55 Characters

Elite Typewriter.....55 Characters

➡ 1 I believe in hard work and honest sport.
I believe in a sane mind in a sane body.
I believe we have room for but one soul loyalty,
5 and that is loyalty to the American people.

In the critical days of World War II, Franklin D. Roosevelt, a vestryman of his church, enumerated "The Four Freedoms," which are firmly based on the religious convictions that were his:

10 **THE FOUR FREEDOMS**

In the future days, which we seek to make secure, we look forward to a world founded upon four essential human freedoms.

15 The first is freedom of speech and expression-- everywhere in the world.

The second is freedom of every person to worship God in his own way--everywhere in the world.

20 The third is freedom from want ...

The fourth is freedom from fear.

CHALLENGE BY PRESIDENT EISENHOWER

25 President Eisenhower made an unprecedented pilgrimage with his family and Cabinet members and their wives to a church service before his inauguration in 1953 and shortly thereafter introduced the first Presidential Prayer Breakfast, which has been sponsored annually by every President since.

30 In his "Challenge," delivered at a meeting of the Freedom Foundation, Eisenhower directed attention to the fact that our country emerged from religious origins.

Photo of Ike

Pica Typewriter.....55 Characters

Elite Typewriter.....55 Characters

1 He said:

5 If we are to win the hearts and beliefs of men, we have to go back to fundamentals. Our founding fathers said it was a religious concept they were trying to translate into the political world...Our form of government has no sense unless it is founded in a deeply felt religious faith.

10 If we can be strong enough to sell this idea, no false theory such as communism can make any headway. We will be more confident of peace and more certain that we can pass on to our grandchildren the kind of life which does not
15 guarantee them opportunity to live in dignified fashion with their God and their fellow citizens.

20 John Fitzgerald Kennedy was reared in a staunchly Roman Catholic family. His allegiance to God, his church, his country and his fellowman was deep-rooted and steadfast. His inaugural address concludes with these words:

25 ...Let us go forth to lead the land we love, asking His blessing and His help, but knowing that here on earth God's work must truly be our own.

30 Summarizing his own religious convictions and perhaps expressing the feelings of earlier presidents as well, Lyndon B. Johnson once observed:

No man could live in the house where I live and

guarantee them riches,
but which does

~~check text?~~

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Elite Typewriter.....55 Characters

1 work at the desk where I work without needing
and seeking the support of earnest and frequent
prayer. Prayer has helped me to bear the burdens
of the first office, which are too great to be
5 borne by anyone alone.

Richard M. Nixon has added to White House life the
practice of holding religious services in the presidential
residence on Sunday mornings whenever practicable, an
10 elaboration of the innovation of President McKinley.
President Nixon has seen to it, moreover, that all
religious faiths have been represented at these gatherings
of the official "family."

15 At a recent Billy Graham crusade Nixon said:

I have studied the lives of all the presidents
of this country, of both parties. They came from
different religions. Some were better churchgoers
than others, but there is one thing I have noted
20 about every man who has occupied this office, and
that is by the time he ended his term in office he
was more dedicated and more dependent on his
religious faith than when he entered it.

25 America would not be what it is today, the greatest
nation in the world, if this were not a nation which
has made progress under God. This nation would not
be great unless those who have led it had each in
his own way turned for help beyond himself.

30 THE RELIGIOUS SPIRIT OF EARLY AMERICA

The Civil War produced one of the greatest speeches
ever delivered in the United States--Lincoln's Gettysburg

Pica Typewriter.....55 Characters

Elite Typewriter.....55 Characters

- 1 Address--which contains in a few simple sentences the deepest feelings of the American people. Inherent in this address, given at the dedication of the National Cemetery at Gettysburg on November 19, 1863, is the philosophy of America as a nation under God.

Pix of
Gettysburg
Address

- 5 The notable poetry in the days of America's beginnings extolled God's guidance and presence. Henry Wadsworth Longfellow's verse was particularly relevant in expressing a belief in the role of God's workmanship and guidance in our nation. The words of perhaps his most famous poem are known to every school boy and girl:

Relevant

- 10 Listen, my children, and you shall hear,
15 Of the midnight ride of Paul Revere....

- 20 This poem tells the story of the alert that spared Boston from the British in 1775. It makes special reference to the Old North Church, where Revere found his signal light indicating the route of the approaching Red Coats -- "one if by land, and two if by sea." The church still stands as a national shrine on the Boston waterfront.

considered to be one of the most perfect works of Colonial design,

- 25 The Touro Synagogue in Newport, dedicated in 1763 on the first day of Hanukkah, a Jewish festival, is another religious landmark as our oldest existing synagogue. The building, has played an important role in our history. The Rhode Island General Assembly held its first meeting there in 1780 after the evacuation of Newport by the British, and later the State Supreme Court met there. It was built by Jews welcomed to Rhode Island by Roger Williams, who founded the little colony on the basis of religious equality and tolerance.

Old North Church
and Synagogue

of light,

(Williams: little of tolerance)

Pica Typewriter.....55 Characters

Elite Typewriter.....55 Characters

➡ 1

DOLLAR CARRIES THE MESSAGE

Like so many other everyday things, even our money bears witness to the fact that ours is a God-founded nation, and it emphasizes the additional fact that as a nation we rely upon Divine Providence.

On the dollar bill is a pyramid, which represents the building of our country. The fact that it is broken emphasizes that our nation is not yet completed.

Directly above the pyramid is an "eye" symbolizing the eye of God. This stresses the importance of putting spiritual welfare above material prosperity. Our founding Fathers firmly believed that our strength was rooted in God and that our progress must always be under the watchful eye of Providence.

Another important symbol is contained in the words "Annuit Coeptis" in a semi-circle at the top of the seal. Referring to the Almighty, they mean "He has smiled on our undertakings."

And, finally, three Latin words appear directly under the pyramid, meaning "A new order of the ages." That statement suggests that our nation, under God, is introducing a new age in the life and freedom of mankind.

25

THE PLEDGE TO THE FLAG

In this booklet we have gathered together some of the notable references to God's guiding power in the life of our beloved country. They represent but a fraction of the vast literature and documentation of the United States that bear out the fact that we are, indeed, one nation under God.

30

Money photo

Pica Typewriter.....55 Characters

Elite Typewriter.....55 Characters

➡ 1 Nothing summarizes it all better than our Pledge to the Flag. In public meetings every day Americans are moved in mind and heart as they stand together facing the flag, voicing this simple but meaningful pledge.

5 It is an affirmation incorporating the basic principles of America, namely, that it is one indivisible nation; that it was formed and exists under Divine Providence, and that it provides liberty and justice for all.

10 While this ideal may not yet have been completely realized, it is the valid, basic principle built into the fabric of our country -- all men are equal; all men are entitled to liberty and to justice.

15 I pledge allegiance to the flag
Of the United States of America
And to the Republic for which it stands,
One nation, under God, indivisible,
20 With liberty and justice for all.

Opposite -- on
inside back cover--
photo of Astronaut
and flag on the
moon.

How do you receive
the Son? Ask Jesus
to come into your
heart; for when you
invite him in, he
promises to come in
and never to leave
you.

What will you choose?

Trick or Treat?

Trick
or
Treat?

The
Devil
doesn't
wait
for
Halloween



To put on his disguise

He uses his tricks
ALL year around to
Keep people from
receiving God's Treats

For God so LOVED
You that he gave his
only begotten Son,
and if You believe
on his SON, You will
have everlasting
life.

Jesus, God's Son,
died for Your sins,
was buried, and
arose from the dead
and is alive NOW
and forever more,

To receive God's
Treats you must
first receive his
Son. He who has
~~the~~ Son has eternal
life!

This is the beginning
of God's Treats. →