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AMERICAN JEWISH ARCHIVES

*Preserving American Jewish History*

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

Series C: Interreligious Activities. 1952-1992

Box 18, Folder 1, Evangelicals and Jews, 1972-1973.

**THE AMERICAN JEWISH COMMITTEE**

**date** May 23, 1972  
**to** Area Directors  
**from** Marc H. Tanenbaum

**subject** Program Recommendations re: "Evangelism and the Jews"

A series of intensified nationwide campaigns of Christian evangelism have been launched which, we believe, raise some potentially serious issues for us, both as Americans and as Jews. The two outstanding evangelistic events during the next 18 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 involve, for the first time, mainline Protestant denominations, Roman Catholic, as well as Evangelical bodies. Spokesmen for Key '73 say their objective is "to saturate the entire nation with the claims of Jesus Christ in 1976," thus reviving the pre-pluralist ideology of a "Christian American nation."

While none of these campaigns are thus far directed specifically to Jews, specialized "missions-to-the Jews" groups--such as, the American Board of Missions to the Jews, and the "Jews for Jesus" movement--have recently stepped up their activities through well-financed nationwide television programs and full-page ads in major daily newspapers. (A background memo detailing these campaigns and discussing the issues they raise will be sent to you shortly.)

After staff and lay discussion about <sup>the</sup> wide-ranging implications of these evangelistic efforts, we want to share with you the following thoughts about program implications which you may want to consider for implementation in your local communities:

1. On the ideological issue of the possible threat of recreating a "Christian nation" mentality, it was agreed that we should seek both nationally and locally to present these concerns to liberal Christian leaders who would share our convictions about this tendency. We will seek nationally to stimulate liberal Protestant and Roman Catholic intellectuals, theologians, editors, and columnists to begin writing think-pieces about the issues raised for pluralism as a result of these evangelical campaigns.

MEMORANDUM

When such articles are written, we will share them with you. In the meantime, it was recommended that you should begin to think of similar people in your community who could be invited to write like articles in local publications and let us know.

We will undertake interpretation on the national level also with general columnists and editorial writers in the secular media.

2. In view of the announced intention (as documented in our forthcoming memorandum) of Evangelical groups to seek to press national political leaders during this campaign year to testify to their commitment to the "Christian nation" concept, we will ask Hy Bookbinder to share our concerns with appropriate government people as well as with the Democratic and Republican National committees.

AMERICAN JEWISH

In our national meetings with Christian leaders, we hope to stimulate them to prepare and disseminate a set of Christian "guidelines" to their constituents in which they will sensitize public opinion to the issues of pluralism and the importance of preserving an open neutral society in which non-Christian groups participate as full partners. When such guidelines are ready, it would be helpful if you would encourage local Councils of Churches to distribute them to their own constituencies.

3. In cooperation with our Jewish Communal Affairs Department, we plan to call together shortly a group of leaders from the national Rabbinic bodies, National Hillel, etc., to discuss what ought to be appropriate and effective Jewish responses, especially with regard to their implications to Jewish young people on the campuses. We will share with you whatever comes out of that discussion. We would appreciate your thoughts about similar consultations with local Rabbinic groups, CRC's, etc., in your community.

4. To help Jewish youth deal more realistically and with more understanding with possible proselytizing efforts directed at them, we agreed to think about preparing special materials including possible question-and-answer documents on "Jesus in Jewish Tradition." We will share this with you as soon as it is ready. Should you have any proposals for other published materials, please let us know.

In general, we hope that we can establish an effective two-way communication around these issues so that we can be maximally helpful to each other.



# Jews by the thousands read this full page in the New York Times

Here's one of the most powerful stories ever told in one of America's great newspapers. It's the testimony of 39 Jews who love Jesus.

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Full size reprints of this unusual Christian message and copies of the equally powerful testimonial booklets are available free of charge. Just fill in the attached coupon and mail it today.

**ABMJ**

American Board of Missions to the Jews  
236 West 72nd St., N.Y., N.Y., 10023

I would like to see this message run in the \_\_\_\_\_ area.

Please send me \_\_\_\_\_ number of reprints  
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Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_



July 17, 1972.

Rabbi Tannenbaum

Received as is by mail. I wonder  
if this is a centralised campaign?



A Naim

remains a Jew if he should deny his faith, have no faith at all, or even become an atheist, yet if he should be a believer in Christ he ceases to be a Jew!

#### WHAT IS A JEWISH CHRISTIAN?

And what about the Jew who believes in Christ? Has he left his race because of his faith? The Jew who believes in Christ maintains that he is still a Jew by race, and nobody can deny this. He states that his belief is the true Judaism as it is taught in the Old and New Testaments, both of which are Jewish books, written by Jews. He believes that Judaism as it is practiced today in the synagogues and the homes is based largely on traditions and teachings that have no sanction in the Word of God. He believes in the Christ of the New Testament as the fulfillment of the Old Testament prophecies concerning the Messiah; that He came the first time as a sacrifice for sin in accordance with the Scriptures, and that He will come a second time to rule and judge the world.

The Jewish Christian believes that anybody born of the seed of Isaac is a Jew by race, and that nothing can change this simple fact. He believes all that the prophets have written, and because of this he has found his way back to God. He is no longer groping through a maze

of formality, customs and traditions. He believes that the confusion in Jewish thinking is entirely due to the fact that the word "Jew" is used to indicate both the race and the religion. There would be less misunderstanding if we spoke of the *Hebrew people*, and the *Jewish religion*.

#### WHO IS THE TRUE JEW?

Jeremiah, the prophet, attacked the practices of the Jews of his day. They were a religious people; they had their fast days and their festivals, but he accused them of having wandered away from God and His truth; and regarding the observance of religious practices as an end in itself. God, Himself, speaking through the prophet strongly denounced this attitude when he said that the people had committed two evils, they had forsaken Him, "the fountain of living waters, and hewed themselves out cisterns, broken cisterns, that can hold no water" (Jeremiah 2:13). God calls the blind obedience to a ritual "broken cisterns."

The question as to who is a Jew by race is, therefore, not difficult to answer. Anybody born of Jewish parents; there will be Jews and there will be partial Jews. But a *true Jew* is one who is born of the Jewish race, and follows the true Jewish faith that God has given in His

Word, the Old Testament and the New Testament.

Paul of Tarsus, one of the first Christians, and himself a Jew, summed up the whole situation concisely when he wrote:

He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God (Romans 2:28,29).

Do you want to be a true Jew—a believing Jew? Do you want to return to the "Old Paths," of which Jeremiah spoke? You can do so only by accepting Jesus Christ as your personal Saviour, as the One Who died and rose again. He even now calls to you, "Come unto me all ye that are weary and heavy laden, and I will give you rest."



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## Different Groups Who Claim to be Jews

**I**N A recent issue of a nationally circulated Jewish weekly an account appeared of a strange cult which teaches that the earliest settlers in Ireland were Jews. These misguided people believe that "Tara's Halls" should really be "Torah's Hall," which they maintain, without any proof at all, was built to house the Torah, or the tablets of the Law given by God to Moses at Sinai. These, they state, were brought to Ireland by the prophet Jeremiah together with the daughter of Zedekiah, the last king of Judah, after the destruction of the Temple in Jerusalem about twenty-five centuries ago.

There are other groups of people who try to identify themselves with Israel or Judah, and go to incredibly absurd lengths to prove that they are the true lineal descendants of Jacob or of one of his sons.

To a simple Jew, such as the writer, who has suffered from prejudice and intolerance because he is a Jew, this is quite incomprehensible. It is difficult to understand how anybody should wish to

identify himself with the most hated and persecuted people the world has ever known—not, of course, unless he has something to gain by it, and what could anybody gain by calling himself a Jew?

### ARE THEY JEWS?

To make an already confusing situation even more complex there is a colored tribe in Abyssinia, the Falashas, who claim to be the true Jews, and there is a synagogue of colored Jews in New York City. The Samaritans who still exist in small numbers in Nablus, Jordan, also claim to be the true Jews, and there is quite a large movement in England which asserts that the British people are the true Israelites. Are they Jews? Are the Falashas Jews? Are the Samaritans Jews? Are the Irish Jews? Are the Jews Jews?

If all these different people claim to be Jews, we must ask, is there no way of deciding who is a Jew? Most people would say that it is easy to tell a Jew by some physical characteristics, or by his name. But these are very uncertain guides, as all the semitic people look pretty much alike, such as the Arabs, Turks, Armenians, etc. A surname also is never a good criterion of a person's racial origin, as it is often derived from the name of a town, a vocation or a trade.

### DOUBT EVEN IN ISRAEL.

Furthermore, the State of Israel has been grappling with this self-same problem for a number of years. Even the Jews are not quite sure who is a Jew! The question arose shortly after the passage of the Law of the Return in the Israeli Knesset, under which every Jew was given the right to return to the Land of Israel. He had, however, first of all to satisfy the authorities that he is a Jew, and there was no legal definition of this. Almost immediately some thousands of Japanese adopted the Jewish religion, claimed that they are now Jews, and demanded their rights under the Law of the Return to immigrate to Israel with the assistance of the Israeli government. They were, they maintained, Jews—Japanese Jews!

Then the rabbinical authorities in Israel refused to solemnize a marriage of one of the B'nei Israel, a group of Jews from Bombay in India. The decision was made on the grounds that, as the B'nei Israel do not accept the Talmud or necessarily abide by its teachings or rulings, they are not Jews. Later, as a result of the pressure of public opinion, this decision was somewhat modified; and it was argued that as they were an independent community before the Talmud was completed, they need not be obliged to accept

it. The Karaites and the Samaritans, however, who reject the Talmud totally are still not classified as Jews. Both of these groups observe the Law of Moses very closely. They are Semitic in their origin, and have always regarded themselves as descendants of Abraham, Isaac, and Jacob, and many had been brought to Israel by the Jewish Agency under the Law of Repatriation. It is obvious, therefore, that the criterion as to who is a Jew is not his racial origin, nor his beliefs; he must belong to a group of people who, as a group, accept the Talmud as the sole interpretation of the Word of God, and one of semitic origin.

The traditional Jewish definition of a Jew is that anybody born of Jewish parents, or a proselyte, or one who has a Jewish mother alone, and who has not professed any other faith, or who has not been baptized, is a Jew. This means that *religion* is the test. Religion is equated with nationality in a very loose and illogical manner. Great care is taken to exclude all Jews who have accepted the teachings of the Bible concerning the Messiah of Israel, and who have confessed this faith in baptism. But if a Jew should deny his traditional religion or become an atheist or a freethinker, he is still regarded as being a Jew. Surely this is confused reasoning to say that a Jew

day of thy power" (Psalm 110:3). The heavenly gifts of that anointed race will then be devoted to bringing the richest spiritual blessing to the Gentiles. The last great promise in the original covenant with Abraham reads, "In thee shall all families of the earth be blessed" (Gen. 12:3). Israel's blessing is for the purpose of blessing to the whole world, as the prayer of renewed Israel in Psalm 67: 1, 2, reveals:

"God be merciful unto us, and bless us; and cause his face to shine upon us; That thy way may be known upon earth, thy saving health among all nations."

Well may every believer today praise God for His great people and promise concerning Israel. Well may every Jew ponder the decision of the Rabbinical Council in rejecting their Messiah almost 2000 years ago and bringing such suffering upon this poor nation while the Gentile nations have entered into Israel's blessing. But God who is rich in mercy leaves the pathway open to each person who by faith accepts GOD'S Anointed One. "He came unto his own, and his own received him not. But as many as received Him to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."<sup>2</sup>— "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life."<sup>3</sup> You are invited to place your faith and trust in

the Messiah of Israel—Jesus Christ of Nazareth. "Believe on the Lord Jesus Christ and thou shalt be saved, and thine house."<sup>4</sup>

*Scripture References:* (1) Isaiah 43:15. (2) John 1:11, 12, 13. (3) John 3:14, 15 (4) Acts 16:31.



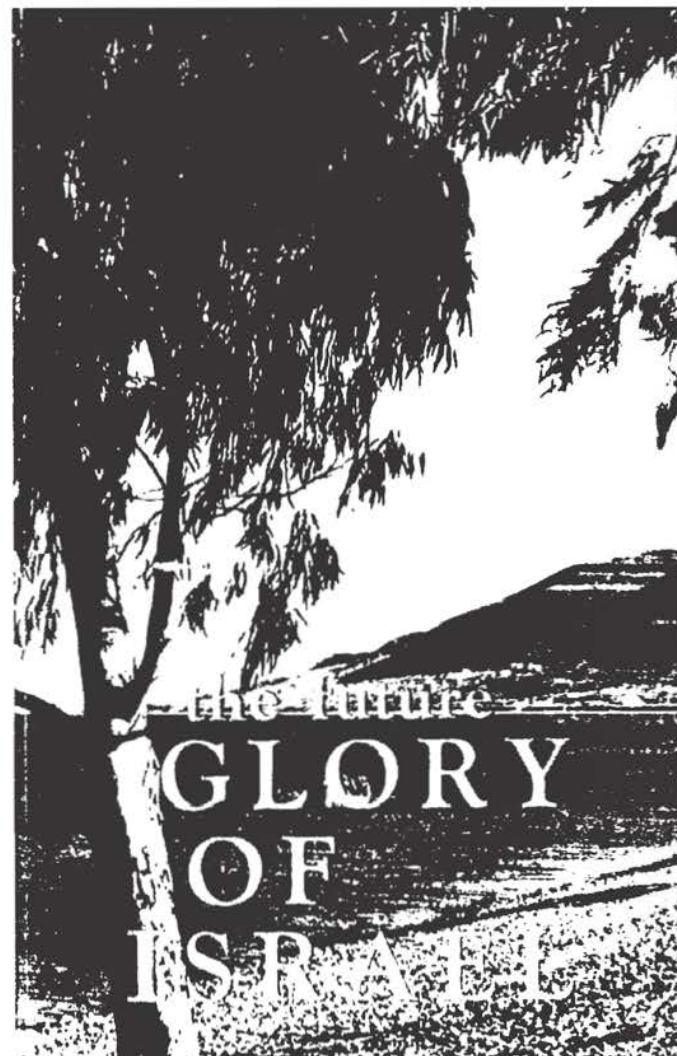
*Cover — The Sea of Gallilee  
Courtesy — Israel Office of Information*

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# THE FUTURE GLORY OF ISRAEL

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## 1. THE GLORY OF RECONCILIATION WITH GOD

How glorious will be that day when Israel is reconciled to God! Then will she arise in the full glory of spiritual life from God. HIS people will be prepared to serve God as they have not done in all their history. Then will the mystery of the choice and preservation of Israel in the midst of the nations be made clear to all. The sight of a nation for centuries separated by unbelief from the favor of Jehovah, but now reconciled to Him, will attract the attention of the whole world. The conversion of a people who for so long rejected their own Messiah and Lord will cause rejoicing in all ends of the earth. Multitudes of men and women will marvel at the grace and love of the Almighty in bringing this nation to its Lord. Israel reconciled to God will furnish a fresh and marvelous proof of the truth of the Holy Scriptures. Here will be manifested on a national scale the mighty power of divine grace in regenerating sinful men. The result will be fresh glory to God. For the millennium of rejection, God will receive everlasting praise from a reconciled Israel.

## II. THE GLORY OF A REUNITED NATION

The nation of Israel has been disunited for nearly three thousand years. No other people has ever presented such a spectacle of disunity with the promise of final complete union. How beautiful it will be to see the tribes of Israel all dwelling in peace and holiness in the renewed and enlarged land of Palestine. Then will appear the true glory of Israel. Then will the nation fulfill the whole purpose of its Lord and all Israel will manifest the lovely unity of Psalm 133, whereby the precious ointment of the Spirit and the dew of heavenly blessing will fill the earth with all graciousness.

The classic passage revealing the coming unity of all the tribes of Israel is Ezekiel 37: 15-25. By the command of Jehovah the prophet took two sticks, one standing for the southern tribes and the other for the northern tribes. These two were to become one in his hand, and this publicly before the people, so that we see here a dramatic parable which would be clear in meaning to all. The word of the Lord to the prophet, in verses 21 and 22, makes this still clearer:

“Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all.”

## III. THE GLORY OF THE THEOCRATIC KINGDOM

When the great Messiah of Israel appears a second time He will bring to full realization the covenant promise to Abraham. The covenants of Sinai and with David were but outgrowths of the Abrahamic covenant by which the way of pardon and eternal life was foreshadowed and the kingdom pledged. The great hope of Israel, of an earthly kingdom of peculiar glory and power, was not destroyed by the coming and redemptive work of Christ, but was merely postponed during the unbelief of the Jews. “I am the Lord, your Holy One, the Creator of Israel, your King.”<sup>1</sup>

With such a King as the Lord of glory, with Israel a blessing to men everywhere and the nations largely converted to God, so that the earth is “filled with the knowledge and the glory of the Lord,” what else but glory will adorn the lives and homes of men?

## IV. THE GLORY OF MEDIATORIAL BLESSING TO THE WORLD

The highest glory of Israel in that day will be that of mediatorship for the world. For this was Israel chosen, and Israel's chief blessing will not be enjoyed until she yields to the Lord to accomplish this great task set for her. When the proper time comes there will be no question as to the readiness of the Jewish nation for “Thy people shall be willing in the

selves. This passage speaks of a single person, an individual who suffers silently, innocently and voluntarily. This same person dies, is buried and resurrected, and by his sacrifice people receive forgiveness of sin, 'for the Lord (God) let befall him the guilt of us all.'

### THE TARGUM

"Do you then wonder that when this Book had to be translated and interpreted into Aramic, the Targum starts off this passage with 'HO YITSLAH AVDEE MESHIHO.' Behold my servant the Messiah . . . ? No one challenged this interpretation in his own time and till this very day no one dared to throw out this Aramic Targum and substitute another. But I see in your book-shelf a prayerbook for Yom Kippur (Day of Atonment).

### THE MAHZOR — JEWISH PRAYER BOOK

At this my friend arose as from slumber and quickly handed me the book without saying a word. "Now these are the prayers for the Most Holy Day for our people. You will probably agree that the prayer of Kether (the Crown) is the most solemn of them all: Will you join me in reading a part of this prayer?"

### THE MUSAF PRAYER

Messiah our Righteousness has departed from us; horror has seized us, for there is none to justify us. He bears our transgressions and the yoke of our iniquities, and is pierced because of our transgressions. He bears our sins on his shoulders that we might find forgiveness for our iniquities. With his stripes we are healed. O Eternal One, it is time that Thou shoulddest create him anew. O, bring him up from the terrestrial

sphere; raise him from the land of Seir, cause us to hear (the good news) a second time, by the hand of Yinnon. (Yinnon is a Talmudic term for the Messiah based on the Hebrew of Psalm 72:17 translating 'Yinon shemo' by 'his name shall be Yinon').<sup>1</sup>

"I am come that ye may have life and that ye may have it more abundantly."<sup>2</sup> "He that followeth after me shall not walk in darkness but shall have the light of life."<sup>3</sup> These are the promises of our Messiah as recorded in the New Testament.

1. Prayer Book, Day of Atonement, page 239, Hebrew Pub. Co. Copyrighted 1931. For "Yinon" see Talmud B. Sanhedrin 98b. 2. John 10:10. 3. John 8:12.

by RACHMIEL FRYDLAND

### PROCLAIMING TO THE JEW FIRST

*"We have found the Messiah of whom Moses in the Law and the Prophets do write."*

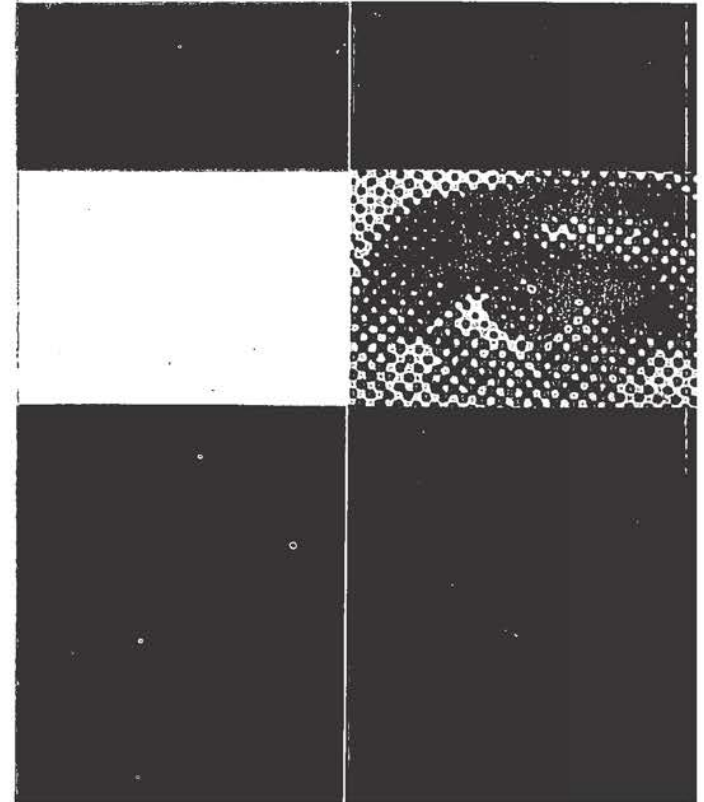
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# Mistaken Identity



## MISTAKEN IDENTITY

**M**R. L. STOOD HIS GROUND: "I can see that this fifty-third chapter of Isaiah cannot refer to the prophet himself, since he calls himself a 'man of unclean lips.' It would also be difficult to assign it to the Nation of Israel as a whole, since the same prophet speaks of them as a 'sinful nation, people laden with iniquity, a seed of evildoers, children that are corrupt,' but may it not refer to the Faithful Remnant of Israel whom the prophet calls the 'holy seed' and of whom he prophesies that 'they all will be righteous?'"

Mr. L. is not very religious. He goes rarely to Shul (synagogue) but he has a great respect for the Tenach (Old Testament Bible) and for Jewish tradition. In politics he is a Zionist and often boasts of his contributions for Israel, and believes that what is now happening in Palestine is a fulfillment of prophecy. He is open-minded and, at least, claims that he is ready to accept the truth wherever it may lead. He is a well read man and a discussion on a vital subject causes him much pleasure. He has a fair acquaintance with the Bible, and knows that Jewish believers in the Messiah claim that some of the verses in it point to Yeshua of Nazareth. The school he attended here in America and the Rabbi who taught him have laid special emphasis to prepare him to resist these scriptures. When therefore I asked him what he thought of Isaiah 53 he had his ready replies with him, one of which we quoted above.

"Look here, sir, wouldn't it be best if we read together again this chapter in the Hebrew Bible and see to whom it may refer?" I quietly suggested.

"This is just what I was going to say. Here we sit and speak of things without going to the source itself." And off he went to the bookshelf and brought back the Hebrew Book of Isaiah with English translation and commentary: "Where shall we start?" We agreed to start with chapter 52 verse 13. "Hinay Yaskil Avdi . . ." Here we give the translation as we found it in the "TWENTY-FOUR BOOKS OF THE HOLY SCRIPTURES carefully translated after the best Jewish Authorities by ISAAC LEESER" (Hebrew Publishing Co.)

### THE WORD OF GOD — Isaiah 53

Behold, my servant shall be prosperous, he shall be exalted and extolled, and be placed very high.

Just as many were astonished at thee, so greatly was his countenance marred more than any other man's, and his form more than the sons of men,—

Thus will he cause many nations to jump up in astonishment; at him will kings shut their mouth; for what had not been told unto them shall they see, and what they had never heard shall they understand.

Who would have believed our report? and the arm of the Lord—over whom had it been revealed?

Yea, he grew up like a small shoot before him, and as a root out of a dry land; he had no form nor comeliness, so that we should look at him: and no countenance that we should desire him.

He was despised and shunned by men; a man of pain and acquainted with disease; and as one who hid his face from us was he despised, and we esteemed him not.

But only our diseases did he bear himself, and our pains he carried; while we indeed esteemed him stricken, smitten of God and afflicted.

Yet he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and through his bruises was healing granted to us.

We all like sheep went astray; every one of his own way did we turn; and the Lord let befall him the guilt of us all.

He was oppressed, and he was also taunted, yet he opened not his mouth: like the lamb which is led to the slaughter, and like a ewe before her shearers is dumb; and he opened not his mouth.

Through oppression and through judicial punishment was he taken away; but his generation—who could tell, that he was cut away out of the land of life, that for the transgressions of my people the plague was laid on him?

And he let his grave be made with the wicked, and with the (godless) rich at his death; although he had done no violence, and there was no deceit in his mouth.

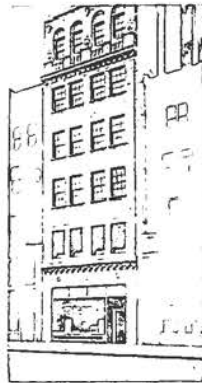
But the Lord was pleased to crush him through disease: when now his soul had brought the trespass-offering, then shall he see his seed, live many days, and the pleasure of the Lord shall prosper in his hand.

(Freed) from the trouble of his soul shall he see (the good) and be satisfied; through his knowledge shall my righteous servant bring the many to righteousness, while he will bear their iniquities.

Therefore will I divide him (a portion) with the many, and with the strong shall he divide the spoil; because he poured out his soul unto death, and with the transgressors was he numbered; while he bore the sin of many, and for the transgressors he let (evil) befall him. (Isaiah 52:13–53:12. Page 723-4).

There was silence for a minute or two and I decided to break it by asking: "What do you think now?" As my friend did not answer I went on: "Sir, we need to be honest with our-

## The Mission and Its Work



LEOPOLD COHN  
MEMORIAL BUILDING

THE AMERICAN BOARD OF MISSIONS TO THE JEWS is incorporated under the laws of the State of New York to promulgate the Gospel of the Lord Jesus Christ among the Jews. It had its inception in 1894 when Leopold Cohn, then recently converted from Rabbinical Judaism, in obedience to the call of God, established a work which has developed under God's blessing to its present world-wide reach.

It is supported by the free-will offerings of God's children who, through a study of the Word, have come to realize the importance of giving the Gospel to God's covenant people, and who desire to use us as their channels of operation.

Our paper, THE CHOSEN PEOPLE—loved by many Bible students for its help on Prophecy and the Jews—is sent to all contributors. Regular price, \$1 a year, or 20 cents a copy.

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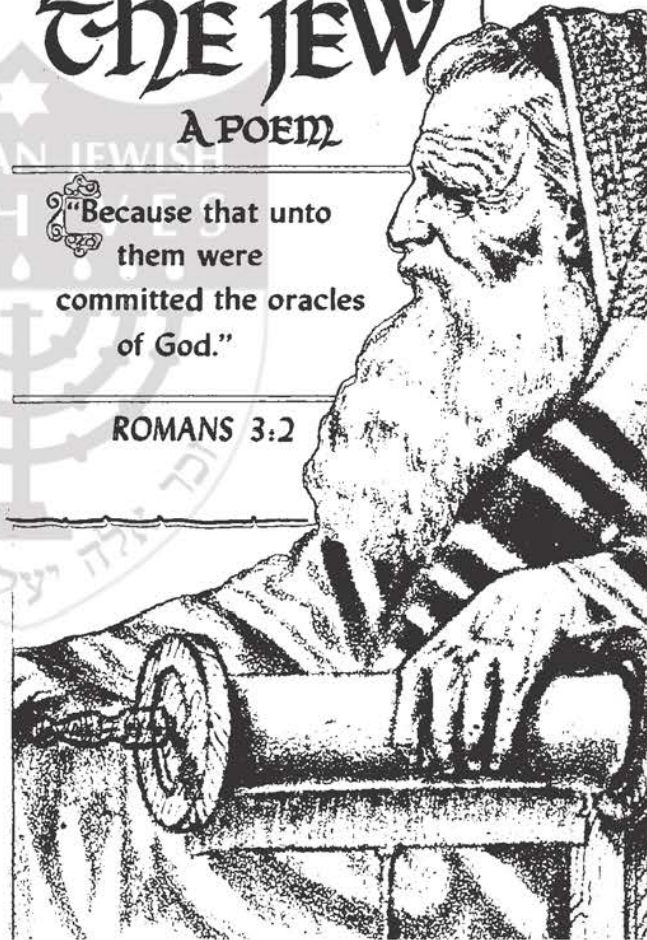
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# THE JEW

## A POEM

“Because that unto  
them were  
committed the oracles  
of God.”

ROMANS 3:2





THE WANDERING JEW



THE WAILING WALL

"To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins." Acts 10:43.

# THE JEW



SCATTERED by God's almighty hand,  
Afflicted and forlorn,  
Sad wanderers from their pleasant Land,  
Do Judah's children mourn;  
And e'en in Christian countries, few  
Breathe thoughts of pity for the Jew.

Yet listen, Gentile, do you love  
The Bible's precious page?  
Then let your heart with kindness move  
To Israel's heritage;  
Who traced those lines of love for you?  
Each sacred writer, was a Jew.

And then as years and ages passed,  
And Nations rose and fell,  
Though clouds and darkness oft were cast  
O'er captive Israel  
The oracles of God for you  
Were kept in safety by the Jew.

And when the great Redeemer came  
For guilty man to bleed.  
He did not take an angel's name,  
No, born of Abraham's seed,  
Jesus, who gave His life for you—  
The gentle Saviour — was a Jew.

And though His own received Him not,  
And turned in pride away,  
Whence is the Gentile's happier lot?  
Are you more just than they?  
No! God in pity turned to you—  
Have you no pity for the Jew?

Go, then, and bend your knee to pray  
For Israel's ancient race;  
Ask the dear Saviour every day  
To call them by His grace.  
Go, for a debt of love is due  
From Christian Gentiles to the Jew.

—Author Unknown

# MEMORANDUM

To MHT - 8/11

THE AMERICAN JEWISH COMMITTEE  
INSTITUTE OF HUMAN RELATIONS  
165 East 56th Street, New York 22, N. Y. • Plaza 1-4000

from the desk of ISAIAH TERMAN  
Director of Communications and Servicing

(F)

## TWO TV PROGRAMS ON EVANGELISM

I. On Sunday, August 20, 10:00-10:30 A.M., E.D.T., the CBS Television Network "Lamp Unto My Feet" series is scheduled to present a special program on "Explo '72."

More than 85,000 people, almost half of high school age, gathered in Dallas last June for a week-long religious assembly called "Explo '72." Sponsored by an evangelistic organization, Campus Crusade for Christ International, the meeting was announced as "history's largest gathering for the purpose of training Christians" in evangelism. Billy Graham was honorary chairman; Dr. William Bright is founder and head of Campus Crusade.

The program is a film review of the highlights of "Explo '72" during the first four days. Other than an opening narration giving a capsule report of the event, the program uses the words and voices of those who took part.

II. On Sunday, August 27, 10:00-10:30 A.M., E.D.T., the CBS Television series, "Lamp Unto My Feet," is scheduled to present "Evangelism: One Way or Many?", a follow-up program to the August 20th special on "Explo '72." Participants include Rabbi Marc H. Tanenbaum, National Director of Interreligious Affairs, American Jewish Committee; Dr. Elwyn Smith, Editor, Journal of Ecumenical Studies; Father Joseph Fitzpatrick, Chairman, Department of Sociology and Anthropology, Fordham University; Rev. M. Thomas Starkes, Secretary, Department of Interfaith Witness, Southern Baptist Convention. Robert Schakne, CBS News Correspondent, will be the moderator.

This program will deal with such questions as: Will the stepped-up evangelist campaign lead toward recreating a "Christian nation" mentality? What could this mean for the pluralistic nature and structure of our country? How will it affect relationships between the three major faiths? What would be the status of non-Christians in an "evangelized" America?

For local broadcasting time, please check your CBS TV stations.

August 11, 1972  
AJC and CRC offices  
72-310-67

The American Jewish Committee  
165 East 56th Street  
New York, N.Y. 10022  
PLaza 1-4000

8/16/72

Date \_\_\_\_\_

TO: \_\_\_\_\_  
Marc Tanenbaum

FROM: \_\_\_\_\_  
Gladys Rosen

\_\_\_ For approval

~~xx~~ For your information

\_\_\_ Please handle

\_\_\_ Please talk to me about this

\_\_\_ Read and file

\_\_\_ Returned as requested

\_\_\_ Your comments please

Remarks:

At the suggestion of Moshe Davis, I am sending you the attached book review. You may wish to use it or the book and author in your own work.



## Book Reviews

Union Security  
Book Reviews

177, 621-22

EW

**A CHRISTIAN AMERICA: PROTESTANT HOPES AND HISTORICAL REALITIES** by Robert T. Handy, New York, Oxford University Press, 1971, 282 pp., \$7.95.

To combine objective historical research with contemporary insight is a complex assignment for any earnest historian. For the historian of religion, himself committed to a particular faith group, yet wholly involved in the immediate situation, the problem is compounded. From this vantage, the significance of Robert Handy's new volume extends beyond its subject of *A Christian America: Protestant Hopes and Historical Realities*. It is a landmark in American religious historiography, with sober implications for all concerned with the spiritual welfare of the American people and its destiny in world civilization.

Prof. Handy has chosen a central theme in American history—the changing relationships between religion and civilization. He pursues this theme straightforwardly from the Colonial period of established churches, through its variations in the nineteenth century, into the vortex of early twentieth-century dilemmas and current upheaval. Avoiding detours and excess scholarly baggage, Handy presents a distinctive interpretation of the Protestant sense of mission to correlate religion and civilization in the American nation.

Throughout the volume's argument, into which supportive primary documentation and monographic literature are neatly

woven, Handy succinctly formulates and evaluates the changing nature of the Protestant quest to shape America in a Christian image. It is set over against those civilizational factors which determined America's resistance to "a national religion" and led in time to "the second disestablishment." These societal forces, unfolding in historical sequence, serve as counterpoise to the Protestant sense of mission.

I feel it necessary to list some of these salient themes in order to communicate the sweep of Handy's analytical narrative. In the early period, for example, he interprets the emergence of pluralistic religious situations in the colonies as confronting Puritan determination to establish "the one, true Christian Church by law and public expense"; the separation of Church and State as codified in the First Amendment; enlightenment and rationalism; voluntarism as a canon of institutional religion; democratic propensity for compromise and consensus.

From mid-nineteenth century on, he tackles the revolutionary impact of industrialization, urbanization, immigration, intellectual ferment, and liberal theology; Protestant-Catholic conflict, particularly in the arena of public education; the shift of emphasis from Christian to humanistic conceptions of morality; the steady constriction of the place of religion in American life-style.

In the twentieth century we see the culmi-

nation of the efforts to equate Protestantism with Americanism; accommodation of Protestant social gospel to American civilizational outlook; post-World War I reconsiderations propelled by a secularized American population; spiritual recession in the wake of economic depression.

Finally, Handy records the sad realization that "instead of the Church having Christianized civilization. . . the civilization had captured the Church" (p. 211), and the recognition that "the Protestant era in American life had come to its end by the mid-thirties" (p. 213).

One cannot put down a book written with such fervor and independence without long reflection on its meaning for the future of religion in America—not to speak of its cogent contributions to religious historiography. I can best discuss these aspects from the perspective of my own specialization, namely, Jewish history in America. Even within the obvious limits of a review, to comment on points of contact between Protestantism and Judaism in the context of the "Christian America" issue, may illuminate both religions.

My first thought, on sources, may seem methodological, but it reaches deep into substance. A serious fault common to most American ethnic and religious historical writing is compartmentalized documentation—a fault which leads to partial description and interpretation. By and large this weakness does not stem from the individual scholar's parochialism, but from the lack of properly organized monographic and bibliographical resources. This I first learned from my late lamented master, Allan Nevins. When yet a student at Columbia, I asked him why he did not treat Jews and Judaism in the totality of his writing. He responded directly, "If you will mine the material, I can use it." Indeed, it is difficult enough to conduct research in one's own subject without undertaking primary research in another specialist's field.

Prof. Handy has made a wise and conscious effort to use records of black evangelicals (see his bibliographical note, p. 229). This effort is generic to the subject,

and Prof. Handy hews to his line of analyzing the purpose of the dominant Protestant population group. However, he does not treat in detail those affected by this sense of mission and purpose, nor does he deal with the manner in which they responded to it. Had he included the reactions of other religious groups, we would better understand the counterpoise elements in American society which, in the long run, brought about "the loss of the Protestant vision" and defeated evangelical Protestantism in the larger scheme of American history. While "Christian America" was a cardinal principle for evangelical Protestantism, for a faith group like the Jews, it was a large and serious question mark. "Is America a Christian country?" was blazoned on hundreds of editorials in Jewish periodical press, pamphlets, and public discourses for more than a century. They proclaimed that Christianity is a religion; it is not a nationality. The promise of America, they insisted, was to grant religious "liberty throughout the land to *all* the inhabitants thereof."

A document from Jewish Colonial experience is instructive. In 1787, Jonas Phillips, then *Parnas* (lay head) of Mikveh Israel Congregation in Philadelphia, protested to the Federal Convention against the proposed inclusion of a "Christian oath." Speaking on behalf of the less than 3,000 Jews in the colonies, he stated his position in a language and manner which saw America in a view that later prevailed:

Therefore if the honourable Convention shall in their Wisdom think fit and alter the said oath & leave out the words to viz — and I do acknowledge the scripture of the new testament to be given by divine inspiration, then the Israelites will think themselves happy to live under a government where all Religious societys are on an Equal footing — I solicit this favour for myself my children & posterity, & for the benefit of all the Israelites through the 13 united states of America. . . .<sup>1</sup>

If one couples this minority statement with Thomas Jefferson's classic definition

<sup>1</sup> Herbert Friedenwald, "A Letter of Jonas Phillips to the Federal Convention." *Publications of the American Jewish Historical Society* (No. II, 1894), pp. 107-110.

... the maxim of civil government being reversed in that of religion, where its true form is 'divided we stand, united we fall'... — then we can better comprehend those factors which brought together the proponents of religious pluralism in American civilization outside the Protestant establishment. The devotees of "Christian America" failed to reckon with them adequately.

Illustrations of this sort from the Jewish experience in America can be mounted on a large scale, covering most of the themes discussed by Prof. Handy, as, for example, the Christian Sabbath, Christian references in official Thanksgiving proclamations, the "authority of persuasion," civic virtue, and so forth. But the main lesson I derive is that the indicated lack is not the author's. It is rather the deficiency of those who claim specialization in Jewish history. Even extant monograph literature and archival resources are not readily available to scholars of other ethnic and religious groups. Furthermore, the main thrust of American Jewish historiography has been internal. In the larger frame of reference, it is clear that a broader approach is required for the writing of ethnic and religious history. The first desideratum is effective selection and classification of materials on themes common to the major religious and ethnic groups, as the very subject under discussion. From such experience may emerge a new congeniality for collective writing and interpretation on subjects which cut across the various religious elements.

This is more than a methodological imperative. It goes to the very heart of historical re-examination. What Prof. Handy forcefully observes for Protestantism is in many ways true for the other American faith groups:

If some Protestants continue to think and feel as though the virtual identification of their [Jewish] and American civilization is still viable, or that with a little more effort America will become a Christian nation in their terms, they will be seriously hampered in playing a creative role for human good that a religious movement can exercise in a modern cultural situation. . . . (p. 214)

These few lines honestly portray the contemporary Protestant's dilemma. To our common dismay, it is no longer Protestant reality alone. Ancient rabbinic idiom teaches that "the troubles of the entire populace serve as half-comfort." The other "half-comfort" may come from conscientiously probing the troublesome source and seeking effective solutions. The crux of our concern is that people of religion are caught between discontinuities of their respective historic traditions and a prevalent mode of life that is fundamentally non-traditional. Thus, in a new volume, *Tradition and Reality*, Prof. Nathan Rotenstreich correctly charges that the exponents of Judaism have failed to confront dynamically such aspects of the modern world as technology, the contemporary state, skepticism, and atheism. Perhaps at no other period in American history has the gulf between religion and civilization been so wide and so deep. The symbols of the current mood are all around us in this "Age of Rubbish," to use Richard Hofstadter's term. The answer it seems to me, inheres in the re-assessment of contemporary religion generally, if we are "to make faith a force in the common life."

These thoughts, and others, persist after studying *A Christian America*. It is a volume every serious student of American life needs to know — and ponder.

Moshe Davis

#### Book Review Contributors

MOSHE DAVIS is head of the Institute of Contemporary Jewry and S. S. Wise Professor of American Jewish Life and Institutions at Hebrew University in Jerusalem. JAC FRASER is a member of the pp. 14-19. awaited a responsible treatment of the in-

**THE AMERICAN JEWISH COMMITTEE**

**date** September 7, 1972  
**to** Marc Tanenbaum  
**from** Gerald Strober  
**subject** Proposed Q & A on the New Evangelism

I have read with interest the draft document "Jews and Christian Evangelism, Q & A." I believe the draft needs considerable rework. I would raise the following questions concerning certain points in the material:

Page 3 -- Who are the observers who foresee a steadily increasing exploitation of the movement by reactionary political forces?

How accurate is this observation and what independent data do we have to support this allegation?

Page 3 -- The answer to the question "What explains this resurgence" (of Evangelism) is inadequate even in a brief Q & A type document.

Page 3 -- What is the meaning of "traditional missionary types." This terminology strikes me as being negative and might very well turn off some of the intended readership.

Page 6 -- On the question of data related to Jewish conversion to Christianity, it seems to me that the answer is self-defeating when it begins "there are no reliable statistics on this subject."

Page 7 -- The question of Jewish reaction is complex and to my mind ideological as well as practical. While I would agree that the question should be in such a document, I would think it extremely difficult to answer within the confines of a brief paragraph.

Page 8 -- The answer to the first question on this page is most inadequate. It smacks of a typical bureaucratic approach and contributes nothing to a discussion of the issue.

Page 8 -- The final question again is rather complex and will be difficult to answer within Q & A format.

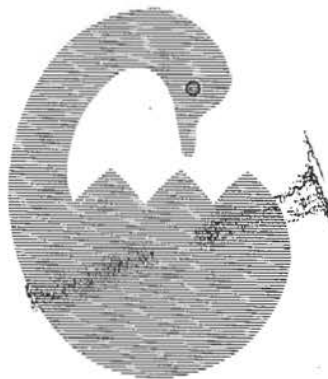
As far as the bibliography is concerned, only three of the nineteen sources mentioned appear to directly deal with the subject of the Q & A. I fail to see how the bibliography can then contribute to an understanding of the issue.

I do not want to go on at length about the question of developing a Q & A paper on this subject. I am sure this has been discussed before and will come up again in next week's meeting. I do think, however, that the document as it now stands contains too many generalizations, allegations and undocumented assertions which so weaken it as to render it not only ineffective but also counter productive.

GS:as

CC: S. Kaufer  
B. Gold  
M. Yarmon





September 13th, 1972

Dear Editor:

I am happy to enclose a release and cover copy of our latest book, TSEDEK: Psychology Reviewed in the Light of the Hebraic Civilization by Henri Baruk, world-renowned, French psychiatrist and professor of medicine. Review copies are limited, as we are a small company, but I shall gladly send you one on request.

80-year-old Baruk, king in his field, with a vast background in neurology, psychology and psychiatry, reveals the brilliance of the Torah, not for some strange, alien people, but as a scientific reality for 1970's man in a stressful society. Today, such inspiration is more important than ever before, as we are all well aware of what is happening to our Jewish youth.

Constantly seduced away from their religion, first by the American materialistic dream, and psychotherapy with its breakdown of moral values, then by the hippie and drug movements, our youth is disillusioned, looking beyond the physical to the spiritual. But where? To Eastern religions and the Jesus Freaks!

Why not to Judaism? Because they don't know its strength and magnitude, the beauty of its laws, and that all paths lead to the peace they crave. Because no-one reaches them in a way they can relate to. Let's face it -- black-frockcoated rabbis and the established religious organizations make them "uptight." Reform Judaism doesn't offer them enough. Often they won't even talk to their parents.

We must show our youth that their search lies right under their noses, in their own Jewish traditions. Now, Swan House offers a way to help bring them back to a modern, practical yet orthodox Judaism they can identify with.

Our youth is sophisticated, "hip," reads widely, eager for the latest facts in psychology, science, religion and the "good society." They need effective books on Judaism.

Swan House is publishing such books, like TSEDEK, and, at the same time, creating a minor revolution in Binghamton, N.Y.

Just two and a half years ago, Michel Abehsera, a Sephardic Jew, established Swan House Publishing Co., in Binghamton, to help youth and spread Judaism. Situated by Harpur University campus, with a roll call of 5,000 Jewish students, Swan House is more than just a publishing company. It is the core of a new Baal-Tshuvah centre.

Best-selling author, and widely known on American campuses as lecturer on health, philosophy and religion, Mr. Abehsera has had his finger on the pulse of American youth since his arrival in the States from France in 1964. He has seen them through the whole hippie, commune, and organic foods scene and knows what they are searching for, where they want to go, and how they can be reached.

TSEDEK is just the first of a whole group of books dedicated to Judaism. Swan House's next project is a three-volume work, comprising cooking, philosophy and medicine, drawn from our great Jewish traditions. Beautifully designed, these will be a basic, up-to-date compendium for every Jewish home.

In addition to our publishing venture, we are in the process of setting up a completely new kind of Yeshiva in Binghamton -- YESHIVA COL HAI. We have specially selected several rabbinical teachers to prescribe an orthodox curriculum but specifically geared to the newcomer, the Baal-Tshuvah, at whatever level he may be.

Binghamton has already attracted hundreds of young Jews from all over the States. We have taken many right right from their meditation, yoga, and Jesus Freaking, or drug nightmares, and are putting them back on the road to physical and mental health. Swan House is in many ways responsible for their livelihood, creating jobs, providing meals, arranging for them to observe Shomer Shabbos in a happy, joyous way that far exceeds any spurious "high."

We are doing everything in our power. But we need your help.

We should appreciate your giving us a prominent book review, and/or feature story on TSEDEK in your publication. TSEDEK is "must" reading for every student, business man, professional, women's libber, drop-out, and parent. It will make an excellent Bar Mitzvah or Chanukah gift.

With TSEDEK, Jews will see that the Western world drew its greatest ideas from their own Jewish birthright, and that the fulfillment they seek can only be found within the framework of their own tradition -- the Torah. Please give us as much space as possible.

I shall be happy to provide further information, and should appreciate receiving a clipping.

Shalom

  
M. Greer  
Publicity



SWAN HOUSE PUBLISHING CO., P.O. BOX 638, BINGHAMTON, N.Y. 13902 TEL: (607) 729-3662

FOR IMMEDIATE RELEASE

Another Breakthrough from Swan House -- a Blueprint for a Just Society!

TSEDEK by Henri Baruk

Psychology updated to a Science of Peace

Society is searching for guidelines in the midst of sexual revolution and excessive permissiveness, the generation gap, rising crime rate and increase in mental illness. Now, to help unravel this frightening confusion comes a remarkable book -- TSEDEK -- Modern Science Reviewed in the Light of the Hebraic Civilization. It is written by Henri Baruk, world-renowned French psychiatrist and professor of medicine, and the first doctor in the Western world to condemn lobotomy and electroshock. It combines the most up-to-date psychological and physiological science with the inspired brilliance of that great original tradition from which the entire Western civilization drew its strength. It offers a 5,000-year-old science of peace that is more valid today than ever before.

"Tsedek" is a Hebrew word, meaning, simultaneously, Justice and Charity -- as inseparables. By following "tsedek" principles, that is, by applying both the strong hand and the caressing one, man can find true peace, says Baruk. Now nearly 80, he has practised this moral judgment for over fifty years, curing catatonia and schitzophrenia, and creating the fascinating Tsedek Test, which will be to the second half of this century what the Rorschach was to the first.

Baruk holds Freudian and post-Freudian theories greatly responsible for many 20th century problems. In deifying the instincts, they have turned us into near pagans, says Baruk. Child is set against parent, all principles of upbringing and moral tradition are questioned, and man, freed from his guilt feelings, can do as he pleases -- usually, fulfill his baser instincts. Freedom becomes a farce, as the so-called free man, afraid of becoming disturbed unless he satisfies his desires, reacts rather than acts.

Baruk was one of the first to treat mental diseases physiologically with medication, over forty years before Dr. George Watson's study of psychochemistry in America. He realized, however, that he must go even further -- that the whole man must be treated -- with a closer union not only between physical and mental but between body and soul. Decrying the cold,



too-rational psychoanalytic approach, his searches led him to the Hebraic concepts of law, morality and truth, which are based on this unity of body and soul, mind and emotions. Such synthesis is in direct opposition to the Greek and Roman tradition of separating the two and considering thought higher than action.

If we deny the physical in favor of an absolute spirituality, we can never have true peace, says Baruk. Not only can't man fulfill such an ethereal ideal, he reacts violently against it. Life can become more humane only when man undertakes precise and possible acts.

In this fascinating book, Baruk describes his miraculous experiences as head of the mental hospitals, Maison de Charenton and St. Maurice in France, for many years. Under his "tsedek" plan, what were, at the outset, tragic madhouses both physically and morally, became successful and progressive mental institutions -- but not before long, relentless years of examination, and an attempt made on Baruk's life.

#### Why Tsedek?

People like simple ideas, but reality is complex and needs the synthesis of several ideas. "Tsedek" is such a fusion, combining head with heart, human aspirations with their capacity for realization in this world, ideal with reality.

Neither charity nor justice alone is enough. Weak goodness that gives in without "demanding" anything can cause its opposite. Similarly, rigid, dry justice, devoid of love, is not applicable to man. However, both charity and justice must be backed by a thorough search for real truth -- not propoganda. Thus "tsedek" emerges as a fundamental principle of the humanities.

#### Tsedek Test

To apply "tsedek" scientifically in the modern world, Baruk created the Tsedek Test. Used in many hospitals and the subject of numerous studies in France and abroad, the Tsedek Test requires that practical yet just decisions be made on a group of 15 questions dealing with complex social situations. It can detect five different judgment levels: affective, unjust, judgment based on social utilitarianism, acknowledgment of the fact, double judgment, synthetic judgment -- moral judgment or "tsedek" being the combination of affective with synthetic.

Baruk applies the Test to the study of both mental illness and staff competence. Through it he proves that self-seeking and inhuman behaviour eventually produce bad practical results that counteract the usefulness they claim to serve.

BARUK vs. FREUD

Medicine - Although praising Freud for having begun medical psychology, Baruk describes his replacing impartial and precise clinical observations with explanations based on sexual disorders and unfulfilled desires. Developments in neurophysiology have shown that chemical and biological variations can alter psychological make-up.

Therapy - Psychoanalytical interpretations are applied too generally, says Baruk, and the neurotic has become our prototype. The therapist's attitude toward his patient's repressed unconscious desires becomes one of suspicion. Moreover, such therapy is often cold and detached, lacking vital human warmth; can be vague and enending, dissolving the will; and can cause over-dependence on the therapist.

Baruk cites many more effective therapies, two of which are the miraculous roles of "shitamny" -- the psychotherapy of confidence, and "yashar" -- a straightforward, frank yet loyal attitude. For example, with "shitamny," a patient can be totally cured by pacifying and clarifying an intricate family or social situation. With "yashar," the therapist answers evil with candour, clearing the ground for renewed relations.

Childrearing - Baruk agrees with Freud that this was too severe in the past but stresses that an extremely weak upbringing compromises the child's future and can lead to a paranoid or schizophrenic response.

Social and Moral Domain - Although reestablishing the importance of emotions, Freud also reduced them to individual desires and instincts. Such hedonism, says Baruk, can lead to man in opposition to family and society, as moved by his unconscious, he is no longer responsible for his actions. This conflicts with the Hebraic doctrine of man responsible for his actions and united with society -- both being subject to the laws of "tsedek," the science of peace.

Until man learns to accept the absolute truth of "tsedek" -- justice and charity combined -- says Baruk, we will be heirs to our own wayward undoing.

###

TSEDEK -- Modern Science reviewed in the light of the Hebraic Civilization, by Henri Baruk, published by Swan House. Hardback: \$6.95 Paper: \$2.95  
8/72



FOR IMMEDIATE RELEASE

BACKGROUND -- Prof. Henri Baruk

Prof. Henri Baruk was born in Vannes, France, in 1897. Studying in Paris and St. Louis, he acquired a vast background in general medicine, neurology and psychiatry under such masters as Roubinovich, Klippel, Lesne, Dufour, Souques and Vurpas, preparing his thesis at the Salpêtrière on mental disturbances caused by brain tumours.

As Chief of the St. Anne Clinic, Baruk began research on catatonia, for the first time applying modern neurophysiological methods to mental diseases. He discovered that catatonia was just a torpor of the will. In 1928, Baruk worked with De Jong in Holland, on experimental catatonia, with a Rockefeller Foundation grant, publishing a book on this research.

Later, chosen from hundreds of candidates to be Chief Doctor of the asylum la Maison Nationale de Charenton, he created a laboratory of experimental psychopathology, studying experimental neurosurgery and continuing research on the toxic cause of catatonia and schizophrenia.

All this led to the birth of psychopharmacology -- the effect of drugs on the psyche and on mental disturbances, especially schizophrenia. Such studies won him the title of Prof. Agrégé à la Faculté de Médecine de Paris in 1946, Director of l'Ecole des Hautes Etudes, and membership of the Académie Nationale de Médecine in 1965.

Baruk founded the Moreau de Tours society for research into psychopharmacology and psychopathology. This society grouped together men working in different fields of science: M.D.'s, pharmacists, chemists, psychologists, and philosophers. Baruk's work is expressed in 14 books and over 600 publications, not to mention thousands of articles and extensive work with international scientists. Throughout we see a concern for his fellow man and his social and moral understanding.

Here are a few excerpts from his titles:

Medical Positions

- . Ph.D. of Neuropsychiatry at the Paris Faculty of Medicine (1946)
- . Professor at the Paris Faculty of Medicine
- . Director of the Psychiatric Center at l'Ecole Pratique des Hautes Etudes à la Maison Nationale de Charenton.

Scientific Research

- . Founder of the Laboratory of Animal Psychophysiology under the Rockefeller Foundation; Charenton (1934)
- . Member of: Commission of the Centre Nationale de la Recherche Scientifique (1960-1963); the International Brain Research Organization, Neurophysiological Section (I.B.R.O., UNESCO); the Delegation of Scientific Research, Neurophysiology and Psychopharmacology (1959)

Societies

- . Member of: Société Internationale d'Histoire de la Médecine; American Psychiatric Association; Medical Association of Israel
- . Founder of: International Federation of Neurology; the International Society of Psychopharmacology
- . President of: Société Française de Neurologie; the Congrès International de Psychiatrie et Neurologie, France; the Société d'Histoire de la Médecine Hébraïque; the Société Française de défense contre le crime
- . President and Founder of: Société Moreau de Tours; the Société de Psychiatrie Sociale.
- . Honorary life membership as a fellow in the American International Academy of New York.
- . The Star and Cross of the Academy of Honor (The Academic Council, American International Academy)

NATIONAL EXECUTIVE COUNCIL

THE AMERICAN JEWISH COMMITTEE

STATEMENT ON EVANGELISM AND THE JEWS

Adopted in principle by NEC, December 2, 1972  
To be resubmitted to January 1973 Board of Governors

One of the significant developments affecting contemporary Jewish-Christian relations is the recent intensification of programs of evangelism. During the next eighteen months an unprecedented evangelistic drive known as Key '73 is scheduled throughout the United States and Canada. This campaign, while rooted in evangelical Protestantism, has wide ecumenical support and takes as its aim "to share with every person in North America more fully and more forcefully the claims and message of Jesus Christ." In addition, there has been a marked increase in the efforts of those missionary groups which specifically aim at the conversion of Jews to Christianity.

In America's pluralist society, efforts to inform another of one's positions or beliefs is both a civic and religious right, and the American Jewish Committee recognizes the inherent right of all religious communities to propagate their faith. However, it has been the Jewish experience that missionary approaches are frequently based on a false, stereotyped and caricatured image of Judaism as an "incomplete" or "obsolete" religion which has been replaced by the "new Israel" of Christianity -- a view which is a moral offense against the dignity and the honor of the Jewish people.

We urge the various Christian bodies participating in Key '73 and similar evangelistic efforts to show elementary respect for the convictions and feelings of Jews and to disavow specifically any intention thus to proselytize the Jewish community. We also suggest that particular care be taken in the presentation of such themes as the Crucifixion, and Jewish reaction to Jesus, so that these subjects do not contribute to the development of anti-Jewish attitudes in the Christian community. And we ask Christian groups to give serious consideration to the conclusions of reputable Christian scholars affirming the continuing validity of Judaism. We are concerned lest the forthcoming evangelistic campaigns become a source of tension and conflict.

The American Jewish committee urges those groups engaged in Key '73 and other programs of evangelism to avoid the implication that Christianity and America are synonymous. In the coming months, perhaps years, this nation will face the problem of assuring freedom

of religion while preserving the pluralistic character of American society. We particularly direct this concern to the mainline denominations and others who have traditionally viewed Jews as full partners in the American republic.

We also caution the Jewish community 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 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, in increasing sympathy for Israel, and in a growing rejection of anti-Semitism. These gains must not be lost through an irrational over-reaction to movements which rely on persuasion and not coercion.

Approved by  
Interreligious Affairs Commission  
November 30, 1972

72-700-66



SUMMARY

MEETING ON EVANGELISM, THURSDAY, OCTOBER 12, 1972, 10 a.m. - 2 p.m.

PRESENT:

- Dr. Eugene Borowitz; Professor of Theology, Hebrew Union College,  
Jewish Institute of Religion, New York
- Dr. Ira Eisenstein; President of the Jewish Reconstructionists  
Foundation and of the Reconstructionist  
Rabbinical College, New York
- Rabbi Norman Frimer; Hillel Foundation, Brooklyn College, Brooklyn,  
New York
- Rabbi Joseph Grunblatt; rabbi, Queens Jewish Center; teaches at  
Yeshiva University, New York
- Rabbi Uri Herscher; Assistant to the President, Hebrew Union College,  
Cincinnati, Ohio
- Rabbi Israel Klavan; Executive Vice-President, Rabbinical Council  
of America, New York
- Rabbi Judah Nadich; Park Avenue Synagogue, and President, The  
Rabbinical Assembly of America, New York
- Rabbi Emanuel Rackman; Fifth Avenue Synagogue, New York
- Mr. Joseph Schiff, free-lance writer, affiliated with Jewish  
Student Network
- Rabbi Steven Shaw; Director Hillel Foundation, Rutgers University,  
New Brunswick, N.J.

American Jewish Committee Staff:

- Ms. Judith Banki; Assistant Director, Interreligious Affairs Department
- Dr. Gladys Rosen; Program Specialist, Jewish Communal Affairs Department
- Mr. Yehuda Rosenman; Director, Jewish Communal Affairs Department
- Rabbi James Rudin; Assistant Director, Interreligious Affairs  
Department

Dr. David Singer; Program Specialist, Jewish Communal Affairs  
Department

Mr. Gerald Strober; Consultant, Interreligious Affairs Department

Rabbi Marc H. Tanenbaum, Director, Interreligious Affairs Department

\* \* \* \* \*

To: Participants in the October 12 meeting on Evangelism:

I have taken the liberty of summarizing and condensing the gist of our meeting, since detailed minutes would run at least a dozen pages. In the interests of continuity, I have taken some comments out of chronological order. But I have tried to cover the scope of the discussion, and to do justice to the various opinions advanced.

--Judith H. Banki

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After brief background statements by Mr. Rosenman and Rabbi Tanenbaum calling attention to specific aspects of the problem (e.g. the forthcoming nation-wide emphasis on Evangelism through "Key '73;" a new aggressiveness on the part of evangelical groups, particularly on college campuses; the tendency for Jewish converts to spend time in Israel, learn Hebrew and return with "Israeli" credentials; anger and confusion among Jewish parents, etc.) the meeting was opened for discussion. Major questions which emerged were:

1. How serious is the problem? Nobody really knows the numbers. In the Boston area, there are said to be several hundred Hebrew Christians; on the West coast, several thousand Jewish Christians living in communes. Rabbi Shaw reported that at Rutgers, the Jewish youth who were "into" Eastern religions or "into nothing" were far more numerous than the Jews who were "into Christianity."

The danger of the Jews for Jesus movement, said Joseph Schiff, is not in numbers, but in the way it co-opts Judaism for its own purposes. The Jews for Jesus observe Jewish holidays, march for Israel and Soviet Jewry, and claim they are not converts to Christianity--just fulfilled Jews. Yet once a young person gets "plugged into" the movement and is sustained by the fellowship,

he is fed the theology. Beth Sar Shalom has been around for a long time; what is new is that young, personable Jews are doing their work, infiltrating the Jewish community and selling the message.

2. Diagnosis and possible solution. This question evoked a wide divergence of opinion.

Rabbi Shaw: There are very few antidotes or options. Shlomo Carlbach, the Lubavitchers, Zalman Schachter are examples of Jews who can get across to young Jews. Such people should be used on the campuses, but there are not many of them. Also, a shortage of materials. Most common problem: how to explain Isaiah 53?

Rabbi Grunblatt: Jews for Jesus are not confined to the type of student who would go in for drugs or Hare Krishna. Some of them have deep commitment. While there is romanticism in Judaism too, we are still in the age of rationalism and not prepared for the hunger for transcendental experience. His most effective retort to Jews for Jesus who attend his lectures was to request them, in the interests of fairness, to compare the Christianity of "turned-on" Christians with the Judaism of "turned-on" Jews. We need to bring "turned-on" Jews to the campuses.

Some discussion developed around the question of the essential appeal of Judaism as rational or romantic and spiritual. Rabbi Eisenstein: We are living in apocalyptic times, similar in many ways to the time that produced Jesus. In this period of "failure of nerve" we should not fight fire with fire. Judaism's appeal to reason and learning should not be abandoned. Rabbi Rackman concurred, pointing out that unreason leads easily to totalitarianism, viz., the Nazi experience. Joseph Schiff: There is a real need for the romantic and spiritual in all human beings, and we must develop that aspect of Judaism whether or not we feel comfortable with it. Rabbi Nadich related the story of one young man who became a Jew for Jesus because he was "hungering for a personal relationship with God." Many of our young people, he added, have not been touched by Judaism. Rabbi Shaw: The use of "turned-on" Jews is not a gimmick; they are authentic representatives of the kind of Judaism that affects young people. At a Hillel directors' conference, he became aware that the issue is not Jesus, but God. Most Hillel directors are not used to "God language."

Rabbi Klavan: How can we divorce this problem from what is happening in the Jewish community? Parents are (almost) casually accepting conversion; intermarriage is growing. If you want Jewish children, become a Jew, and that means tallis, tfillim, and kashrut. Rabbi Borowitz: Agreed, but what do we do in the meantime? It would



be useful to have some specific things available. First, know what to anticipate. Second, have information available to disseminate. Granted that cognitive material--i.e. the Jewish answer to Isaiah 53--will not be helpful in every case; it should be there for kids who can use it. Third, we should try to find out how much of the evangelistic appeal is based on religious fundamentalism, and how much of it comes from the hunger for fellowship. If the latter, then "turned-on" Reform and Conservative Jews can be used as well, and we must search for such youngsters in our schools. The hunger for fellowship and emotionally sustaining experience was also noted by Mrs. Banki and Rabbi Herscher, who emphasized the enormous loneliness he found among young people in Bloomington, Indiana, where 400 students showed up for a "schmooz session" during the high holidays. He emphasized the need for "warm Jewish bodies" on the campuses, perhaps a coffee house approach. It is not important that these be staffed by rabbis; a willingness to explore the questions is more important than knowing the answers.

David Singer stressed the need for more information, not so much on the numbers of Jewish Christians, but who they are. Is it the marginal types who are being drawn in, or the "straight" kids as well?

Summarizing the morning discussion, Rabbi Tanenbaum stressed the need for more data, and reported that he was suggesting the NJCRAC undertake a national survey to determine both the extent of the movement and the kinds of Jews who were being drawn into it. There was agreement that we require a multi-level approach to meet both emotional and intellectual needs.

Rabbi Frimer made three points: First, we need both approaches, but the intellectual approach is not therapeutic. We are grappling with a depth experience. When an experience meets an idea, the experience prevails. When experience meets experience, you have a chance. Second, it is the peer group that leads into the evangelical experience, and it is the peer group that leads out again. Third, the "change-agent" must be a faith change-agent, who can relate to feelings of cosmic loneliness and sin that are experienced by the young people.

He also reported on a pilot project for which he had requested assistance from JACY, involving: 1) a week-end, with about 60 young people to be invited, with the object of setting up a "truth squad" to move into high schools and colleges. (The objective would be quiet counteraction, avoiding group confrontation and publicity.) 2) a part-time organizer to work in high schools,

setting up small groups of committed Jews to feed back information. In addition, he pointed to the need for literature and a newspaper for Jewish high school youth.

There appeared to be a consensus on the need for simple, greeting card size "tract" literature. Some names were suggested to author these materials, including Joseph Pollack (Boston University), Leon Wolfe (Hofstra) and Moshe Adler (West Coast).

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Two postscripts to our meeting:

1. Rabbi Frimer did receive the requested grant from JACY;
2. The Jewish Communal Affairs and Interreligious Affairs Departments of the American Jewish Committee are in the process of preparing some literature to counter Christian evangelism on the campuses. All participants will be notified when it is ready.

72-700-69  
12/72



*Jesus Revoluter*

Minutes of Meeting of Commission on  
Church-State and Interreligious Relationships

Friday, October 13, 1972

Attendance

Milton I. Goldstein	Chairman
Hersh L. Adlerstein	Columbus
Joel Balsam	Union of Orthodox Jewish Congregations of America
Rabbi Solomon Bernards	Anti-Defamation League of B'nai B'rith
Leo Blond	American Association for Jewish Education
Rabbi Balfour Brickner	Union of American Hebrew Congregations
Herman Brown	Boston
Rabbi Maurice S. Corson	Philadelphia
Annette Daum	Union of American Hebrew Congregations
Meyer Fine	Essex County
Eli Fox	National Council of Jewish Women
Dr. Isaac Franck	Washington
Rabbi Samuel Z. Fishman	B'nai B'rith Hillel Foundations
David H. Goldstein	Kansas City
Paul Hartman	Anti-Defamation League of B'nai B'rith
Lila Horwitz	American Jewish Congress
Carl J. Katz	Norfolk
Martin Lapan	Jewish Labor Committee
Rabbi Norman Lipson	Anti-Defamation League of B'nai B'rith
Leonard M. Mandel	Anti-Defamation League of B'nai B'rith
Charles Posner	Los Angeles
Samuel Rabinove	American Jewish Committee
Joseph B. Robison	American Jewish Congress
Rabbi James Rudin	American Jewish Committee
Julius Schatz	American Jewish Congress
Rabbi Elkanah Schwartz	Union of Orthodox Jewish Congregations of America
Norman Sider	Indianapolis
Saul Sorrin	Milwaukee
Judah Stone	Boston
Rabbi Daniel Syme	Union of American Hebrew Congregations
Rabbi Marc Tanenbaum	American Jewish Committee
Robert Weil	Los Angeles
Rabbi Berel Wein	Union of Orthodox Jewish Congregations of America
Isaiah M. Minkoff	NJCRAC Staff
Philip Jacobson	NJCRAC Staff
Robert Edward Segal	NJCRAC Staff

## The Jesus Revolution

Mr. Goldstein observed that this problem has become a matter of some urgency in recent months partly because we know so little about it and partly because it is so difficult to know how to cope with it. He called on Rabbi Marc Tanenbaum, National Director of Interreligious Affairs of the American Jewish Committee, to introduce the subject.

Beginning in January 1973, said Rabbi Tanenbaum, a massive evangelical drive, which will be known as Key '73, will be launched to bring the American people to Christ ("Calling Our Continent to Christ in '73" is the official slogan). This is the fourth or fifth such "great American awakening." Apparently, the evangelicals, who have become an increasingly vital social, economic and political, as well as religious force, sense that America is ripe for such a crusade. Well developed organizational techniques and the extensive use of mass media are expected to maintain the campaign on a sustained level throughout the year, and possibly well beyond. Joining the evangelicals will be some 100-130 mainline liberal Protestant denominations, as well as a number of Roman Catholic dioceses. Formed in a loose confederation, they will consult about general objectives having to do with broad design and strategy, but each group will be free to carry on its own independent activity.

Judging from the experience earlier this year with a huge evangelical gathering in Houston, Texas (Explo '72), he said, the problem before us may very well pose serious difficulties for the Jewish community. The Texas meeting was far more than a great spectacle. In workshops and training sessions, some 80,000 young people were systematically prepared for the task of reaching into neighborhoods, homes, colleges, high schools, in a proselytizing program of vast dimensions. The American Baptist Convention and numerous other denominational groups also held similar training programs, some for their lay leadership.

Rabbi Tanenbaum thought the greatest concentration in this effort will be in the south and southwest, but that other sections of the country will certainly be affected.

He went on to say that, while Key '73 is not specifically targeted at Jews, it is highly likely that the Beth Sar Shalom of the American Board of Missions to the Jews, local Jews for Jesus groups, the Hebrew-Christian Alliance, and similar organizations will engage in parallel efforts, if not as an indigenous part of the drive. The American Board of Missions to the Jews claims to have some 20 stations with more than 100,000 "Jewish-Christians" attending Christian services regularly on Sunday morning.

Rabbi Tanenbaum saw as a major difficulty our lack of detailed knowledge of what is actually happening across the country. Nevertheless, it is abundantly clear that while these movements may not have large numbers of adherents, they make up in enthusiasm and intensity for their lack of numbers.

At the same time, said Rabbi Tanenbaum, he was greatly disturbed by reports from a number of academicians and Hillel directors with whom he met recently who observed that the problem is far more serious on the campus than many of us believe. Here, again, it may well be true that large numbers of Jewish students are not being converted, but large numbers of Jewish students, some of whom are lonely, isolated and therefore vulnerable, are being subjected to great emotional pressures.

In addition, said Rabbi Tanenbaum, there is a kind of pollution that has been introduced into the academic scene. At lectures on Judaica, and even in synagogue study groups, members of Jews for Jesus often demand "equal time" to present their version of the "truth," so that both instructors and students are subjected to harassment and anxiety.

The problem also evidences itself at college football games where, in agreement with school officials, the Intervarsity Christian Fellowship takes over at the intermission period and turns the occasion into a testimony for Christ. Thus, the university itself is implicated in this crusading effort.

Rabbi Tanenbaum raised several questions: (1) How much of this evangelical drive will be specifically directed to Jews? Even where the program is not so directed, is there not the likelihood of neighborhood confrontations because of door bell ringing etc.? (2) What effect will the stepped-up programs of organizations such as Beth Sar Shalom have on interreligious relationships? (3) What impact will this drive have on the emerging Christian theological view of Judaism which increasingly sees the Jewish religion as a living, valid, permanent faith; a view which abandons the notion that all Jews are candidates for conversion? (4) What are the implications of Key '73 for the pluralist society? In weighing this question, it must be recognized that evangelicals see America and Christianity as one and the same thing, so that Jews and other non-Christians may no longer be perceived as partners in the American society.

Mr. Goldstein noted that it is already evident that a primary focus of our problem is the college campus. He recalled the great anguish suffered by friends of his whose daughter has quit school and joined a Children of God group. The girl is apparently so deeply committed that the family has come to believe that its only possible recourse is to the courts. Rabbi Tanenbaum said he was informed that many of these young people have literally been abducted for service in this satanic group, and that some 25% of its membership are Jewish youngsters.

Mr. Goldstein then called on Rabbi Samuel Z. Fishman, Assistant National Director for Program and Resources, of the B'nai B'rith Hillel Foundations, who had made a study of the problem on the campus.

Rabbi Fishman said his study was made last Spring so that the situation may be quite different from what is disclosed in his report, copies of which had been distributed in advance of this meeting. His survey showed that relatively few Jewish students have been affected by the evangelical drive. Notwithstanding reports to the contrary

from various parts of the country, he thought this estimate remains substantially true. He added quickly that he has great compassion for such individual cases as Mr. Goldstein described. Therefore, however small the number of Jewish students affected, the entire Jewish community must address itself to the problem with complete devotion.

Rabbi Fishman raised several questions: Why are we so deeply concerned? His answer was that the specter of apostasy which deeply affects the soul of the Jew in his long experience has always been a deeply troublesome and shattering challenge. Moreover, he pointed out, for the first time in 2,000 years there are Jews embracing Christianity who maintain that they are nevertheless Jews, a kind of playback of the case of Brother Daniel who said he embraced the Catholic faith but remained a Jew, and was therefore entitled to Israeli citizenship. This raises for us the question whether we should continue to regard as Jews those young people who have gone astray.

He went on to say that we must closely observe the activities of these movements, and keep track of the way in which Jewish students are reacting, even as to those who do not succumb. He said he has found very few Jewish students, at least among the committed, who take these conversionary efforts seriously. Many view the challenge as an opening for a discussion of more fundamental issues, or merely brush the challenge aside with ridicule, scorn or mockery. In some places Jewish students actually harass the Jesus groups. Some Jewish students have prepared themselves for effective responses to the arguments of the Jesus activists. At the University of Michigan last Yom Kippur it was learned that there was to be a meeting of a Christian fundamentalist group. After an early Kol Nidre service, several students and their Rabbi appeared at the place of the meeting and appealed to the Jewish students there assembled to "come home -- you belong with your people."

In some places, said Rabbi Fishman, the film "Marjoe" has been most effective in exposing these missionary efforts.

At any rate, he said, there seems to be no evidence of panic or need for mass counter-action among Jewish students. He cautioned against an unnecessarily frightened response from the organized Jewish community. He urged that we see this as a problem affecting individual Jews, not masses of people; an attempt to reach students on a one-to-one basis. We may have to provide the information and guidance to help students reach out in aid of their fellow students. To the extent that this movement affects students with psychic difficulties, our response must be appropriate to that situation. To the extent that this phenomenon exposes a religious need among students which we are not providing, we must ask how the Jewish community can respond.

Mr. Goldstein then asked Rabbi Solomon Bernards, National Director of the Interreligious Cooperation Department of the Anti-Defamation League of B'nai B'rith, if he would add his impressions before opening the floor for general discussion.

Rabbi Bernards recalled the Beth Sar Shalom advertisement (39 happily converted Jews) which he thought provided an index to the Jewish community's response to these conversionary efforts -- one of complete silence. Except for a much smaller responsive ad published by a New York rabbi, he said he knew of no reactions whatever to that ad. Those with whom he spoke about it thought it unwise to dignify the ad with a response. This he found surprising because in his view the ad had some subtle defamatory undertones. In Canada, on the other hand, there was a hue and cry when the Beth Sar Shalom ad appeared in the Toronto Star, with some Christian leaders joining in opposition, as a result of which the Star promised not to repeat it. It was his opinion that, without interfering with freedom of speech or press, responsible Jewish leaders should publicly point to defamation of Jews and Judaism when it appears, as it inevitably will, in conversionary appeals to the Jewish community.

Rabbi Bernards was particularly disturbed over the prospect of door-to-door solicitation. He saw the possibility of serious and frequent interreligious clashes and resultant discomfort for many Jews. While there may be very few conversions, he thought there may develop among our constituencies a hostility toward the interreligious programs of Jewish agencies which seek to develop mutual respect and understanding among religious groups. Rabbi Bernards urged that our advice to the Jewish community be that it avoid argumentation when our doorbells ring. Our response should be "No thank you. I am not interested."

He thought we must be fully aware of the possibilities of the spread of anti-Semitism as a result of this evangelical campaign. The literalism which many of these people will bring to their efforts could result in a disparagement of the texture and authenticity of Jewish life, particularly on the part of those who maintain that it is the rabbinic Jew who perverts Judaism. Furthermore, the literalism of the evangelical Christians will emphasize those teachings in the New Testament which have nurtured anti-Semitism throughout the centuries.

He felt our response to the Christian community must be an insistence that this evangelical thrust is nothing less than a disparagement of Judaism and demeaning to our faith. We must alert the sensitive Christians with whom we work to this danger.

Mr. Goldstein then asked Rabbi Brickner, Director of Inter-faith Activities and Associate Director of Social Action of the Union of American Hebrew Congregations, if he would make a comment. Rabbi Brickner believed that the evangelistic fervor of which we speak is already reaching into the high schools as well as the colleges and universities, certainly a dangerous phenomenon.

He was of the opinion that the evangelistic campaign represents a retreat from the social gospel; a realization that the effort of the 60's to reinvigorate the social gospel has failed; therefore this effort to "reillusion the disillusioned." This necessarily requires a return to basics, to fundamental Christianity.

He thought this explanation is important for Jews lest we, too, abandon our responsibility for the revitalization of society.

Rabbi Brickner went on to say that we need to know how Jewish young people will be affected by this drive, agreeing with Rabbi Fishman that to this point there is a great deal of exposure but little acceptance on the part of our young people.

He urged that we differentiate, as Rabbi Tanenbaum had done, between Key '73 and the American Board of Missions to the Jews. Merging the two may be misleading because the major thrust of Key '73 is directed to the larger society rather than to Jews.

Finally, Rabbi Brickner thought our deep concern with Key '73 is evidence of the bankruptcy of Jewish ethnicity -- the concept that one can be a Jew by reading the right books, eating the right foods, visiting the right places. We cannot survive, he said, without adequate Jewish content in our lives. We must recognize the inadequacy of Bar Mitzvah-oriented Jewish education, and shed the notion that we can make Jews of youngsters by teaching them Hebrew in place of Judaism. Teaching our children Judaism can arm them with information and background that will make them immune from these proselytizing appeals.

Calling for discussion, Mr. Goldstein urged that we think of concrete recommendations that may help our member agencies meet this challenge.

Dr. Franck reported that in conversation with the religious editor of a Washington newspaper he was advised that the intent is to bring Christians to Christianity, rather than evangelize Jews. He urged that we do not "lose our cool." This kind of evangelical fervor has been with us before; the difference today is that our vast network of communication makes the effort much more visible.

Dr. Franck saw no danger whatever of mass defections from Judaism, but expressed three concerns with the problem: (1) The apparently hysterical response of the Jewish community. We must, he said, get to the Jewish community and talk sense to them, and assist them with information and background materials. (2) He thought we must re-learn the usefulness of the silent treatment in response to the bigot. He regretted the action of the Toronto Jewish community to the Beth Sar Shalom ad. He also thought it was unfortunate that some of us had called for the cancellation of that society's TV Passover program. The Washington Jewish community merely asked that at the beginning and end of the program the station inform the viewing public that this was a proselytizing effort on the part of a Christian missionary society directed to Jews. Any other approach amounts to suppression, and gives the sponsor a far greater importance than it could otherwise achieve.

Dr. Franck thought the situation presents an opportunity for the Jewish community to reach out to our people, particularly the Jewish youngster on the campus, to teach what it means to be a Jew. We have here, too, the opportunity to say to college administrators that their curriculum fails to provide information about Jewish culture, Jewish history, Jewish philosophy -- Jewish knowledge, so that the current college curriculum is really a distortion of history.



Finally, Dr. Franck called attention to the fact that in the Washington area proselytizing groups have set up Bible study classes and prayer meetings before and after the public school day. The reason for his concern, he said, is that there is school involvement, e.g., a faculty advisor, and the school's schedule is adjusted to these programs. He urged that we insist that the public school tow the mark on church-state separation.

Mr. Sorrin also urged that we avoid hysteria. He, too, thought the situation reflects a failure on our part adequately to educate our children Jewishly. He hoped that we will not deal with the problem in a way that may lead to a Jewish-Christian confrontation similar to the Black-Jewish confrontation of recent months. He also thought that Beth Sar Shalom is entitled to use the media for its proselytizing appeals.

Mr. Sorrin saw a weakening of the church-state principle in the high school -- in the introduction of courses in comparative religion; the accommodation of school authorities to pressures from religious groups, including our own, resulting in courses on Jewish studies which are really intended to insure Jewish survival and strengthen Jewish identity. He said he was ambivalent about our efforts in this area because of the possibility that Christians may be encouraged to shape the curriculum for their own purposes. He urged that we re-think these programs before pressing ahead with them.

Mr. Brown said that in his discussions with the Massachusetts Council of Churches and the Catholic Archdiocese he finds a continuing concern with the social gospel. He also found a vagueness about Key '73. The Rabbinical Court in Massachusetts, he reported, has held that so-called Hebrew Christians are not to be considered Jews.

Rabbi Corson undertook to place the problem in historic context. He cited other periods in Jewish history -- the Hellenistic Age in particular as having marked similarities to our own. It too was an age of communes, astrology, the occult, mystery religions, religious syncretism, etc. -- all of which is evidence that we have lived through this kind of experience before. He thought Key '73 reflects a loss of traditional religious roots, which always prevails in an age of revolution and drastic change. The age of Christian triumphalism is over and the post-Christian era has set in.

He, too, urged that we do not panic. But he agreed that the kind of young people who are being prepared for the evangelical campaign are sophisticated and exceedingly well trained. He doubted that the kind of education provided in the Reform Sunday schools and in the Conservative afternoon schools are capable of responding to this challenge. Only the day schools, he said, are equipped to provide the intensive Hebrew language and textual knowledge required to counter the missionary on his own ground, namely biblical exegesis.

Nor, he thought, do we have the personnel to cope with the situation on campus. For example, in the Philadelphia area there are some 15,000 Jewish college students, all of whom are served by a total of three Hillel directors.

But, even more than a failure of Jewish education, said Rabbi Corson, is the absence of Jewish fervor, except for a few small pockets of the committed.

Mr. Balsam thought the problem today is altogether unlike that of earlier days; the missionary our young people will face in the months ahead is a clean cut, well trained, knowledgeable youngster, a much greater danger than the professional missionary of other years.

Since "whoever saves a single Jewish soul saves the whole world," we must assign this matter top priority whatever the number of Jewish young people we think may be in jeopardy.

We must urge that each community set up the proper mechanisms for dealing with the problem -- a process of consultation among the CRCs, Federations, synagogues, rabbinic bodies and other concerned organizations and individuals. A similar process should be arranged for the national agencies. Both should be properly funded and have adequate professional staffing.

We should avoid attributing bad motives or anti-Semitism to those involved in the "Jesus Revolution," he said. Except for a small minority among them, their campaign is directed against all Americans. However, since this also includes Jews, the danger is the same. He thought it futile to expect that Christians will not try to convert Jews. Nevertheless, we might try to convince the more liberal Christian groups to limit Key '73 to the Christian world.

Mr. Balsam urged that we do not engage in debate or dialogue with missionaries and do not attend their meetings lest we lend legitimacy to their efforts. Nor should we give this effort prominence in our press. Although we should always be ready to help Jewish youth who are in trouble, we should not spend time arguing with those Jewish youth who consider themselves converted and are active missionaries.

He thought we should encourage Jewish youth on campus who emphasize Jewish fundamentalism, youth with religious fervor. We need not all agree with their approach to realize that it may answer the needs of some Jewish youth, he said.

Mr. Rabinove felt that when a university permits a sectarian observance during intermission at a football game this should be protested. When a state university lends its authority or support to a religious activity of this kind it violates the First Amendment. Similarly, when a private university accepts public funds, as most private universities do today, it too must abide by the strictures of the First Amendment. He felt there is a sound legal ground for a protest in these circumstances, citing a case in point. Some years ago, a group of students at Catholic University invited an anti-Catholic spokesman to the campus. A U. S. District judge held that, since Catholic University receives at least a fourth of its funds from government, the freedom of speech provisions of the First Amendment apply here, so that the University officials are barred from interfering with the choice of speaker.

Mr. Schatz spoke of the larger problem with which today's Jewish youth have to cope; the contradictions in society, drugs, etc., and said we must see these too as an urgent responsibility of the Jewish community. He went on to offer several suggestions: We must recognize that this is not merely a campus problem; it is one for the entire Jewish community. We must develop a policy with respect to debates and confrontations with the Jesus movement, urging that we do not dignify their forums with our presence. He recommended the development of what the AJCongress describes as coffee houses, informal social settings to which Jewish youth are welcome. Finally, he urged the opening of Jewish information centers, inexpensive storefront operations to which alienated Jewish youth can come for information and guidance.

Mr. Goldstein read an excerpt from Dr. Lou H. Silberman's letter to the Commission, dated September 21. Dr. Silberman, who was unavoidably absent from the meeting, said his concern with this problem went back several years when he wrote to the College Committee of the CJFWF and discussed it with several Hillel directors. "Everyone was cordially interested, but no more." He went on to say that the important question for all of us is, what is to be done about this upsurge? He doubted that "sophisticated theological debates" will help. Or the quoting of major Christian theologians. They are not in the "same ball park" with these youthful missionaries. "This bunch," said Dr. Silberman, "is made up of proof-text quoters. We have been through all this before. Just get a copy of Isaac Troki's Hizzuk Emuna -- all the texts are there and the only kind of answers suitable for these people. If we are serious then let us 'strengthen the faith' by knowing how to answer the epikoros. We are not faced with 'should they'. They do! We cannot convince them 'they should not.' They will under all circumstances. . . . Finally, we are confronted with the harvest of whirlwinds. Too many of our young people are Jewishly illiterate and without religious perspective. When confronted by conviction and enthusiasm they can easily be overwhelmed."

Mr. Adlerstein spoke of the student religious clubs in the high schools of Columbus, the activities of which are looked upon with favor by school administrators. He cited two examples of these activities. All members of varsity athletic teams must belong to the Fellowship of Christian Athletes. At one high school where 30 per cent of the student body is Jewish the Jewish members of athletic teams are nevertheless required to join. When he went to the school to discuss the matter, the principal had a Jewish parent present who said emphatically that it was perfectly agreeable to him that his son was a member of the Fellowship. On one occasion, at the conclusion of a school assembly, pledge cards for Jesus were handed out and collected by teachers. In discussion of these problems with school people Mr. Adlerstein has been reminded that the high schools of Columbus have courses in Hebrew. He thought the problem calls for our careful attention, and perhaps eventual resort to the courts.

Mr. Posner agreed that there is more religious activity in the public schools today than in the past ten years. He urged that we intensify our defense of separation even if this means a more active resort to litigation. He thought Rabbi Fishman was right

in saying that the evangelical movement on the California campuses is having a minimal effect on Jewish students. But he was concerned, he said, because of the growing stress on the high school and even the junior high school.

Asked by Mr. Goldstein to sum up, Rabbi Tanenbaum thought there had developed from our useful discussion the need for fact finding. Here the facilities of Hillel, Federations, the CRCs, rabbinic associations could be most helpful. We must develop a clear understanding of the nature and depth of the problem on all levels -- the high school, the college campus, the community, even the synagogue.

Secondly, he thought there is need for guidelines which may help all of us avoid errors which could prove costly and embarrassing.

Third, we must inform the Jewish community in a responsible way about the nature of the problem. Here it may be necessary to prepare materials especially for this purpose, some of which might be addressed to young people.

Fourth, as suggested by Mr. Balsam, we might ask that each Jewish community organize itself especially for the purpose of meeting this challenge.

Finally, he said, we must address ourselves to the interreligious dimensions of the problem. We must reach out to the mainline Protestant denominations, including those that are formally tied in with Key '73. Some of these people are already sending out guidelines to their constituents which demonstrate their concern and sensitivity to the Jewish community. For example, the United Methodist Church has told its people in effect, "let's not address this evangelical effort to Jews." He thought it was entirely possible to establish with many Christian leaders that, after the Holocaust, after what is happening to Soviet Jewry, it is unconscionable to try to undermine the continuity of the Jewish people through this kind of evangelism.

Rabbi Tanenbaum was hopeful that all of us -- the rabbinical bodies, Federations, lay leaders, CRCs, educational groups -- should collaborate in this effort both nationally and in the communities.

Mr. Goldstein concluded the discussion with the suggestion that a committee of this Commission be appointed to weigh the various proposals and move ahead on their implementation. It was so moved and carried.

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

-12-

MONDAY, OCTOBER 16, 1972

Rabbi, Honored by Catholic Guild, Cites Understanding

CATHOLIC-JEWISH RELATIONS DESCRIBED  
AS HELPING EACH TO BE TRUE TO OWN FAITH

By Religious News Service (10-16-72)

NEW YORK (RNS) -- Relations between Christians and Jews should be based on each group helping the other be true to its own faith, the national interreligious affairs director of the American Jewish Committee said here.

Though in a free society conversions both ways will inevitably occur and should be respected when they are made with understanding and integrity, said Rabbi Marc Tanenbaum, conversions should not be the goal of religious concern.

"The question is, how do I as a Jew help you as a believer in Christ be the Best Christian you can be?" he said, "And how can you help me be a loyal devoted son of the Torah?"

Rabbi Tanenbaum's remarks were made at a meeting of the Edith Stein Guild, where he received its 18th annual Edith Stein Award for work in Jewish-Christian relations. Approximately 150 people attended the meeting, held at the St. Francis College in Brooklyn.

The Edith Stein Guild is an organization that seeks "to foster deeper understanding and appreciation of the Judaic roots of Christianity." Its membership is predominantly Catholic and includes many people of Jewish background, though it also has some Protestants and Jews who have not converted.

It is named for a German Jewess who was converted to Catholicism and later became a Carmelite nun, taking the name Sister Teresa Benedicte of the Cross. She died in the gas chamber at Auschwitz in 1942, and one of the aims of the Guild is to work for her beatification.

Rabbi Tanenbaum took the occasion of the award to discuss in a direct and personal way some of the emotions aroused in Jewish-Christian relations.

He said that the Guild's annual award had been offered to him previously, but that he turned it down because he understood the Guild to be a proselytizing organization.

But he said he had gained a different conception of it and so decided this year to "face frankly" the issues involved in accepting it.

As examples of the "difficult and anguished tensions" involved, Rabbi Tanenbaum reported that after the announcement of the award he received one letter from another rabbi asking why he would accept an award from a proselytizing organization, and another letter from a Jewish convert to Catholicism who welcomed the acceptance as validation of his own decision to convert.

(more)

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RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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MONDAY, OCTOBER 16, 1972

Rabbi Tanenbaum said his personal involvement in Jewish-Christian relations began as a child with his father, an immigrant, telling him about Christian persecution of Jews in Russia. He said he was told of his father's brother being killed on a Good Friday by a mob led by a Russian Orthodox priest.

"For me, Jewish-Christian relations began there," Rabbi Tanenbaum recounted. "Christians and the church were the enemies of my people in a very personal way."

But the "range of relations possible," he said, was evident in the experience of his wife and her family, who had to flee Germany from the Nazis. While some Christians were supporting the Nazis, he said, other Christians in Holland helped to save the family.

"I'm in my twentieth year in this effort to promote friendship of Christians and Jews," he said. "And I've been trying to sort out these images as to which constitutes authentic Christianity, and what ought to be the Jewish response."

"Edith Stein stands for both the glory and the agony of the possibilities," he said. "The Edith Stein Guild has not to do with making Jews into Christians or Christians into Jews, but with the questions: Do Christians really take the Gospel seriously? Do Jews really take the Torah seriously?"

In a question-period after his address, Rabbi Tanenbaum was asked to comment on various issues concerning the current status of Jews in the Soviet Union.

He said that although the Soviet Union was organized on an explicitly anti-religious basis, it had become "the largest purveyor of theological anti-Semitism." He said a Soviet institute was studying Christian literature of the past for anti-Jewish formulations.

The imposition of exit fees on Soviet Jews according to their education, Rabbi Tanenbaum said, is comparable to the way blacks were sold under slavery.

Soviet actions related to the Jews are a critical issue not only for the Jewish community but also for Christians, he said. "If they can break the spirit of Jews, they can also break the spirit of Catholics, Baptists and others seeking greater freedom," he declared.

Responding to other questions, Rabbi Tanenbaum reported that he was currently working with a Greek Orthodox liturgist to revise texts in the liturgy that included references to the Jews.

Concerning his friendship with evangelist Billy Graham he said, "I have watched him develop and grow on many issues, including relations to Jews, Soviet Jewry, Israel, racial justice and the Vietnam war."

Guild president Charlotte Lowit presented the Edith Stein Award to Rabbi Tanenbaum. Other participants in the program included Rabbi Asher Finkel of New York University; Sister Katharine Hargrove, R.S.C.J., of Manhattanville College, Father Jopsch B. Edden, S.J., spiritual director of the Guild.

# The Literary Scene

JOHN BARKHAM

## THE COLLAPSE OF BRITISH POWER. By Corelli Barnett. Morrow. 593 pp. \$15.

If Rudyard Kipling, who died in 1936, could see what has happened to the British imperial power he apostrophized so resoundingly he would probably have an apoplectic stroke. In the space of a single generation Britain has shed its mighty empire, reduced its role in world affairs, and now prepares to join its historical adversaries, France and Germany, in restructuring Europe. What brought about this swift and sweeping change?

If we are to believe Corelli Barnett, a leading British writer on military affairs, it can be traced back to the sapping of the British character that started in the 19th Century. This unexpected, even startling conclusion, is the logical climax to an unorthodox autopsy on British "collapse." What we have here is a long-pondered, impressively researched post mortem on a nation which since the time of Louis XIV maintained the balance of power in Europe and swept the seven seas.

It is difficult in a brief space to summarize the wealth of evidence Barnett adduces in support of his thesis. Far and away the most striking section is that in which he attempts to demonstrate the undermining of British character under the influence of religion. In Victorian times, asserts Barnett, religion—and more particularly evangelism—was the dominant force in daily living. "By 1870 evangelical Christianity, like a clove of spiritual garlic, had permeated British life."

The aim of its great private schools was to provide the young with a Christian moral education. Barnett sees its influence even in the games students played. Cricket, the most patriotic of sports, influenced the behavior of upperclass Englishmen in politics and war. Oxford and Cambridge exercised a "debilitating charm" on their students. Barnett goes on in this vein for pages seeking to establish how a preoccupation with morality and romantic idealism enfeebled the bold aggressiveness which had won Britain its place as a front-rank power.

Which brings us to the U.S., a country which Barnett treats less as a friend than as an ally which profited from Britain's decline. The U.S. of Lend Lease is pictured as a grasping seller of arms to a nation in desperate need. America's subsequent performance on the battlefields and oceans is treated cursorily if at all. Barnett is out to prove that the last act in Britain's enfeeblement was its meek acceptance of satellite status to the U.S.

World War I with its prodigious losses in men and treasure drove home the blunt fact, argues Barnett, that in time of war the Empire was less a military asset than a drain. World War II reinforced that truth in the most brutal fashion. Whereas in World War I the fighting was mainly confined to Europe, in World War II it spread around the world, and Britain just didn't have the means to fight in several

theaters while simultaneously policing its empire.

Though overly harsh on the U. S., this controversial analysis of British decline is nevertheless sound in its basic reasoning. The gentlemanly British "play-the-game" attitude inculcated on the playing fields of Eton is no longer viable in the age of nuclear superpowers. Regardless of the influence of Christian morality on British education and character, the fact is that the age of imperialism had run its course and the British were pragmatic enough to recognize it.

As for Britain's loss of power in world affairs, is that necessarily a bad thing? Are Americans or Russians happier than Danes or Swiss? Empires have risen and fallen throughout history, and Britain, having relinquished her's now joins Europe untrammelled by external responsibilities. I'd say that in its different way her future looks as bright today as it once did to Kipling.

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# West and East Germany OK Treat

By ANTHONY COLLINGS  
BONN (AP)—The governments of West and East Germany today approved a reconciliation treaty designed to normalize relations between the two German states, ending the cold war between them.

ported by the official news agency from Berlin, came shortly after Chancellor Brandt's cabinet in Bonn had given the go-ahead for signing the treaty tomorrow. A draft of the treaty was agreed on last night following two years of negotiations. The Bonn cabinet

authorized Egon Bahr, the state secretary who negotiated for Brandt, to initial it "shortly" with the East German negotiator, Michael Kohl.

One West Berlin gave this outline treaty's main point: East German Ambassador to Bonn will send to East Berlin.

In the wake of the conclusion of the treaty, Danish Foreign Minister Knud B. Andersen announced that his government as well as those of Sweden and Norway expected to complete arrangements for diplomatic recognition of East Germany in two or three weeks.

West Germany sent a letter to West Berlin in which it mentioned that it would accept those of security, which will be the hands of the main, France and Union, West Berlin powers.

# Rule Workers Can't Lose Jobs for Picket Support

WASHINGTON (AP)—The Supreme Court ruled unanimously today that workers fired solely for refusing to cross fellow strikers' picket lines have an absolute right to get their jobs back.

that they were the victims of a plain unfair labor practice by their employer."

In a dispute growing out of a California movers' strike, the high court said employees who are victims of unfair labor practices may not be arbitrarily replaced on the job during a strike.

The case came to the high court from Santa Maria, Cal., where the Teamsters Union mounted an organizing campaign among moving companies in August 1967.

An opinion written by Justice Stewart said: "Unconditional reinstatement of the discharged employees was proper for the simple reason

When the organizing effort bogged down, the Teamsters called a strike against all the companies including the local outlets of International Van Lines.

Four International employees declined to cross the picket lines and were fired.

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# THE AMERICAN JEWISH COMMITTEE

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November 27, 1972

To: Philip Jacobson  
From: Marc H. Tanenbaum  
Subject: Alert to Jewish Communities on Key 73

## Key 73: Background Data

During the next 18 months an aggressive nation-wide campaign will be launched under the title "Key 73." This unprecedented evangelistic drive, (which was initially organized by a small group of evangelicals meeting at a motel near the Key Bridge in Arlington, Virginia,) currently involves the participation of about 130 groups, including Evangelicals, mainline Protestants, Pentecostals, a number of Roman Catholic dioceses, and independent associations and churches. The campaign's theme is "Calling Our Continent to Christ in '73", and its stated purpose is "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."

The campaign is administered by an executive director, Rev. Theodore Raedeke of St. Louis, who is on loan from the Missouri Synod-Lutheran Church and by a 50 member central committee. The structure of Key 73 allows for extensive local, regional, and denominational self-determination in program and style. There will be, however, an extensive sharing and coordination of materials and resources.

The program of Key 73 will begin with an "Advent Repentance and Prayer Thrust" in December of 1972. (The first Sunday in Advent is December 3rd which marks the season when Christians prepare for the anniversary of Jesus' birth on Christmas.) This will be followed by a national television special on January 6, 1973. Another television special will be presented as an Easter celebration. Other programmatic aspects will include community and neighborhood door-to-door surveys and witness conducted by trained lay leaders, home Bible study groups, a women's prayer crusade,



youth outreach on college campuses and in high schools, leisure study and work, state fair missions and arts oriented activities. The climax of the campaign will come after Christmas 1973 with a "Covenant Celebration."



III Evangelism and the Jewish Community

The resurgence of the evangelical movement among Christians has apparently encouraged an intensification of efforts aimed at converting Jews to Christianity. Most of these efforts have been conducted by long established organizations involved with Jewish evangelism. The largest of the more than 100 local and national organizations of "Hebrew-Christians," The American Board of Missions to the Jews, maintains two dozen mission stations throughout the United States and publishes a monthly periodical The Chosen People. In recent months the American Board has undertaken a well-financed media campaign utilizing nationwide television ("The Passover") and full page ads in major daily newspapers. ("So Many Jews are Wearing 'That Smile' Nowadays")

Although reliable statistics in this area are hard to come by, Newsweek magazine estimates that there are about 100,000 Jewish converts who regularly attend Christian worship services. The magazine also reports that about "5000 or so 'Hebrew-Christians' worship at American Board of Missions to the Jews 'outposts' in the U. S."

A by-product of the increased missions-to-the-Jews activity has been the formation of independent or off-shoot groups whose program is specifically directed at evangelizing Jewish young people. Thus the "Jews for Jesus" organization was founded by Martin Moishe Rosen, an ordained Baptist minister, who is listed

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as the San Francisco representative of the American Board of Missions to the Jews. Rosen was a featured speaker at the "Jesus Festival" recently held at Madison Square Garden.

Likewise the Young Hebrew Christian Alliance was formed in 1965 as an arm of the adult oriented Hebrew Christian Alliance. The YHCA claims several hundred members and sponsors a meeting house in Philadelphia, "The Hidden Matzoh", where groups of young Jews gather to sing, pray and testify to Jesus as their personal Messiah.

That conversionary groups have been active on college and university campuses is evident by a survey conducted among B'nai Brith Hillel directors and counsellors at 80 institutions. The survey reported by Samuel Z. Fishman (Comment from the Campus: The 'Jesus Freaks'), indicates that 50 of the schools studied experienced conversionary activities by one or more groups. While only 15 of the 50 campuses reported that conversions of Jewish students 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 25-30.

The Hillel survey makes the following observations concerning the motivations for Jewish apostacy:

- 7- - 5 -
1. 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.
  2. Conversion to Christianity is the latest manifestation of the student's fundamental rejection of family, synagogue and community.
  3. In some cases psychological factors play a significant role in accounting for the student's behavior.
  4. For some Christianity provided a <sup>personal</sup> spiritual experience, ~~of heretofore unknown dimensions.~~

To date, there has been no evidence to suggest that the major evangelical groups or personalities are directly involved in the campaign to <sup>Convert</sup> ~~win~~ Jews ~~to Christ~~, although the possibility exists that such activity could occur, especially if the Jewish mission organizations should succeed in attaching themselves to the major evangelistic events scheduled for the next several years.

#### Community Relations Aspects of Evangelistic Campaigns

There is a distinct possibility that the upcoming evangelistic campaigns with their emphasis on the life, death and resurrection of Jesus may provide new occasions for negative and hostile portrayals of Jews relative to 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.~~) The

potential for such negative projections is inherent in an aggressive evangelical stance according to Dr. Richard Gelwick, Chairman of the Religion Department of Stephens College who wrote in a recent Christian Century article of 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."

It should also be noted that the denigration of Jewish religion and its spiritual values has traditionally been a stock in trade of those organizations involved in evangelizing Jews. Thus, a brochure distributed by the American Board of Missions to the Jews states

Never before in Israel's history has the Jew been in sorer need of the Gospel. The Jew is adrift from the moorings of his Old Testament.... Bewildered and misled by the emptiness of Judaism and the false aims of Zionism, he is on the hunt for something to replace what he has lost.  
(Pray For the Peace of Jerusalem 10/71)

In similar fashion an article in The Chosen People, a publication of the American Board summarizes Jewish religious experience

Finally the hardening of Israel has manifest itself in their absolute ignorance of the nature and purpose of the law... The rabbis have conceived of the law as an excellent system whereby man can find favor and merit with God. The regulations imposed by them upon the nation with this view in mind are sometimes downright absurd.

(The Chosen People, May 1972, p. 15)

While statements such as the above are basically intended to convince Jews of the worthiness of Christianity as opposed to Judaism, the fact that such materials are widely distributed to non-Jews acts to reinforce anti-Jewish prejudice as well as to continue distorted and stereotypic images of Jews and Judaism within the general population.

Fortunately there are evangelical leaders, outside of the Jewish mission <sup>Organization</sup> ~~field~~ who are becoming sensitized to the problems created by negative interpretations of Jewish experience. Recently Dr. Billy Graham repudiated the deicide charge in a sermon at Charlotte, North Carolina. Dr. Graham wrote the following to Rabbi Marc H. Tanenbaum on April 18, 1972:

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

Towards a Positive Christian Theology of Judaism

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 fulfillment and <sup>substitution</sup> ~~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. In contradistinction to "Hebrew-Christian" notions of "messianic Judaism" and "completed Jews through Christ" a number of Christian theologians have clearly affirmed that, on the basis of the New Testament, the believing Christian must

the assertion that Judaism is a permanent source of truth for Jews, demands an end to all attempts by Christians to convert Jews.

### Evangelism and Pluralism

Implicit in a discussion of the new evangelism is the question as to whether the evangelical renaissance poses a threat to pluralism in America. The evangelical revival may lead to a regression to that earlier stage of American history marked by the concept of "Evangelical Empire". This concept supported a Christian theocratic <sup>conv</sup> perception of American institutions and had serious consequences for religious minorities. In the coming months and perhaps years the Jewish community will be faced with the problem of how to assure freedom of religion while at the same <sup>time</sup> preserving the pluralistic character of American society in the face of pressures which assume that Christianity and America are synonymous. Thus the potential erosion of the liberal Christian understanding that Jews are full partners in the American republic may be one of the most significant results of the resurg<sup>e</sup> of evangelism.

### Suggestions For Further Study and Action

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) The convening of Jewish scholars, rabbis, community relations specialists and youth workers to take careful inventory of the problem in your community and to develop ongoing strategies for systematic and systemic treatment.
- 2) The commissioning of research to determine the incidence and effect of evangelism as related to the Jewish community with particular emphasis on youth.
- 3) The preparation and dissemination of varied materials stressing the positive aspects of Jewish religion and culture.
- 4) Field assistance in specific situations involving community tensions caused by the new evangelism.

The program might also involve the following, depending on local circumstances:

- 1) By coordination of efforts with other agencies 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 tradition. 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. Our assumption is that this challenge affords an excellent opportunity for education of Jewish youth on basic issues.
- 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 organization 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) 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. NCRAC member agencies will be providing such materials, including articles on "Jesus and the Jewish Tradition."

6) Continue and deepen relationships with Christian scholars on the development of an adequate theology of Judaism.

7) 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.





# JEWISH IDENTITY CENTER

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## WHAT IS THE AIM OF THE JEWISH IDENTITY GROUP ?

The basic long term aim of our group is to obtain a building in which to house a Jewish museum, informational center, Yad Vaahem, an auditorium for audio-visual productions, and maintain exhibits of all kinds pertaining to the over four thousand years of Jewish history and accomplishment. All exhibits and programs will be free.

## WILL IT BE ONLY FOR JEWS ?

No. We will endeavor to have the school system interested in visits to the Center by all school children, Jewish and non-Jewish, as another form of viable education similar to visiting the Zoo or the Franklin Institute. The vacuum in Jewish history in the history books of the public school systems can be helped somewhat in this manner.

## WHO ARE THE JEWISH IDENTITY GROUP ?

Formerly known as the Jewish Identity League, and now known as the Jewish Identity Center, they are a group involved and concerned about the dissemination of truthful information and a long term method of helping Jewish young people by opening up to them their ethnic heritage, culture, and history. This will be a place for them to spend time to see and hear subjects of Jewish content, films, speakers, and discussions on all manner of Judaica.

## WHAT ARE YOU INVOLVED IN NOW ?

Besides working towards our long term goal of the Jewish Identity Center building, we are involved in ongoing projects such as,

- 1) Containing and combatting anti-Semitism when it occurs in our school system, in any neighborhood, or against any Synagogue.
- 2) Assisting our Russian brother and sister Jews in their fight to obtain the freedom to leave the Soviet Union if they so desire.
- 3) Combatting the resurgent quota systems against Jews in the schools, colleges, and universities, among both students and faculty.  
Contacting legislators in city, state, and federal levels to add our voice as a group as Jews and Americans to affect the situations of Jews all over the world.
- 5) Reminding those of our people who have forgotten, and other people who should remember, of the horrors which occurred during the Holocaust, and to prevent the chance of the recurrence of an Auschwitz or Buchenwald in this country or any other country in the world.
- 6) Work for the survival of the Jewish State of Israel.

(PLEASE TURN OVER)



# JEWISH IDENTITY CENTER

1453 LEVICK STREET • PHILADELPHIA, PENNA. 19149

(215) JE 5-4398

(Continued)

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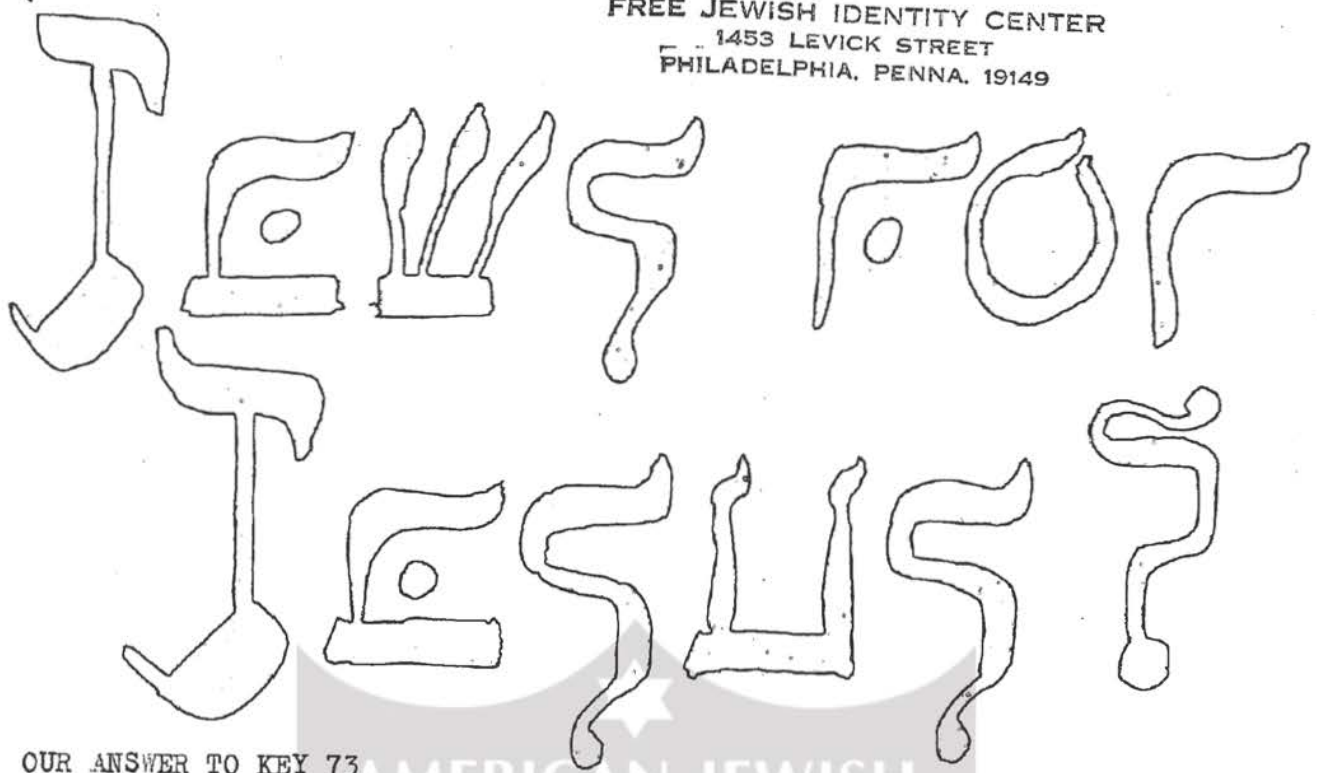
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- 7) Help to retain in our minds and in our hearts, as well as in school curriculums, the language of Yiddish as an accredited subject. This language of the Jewish soul in which was written centuries of Jewish history and culture in Europe, America, and other parts of the world, in newspapers, magazines, books, stage plays, movies, radio and TV, deserves to be revitalized.
- 8) Educating our young people to the fact of the Jews' part in building up America, from pre-revolutionary days through to the heroes in both World Wars.
- 9) Showing Jews and non-Jews our pride in the heritage of accomplishment by Jews in all parts of the world in the areas of science, chemistry, music, medicine, invention, architecture, and the many Jews who were winners of Nobel prizes.
- 10) Discuss our Jewish prophets and their relevance to our form of society.
- 11) Help supply a feeling of identity to those who have turned to narcotics or other forms of frustrative devices because of a lack of identity.
- 12) Maintaining a temporary **MINIATURE** Jewish Identity Center which is located at our headquarters, 1453 Levick Street. Everyone is invited to visit there, admission is free, and it will be an unforgettable experience. Telephone JE 5-4398 for your time reservation.

## THE SMALL SOCIETY





OUR ANSWER TO KEY 73

Some time ago full-page advertisements appeared in New York, Los Angeles and Miami (and for all one knows, in other cities, too) showing a group of smiling, happy people obviously at peace with themselves and the world. Above their heads hovered the caption:

"Why Are All These People Smiling?"

The answer was happy, smiling and to the point. All the above were Jews who had found Jesus.

It is good to know that Christianity has, at last, solved all its own problems and made all its own members good, decent, faithful, honest and happy so that it now has time to worry about giving Jews all the benefits of that fountain of blessings. It is heart-warming and inspirational to consider that all Christians have now reached that level of holiness, piety and goodness so that nothing is left for Christian sects to do but to recruit Jews into the midst of the faithful. It is remarkable to consider that Christianity has no problems, stands strong and convincing to all of its own people, is ideologically calm and restful, has smoothed over all theological disputes, has gained the unchallenged confidence and loyalty of all Christian youth and stands powerful and tall without a care in the world—so that all it need spend its time, money and efforts on, are Jews.

The particular sect that placed the advertisements is but one of a whole host of Christian missions who eat, drink and sleep for nothing more than to save Jews—no matter how unwilling they may be to be rescued. To be sure their methods of saving Jews have changed with the times and with the need to attack from different

approaches. In essence, however, they remain the heirs of all the Christian missionaries and zealots whose obsessive need to save the Hebrew led to such an historically "pleasant" relationship between Jew and Christian.

Indeed, there is a remarkable revival of militant missionary zeal in our times. The fraudulent and deceitful "Hebrew Christians," the Jesus movement on campuses and the traditional sects—all have been smitten by the need to proselytize the Jew.

And what irony lies in the interest of Jewish youth in Christianity! What sublime ignorance of the history of their own people and what an obscene spitting on the graves of our Jewish ancestors who defied a less subtle Christianity which offered them "salvation" or death. What historical ignoramuses are these young Jews who rush into the arms of the churches whose cassocks are filthy with Jewish blood.

Shall we forget the ruination of Jewish life in Spain—not in 1492—but as early as the sixth and seventh centuries when the Visigothic Kingdom, newly saved and presumably smiling in its newly-adopted Christianity decreed the destruction of the Jewish community if it did not convert? Who will tell our smiling Jewish converts that, for their ancestors, the glorious Crusades were heralded by cries of "kill a Jew and save your soul" and who will remind them of the "glorious heroism" of the followers of Jesus in the year 1096 as the Jews of Speyer, Worms, Mayence and Cologne were burned at the stake and slain by the naked sword? Who will tell the Jesus Freaks of the massacre of English Jews at York and the expulsion of Jews at the instigation of the Church from land

after land in Europe? Who will inform the intellectually ignorant of the Inquisition and the Auto-da-Fé, of the burning of the Jewish books, of the kidnapping of Jewish children so that they might be saved, of the same vile and insane hatred of Jews from the mouth of the Protestant Martin Luther as from those Catholic bishops? Who will describe the centuries of torture, degradation, poverty, death and destruction at the hands of those who preached Jesus and whose heirs today wish to tell us that theirs is a faith of beauty and goodness? If they could, they would force upon us today that which they once did; it is only their inability to use coercion which today turns the murderers of our grandparents into the smiling charmers of today.

What kind of people are we who have no knowledge of the greatness of our ancestors and who can, thus, sit in the shade of the cross which took their lives from them in such pain and terror? What a disgrace to the name of the Mighty Jews who once lived that they should have produced such descendants!

Let it be known and shouted forth that there are no such things as "Hebrew Christians." It is a fraudulent and cynical attempt to deceive the lost and lonely Jew. "Hebrew" and "Christian" are two terms—mutually exclusive, mutually contradictory. Ours is a faith based upon the Bible of Moses and the rabbis; theirs is a belief in a man who rejected that Bible. Ours is a faith in a Revelation at Sinai which is eternally True; theirs is a belief that is no longer valid. Ours is a belief in the coming of the Messiah; theirs is a belief that he already came. For us Jewish is beautiful and indivisible—it shares no allegiance with others.

There is a compulsion on the part of Christianity to seize others. Its

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 DALCE FEITH FREE VISIT US.

# JEWISH IDENTITY CENTER



ONE PERSON with a belief is equal to a force of 99 who have only interests.  
 —John Stuart Mill

1453 LEVICK STREET • PHILADELPHIA, PENNA. 19149

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THE JEWISH POST AND OPINION.

בן ישראל ריז

Friday, October 20, 1972

## YOUNG JEWISH ACTIVIST

### Jewish Identity Centers: No One To Support Them

By YOSSI KLEIN

Eli Weisel is not the only survivor of the Holocaust who has lived with its memories and been obsessed with conveying the implications of that event to others. For the past few years, a 43-year-old refugee from both Nazism and Communism has been struggling to impress upon the Jewish community the need for imbuing its young with an appreciation of, and sensitivity to, its history, and particularly, its most recent past.



Klein

Mr. Jacob Riz of Philadelphia, who is an author, lecturer and educator, has made the establishment of Jewish Identity Centers his life's goal, and firmly believes that such centers could have a positive influence on large segments of Jewish youth. He is especially impressed with the Yad Vashem memorial in Jerusalem, and finds it incredible that a series of similar exhibits focusing on the 6 million have not been developed here.

"IN PHILADELPHIA we have seven missionary centers which are converting our youth," says Mr. Riz, "and no one seems to care."

Jacob Riz understands the problems of the Jewish people — both here and abroad — and has reacted to them. He has conducted fasts for Soviet Jewry, lectured on Jewish history and recently converted his basement into a model Identity Center, this in co-operation with the Jewish Identity League, of which he serves as educational director.

The center, located at 1453 Levick Street, Philadelphia, is crammed with books, posters and clippings, all on Jewish themes. The public is continuously being requested to pay the center a visit.

Jacob Riz and his small group cannot possibly secure the necessary funds for their project, which they believe will help raise the level of Jewish consciousness in Philadelphia. Though he has spoken on TV, radio and in front of community groups, the response Riz has thus far received is negligible.

But he is not a man to give in at the first sign of opposition. Born in Poland, he managed to flee the advancing Nazi troops and sought refuge in Russian-occupied territory. The Soviets accused him of spying for Germany and the United States and sentenced him to death, a sentence which was commuted to "only" ten years in a Siberian concentration camp.

After six years of hard labor, he was permitted to return to his native Poland, and subsequently fled to Israel, where he joined the army and was wounded in battle. In 1952, Riz came to America and immediately launched a crusade to raise \$1 million for a Jewish Identity Center in the Northeast. "I know I remained alive for this," says Riz.

Riz understands the needs of Jewish youth, and refuses to write them off as being lost to Judaism. And so, he pursues his dream of Yad Vashem centers, which would preserve for the coming generations the agony he, his family and his people endured. And though he lacks the means of those whose mission it is to convert Jewish youth, Jacob Riz will not relent. A man who has fought so many battles against our people's oppressors in the past is not likely to quietly surrender.

## JEWISH EXPONENT

November 3, 1972

### WHY BLAME THE YOUTH?

I recently heard Elie Wiesel when he spoke in our city, and I have several comments about this very good author.

First, he is very factual and truthful in speaking about his tortured experiences under the Nazis, and this is to the good. But evidently he has fallen into line with the establishment dogma of blaming youth, the Jewish youth, for not paying attention and remembering what happened during the Holocaust and since.

While we realize he obtains good fees for his lectures and he cannot insult his peers by telling them the painful truth that the adults in the Jewish community have failed their youth miserably, he still could try to come up with some reasonable answers.

He does not!

The real Jewish scholars and dedicated teachers know and understand that the established agencies are giving our youth handicrafts, guitar playing, dancing, sports, astrology, et al, while almost totally negating any meaningful educational devices about the Holocaust, the Jewish and Israeli greats, the great musical and literature writers in Yiddish, and the many great films of Jewish and Israel content which could be shown, in addition to the yoga classes.

Why blame the youth, Elie Wiesel? Let's be truthful and put the blame where it belongs, right plunk on the mature Jewish establishment. . . .

When we continue to lose our Jewish youth to the Jesus movement, to the Hare Krishna, to drug addiction, to hippie-ism, and to communes and intermarriage, let the good rabbis respond and tell us with whom they will expect to fill the synagogues in the year 2000?

Or doesn't the Jew look ahead any more?

Paul Small  
 Jewish Identity League

## Students Visit Mini-Yad Vashem

Rabbi Sheldon C. Freedman of Temple Adath Zion, recently visited, with a group of teenagers, the miniature Yad Vashem Jewish Identity and Information Center at the basement of the home of Jacob Riz, 1453 Levick St. Mr. Riz is the founder and educational director of the Jewish Identity League.

The students received free documented pictorial material relating to Jewish identity, the Holocaust, Soviet anti-Semitism and Israel.

The Jewish Identity League is appealing to the community and Jewish leadership for help to continue its free work for youth, keeping them informed and alert. For information, contact Riz at the above address, or at JE5-4398.

## ASSIMILATION

"In Russia the authorities are trying to root out Judaism, and there is no danger of assimilation. In American, where you are free to be Jewish, the danger of assimilation is great."

Golda Meir

JEWISH SURVIVAL DEPENDS  
 ON YOUR ACTION NOW!

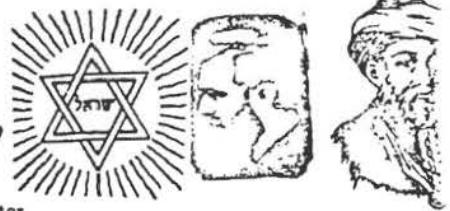
The Road to Jewish Identity  
 THROUGH JEWISH IDENTITY CENTERS! HELP!



# JEWISH IDENTITY

## Center

1453 LEVICK STREET • PHILADELPHIA, PENNA. 19149  
(215) JE 5-4398



Chairman of the Board: HERMAN WEINER, ESQ.  
Educational Director: YAAKOV RIZ  
Public Relations Director: PAUL SMATZ.  
"געדענק וואס דער יידישער טעמלעך האט דיר געטראן" "זאלסט נישט פארגעסן!"

VISIT OUR MINI JEWISH IDENTITY CENTER THE ONLY ONE IN AMERICA AT 1453 LEVICK ST. JE-5-4398

November 24, 1972  
JEWISH EXPONENT

### Hanukah-5733

Hanukah may be of minor significance in the religious sense, but it marks a period of Jewish history in which it was necessary for Jews to rededicate themselves to their religion. There have been many such periods in the history of our people, and the survival of Judaism is testimony to the willingness of a people to resist all attempts to destroy a heritage they treasure.

Today, Jews throughout the world still suffer for their beliefs, still refuse to abandon their heritage. In many ways, we, the Jews of America, find ourselves in a situation similar to that of our ancestors at the time of the Maccabees. We, too, live in a huge land, peopled with diverse elements and different religions. We, too, find ourselves under great pressure to assimilate.

This pressure may not carry with it the physical and emotional terror that was present at the time of the Maccabees, but it is none the less real. We are pressured by forces which encourage us to give up that which differentiates us from other Americans. Every day, we hear the cry that our youth are leaving the fold. Inter-marriage has become common. It appears at times that the very

existence of a viable Jewish community in America has come into doubt. Like our Maccabean ancestors, we must come to a time of decision. We must decide whether or not Judaism is to survive in America.

On this Hanukah, when we light the Menorah and retell the story of the heroic struggle of the Maccabees, let us also consider the problems that they faced and the decision which they made. Let us look within ourselves for the strength to do as they did and take a stand for Judaism. For if we do not do this for ourselves, who will do it for us? And if not now, when?

**ONLY JEWISH IDENTITY CENTERS CAN SAVE OUR YOUTH AS JEWS IN AMERICA! HELP US TO HELP OUR YOUTH! S.O.S!**

*The passion for a new beginning and the ability to join as a link in the chain must go together. Youth must know that the generations that produced them are within them, and that whatever new thing they accomplish draws its significance from that.*

MARTIN BUBER

#### ASSIMILATION

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Golda Meir

1) Oifn Pripetshik - M. Warshavsky

Oifn pripetshik Brent a faierl,  
Un in Shtub iz heis  
Un der rebe lernt kleine kinderlach } 2  
Dem Alef-Beis

Zet-zhe, kinderlech, gedent-zhe taiere  
Vos ir lernt do  
Zogt-zhe noch amol, un take noch amol  
Komets Alef-O

Lernt, kinderlech, mit grois cheishik  
Azoi zog ich aich on-  
Ver s'vet frier fun aich kenen ivre } 2  
Der bakumt a fon

Zet-zhe kinderlech, etc.

Az ir vet kinderlech elter vern,  
Vet ir alein farshtein  
Vifl in di oisies lign trenn ) 2  
Un vifl geven

Zet-zhe kinderlech, etc.

### HAPPY CHANUKAH

"ONE HOUR OF LIFE, crowded to the full with glorious action, and filled with noble risks, is worth whole years of those mean observances of paltry decorum, in which men steal through existence, like sluggish waters through a marsh, without either honor or observation."  
—Sir Walter Scott

BY HANUKAH, OY HANUKAH  
A KONTZ A SHAT IR  
A LOOSERER A FACHLACHER  
MITO KOCH A HONIR  
FRET LACHN IT SHVACHACH, SHPELET MIR  
HAISEH, GOOTEH LACHES BSE MIR

GEINDE WUNDER ON NITTIBEN  
DI HANUKAH LECHTBRACH ON  
ZINGT HANUKAH LIBER  
VIDER UN VIDER UN  
KOMME MIEN TRETEN IN WOE  
(repeat 1st verse)

#### Jewish Center

The Jewish Identity League has changed its name to the Jewish Identity Center, at 1453 Levick st. The purpose of the center is to promote understanding of the Jewish people, their customs and their contributions to the world.

The Road to Jewish Identity THROUGH JEWISH IDENTITY CENTERS! HELP!



# Jewish Identity Center Impression

To the Editor:  
Through an item in your newspaper, which is full of enlightened materials about the Northeast, I learned about the Jewish identity center. And I visited. I'm myself a teenager who was searching for identity, cultural identity which I couldn't get in the other established institutions and synagogues.

When I was still in the religious school and asked to learn Yiddish I was told by the rabbi: "We don't have time for Yiddish, we have so many things to learn. And Yiddish is not a language" Now I see that he was wrong. I learned all the things that they teach there that are now irrelevant to me. So, I came and visited the mini Jewish identity center at the home of Mr. Yaakov Riz, founder and educational director of the Jewish identity center. I was very much impressed of the things I saw there. I learned in a few hours there through the pictorial material more about 4000 years of Judaism, than I learned for of a few years in the established institution.

I found talking to Mr. Riz enlightenment, in my opinion of Mr. Riz, is, that he is a combination of a fatherly and teacher type of person that the lost youth are searching for. He has a lot of patience to explain everything that you want to know. And he has the materials that are missing in the established centers and

organizations that I came in touch before. Mr. Riz, doesn't discriminate against anything which was created by Jewish scholars for Jews including Yiddish language and culture which we, the youth need so badly for our Jewish identity. To Mr. Riz Hebrew and Yiddish is like a father and a mother that must come together.

I feel that if the youth really wants to find Jewish identity and the real truth about Judaism they will find it through pictorial documented material, at the real Jewish center at 1453 Levick St.

I hope my letter will awake the Jewish community and their leaders to the need of such Jewish identity centers, if they care to have a Jewish future of Jewish youth of today.

Jerry Galsberg

**Holocaust Exhibit Open**  
An exhibit of materials relating to the Holocaust is located at Jewish Identity League Headquarters, 1453 Levick St.  
A special invitation is extended to the Rabbis of Philadelphia, and all Jewish Community leaders to visit the miniature "Yad Vashem" by contacting Jacob Riz, JIL educational director at JE5-4398

Times Newspapers, Wednesday, December 20, 1972

## Students Visit Mini-Yad Vashem

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7 1982 ז' תשרי ה'תשמ"ב

# JEWISH IDENTITY CENTER

1453 LEVICK STREET • PHILADELPHIA, PENNA. 19149  
(215) JE 5-4398

VISIT THE FREE JEWISH IDENTITY PICTORIAL INFORMATION CENTER THE ONLY ONE IN AMERICA AT 1453 LEVICK ST. RECEIVE FREE JEWISH IDENTITY MATERIAL AND THE FIRST LESSON IN YIDDISH

Times Newspapers, Wednesday, May 26, 1971

The Jewish Identity League invites community leaders, and interested persons to come and visit the miniature Jewish identity Center and information Center the only one in America at 1453 Levick St. For a visit and information contact Yaakov Riz, educational director of the Jewish identity League JE 5-4398.

The Jewish identity League hopes in the near future to build a Jewish identity center with pictorial rooms dedicated to 4000 years creative Jewish life including Yiddish culture.

The center will be shaped like a six-pointed Jewish star. Rooms will serve various purposes. Charts, books, pictures, music, displays, paintings, photographs, and all forms of expression will show Jewish life over the centuries.

One room will deal with Israel's past and present. Recorded Israeli music will play. Visitors will be able to obtain material and information about Israel and read reference books (Like the "Case for Israel" by Fran Gervasi) and all kinds of reports about the life in Israel.

Another room will be dedicated to the Holocaust. Pictures and recordings will tell the story about the Six Million Jewish Martyrs. A Memorial lamp will burn continuously.

Another room will be dedicated to American Jewish history. It will show their contribution to America. Pictures, documents, and biographies of Jewish personalities will be located here.

One room will show Jewish life in the "Shtetl" (Small European cities). Yiddish recordings will provide the sounds. Pictures of great Jewish writers, classics and composers will tell the story about famous Yiddish writers like: Sholem Aleichem, I.L. Peretz, Mendele Mocher Sforim, Leivik, M. Varshvski, and others.

The center will also serve as a free information center about Jewish life for Jew and non Jew. Free educational and all kind of information will be distributed free. There will be free seminars on Jewish identity, Hebrew and Yiddish, for young and old. Yiddish and Israeli movies will be shown every night of the week. There will be a youth dramatic studio in Hebrew and in Yiddish. Hebrew and Yiddish will live in this Center in harmony. There will be no discrimination against anything created by Jews for Jews. School children will be invited to see and learn about Judaism in this center. This center will help young American Jews and youth to gain an appreciation of the Jewish past and present. And make them look forward to a creative Jewish future.

The Jewish Identity League is appealing to all Jewish organizations, Jewish leaders, Rabbis and individuals to join and help with this important project which will be a living monument for the Six Million Jewish Martyrs who were killed by the Nazis for their only crime that they were Jews.

For more information how to join or to help in this project please contact JE 5-4398 Or write to:

Jewish Identity Center  
1453 Levick St.  
Phila. Pa. 19149

Chairman of the Board  
HERMAN WEINER, ESQ.

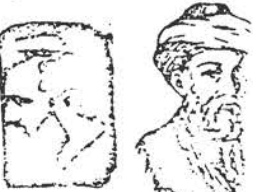
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### ASSIMILATION

"In Russia the authorities are trying to root out Judaism, so there is no danger of assimilation. In American, where you are free to be Jewish, the danger of assimilation is great."

Golda Meir

BEHIND every advance of the human race is a germ of creation growing in the mind of some lone individual. An individual whose dreams waken him in the night while others lie contentedly asleep.—Crawford H. Greenwalt

The Road to Jewish Identity THROUGH JEWISH IDENTITY CENTERS! HELP JEWISH SURVIVAL DEPENDS ON YOUR ACTION NOW!

DONATIONS

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Original documents  
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# JEWISH IDENTITY CENTER

1453 LEVICK STREET • PHILADELPHIA, PENNA. 19149

(215) JE 5-4398

The Jewish Identity Center can present various programs of Jewish content for your Synagogue or organization, among them

- 1) "The Jews of Russia", a 60-minute slide-o-scope production in color, covering a graphic panorama of the Soviet Union and what is happening to the Jews within.
- 2) "Of Cannons and Fugues" a 30-minute sound film, produced by WCAU-TV, relating to the uprising and resistance of the Jews in the Warsaw ghetto.
- 3) Our traveling "Miniature Yad Vashem" exhibit, a gift to our organization from the Yad Vashem in Jerusalem, and relating the horrors of the holocaust years.
- 4) "Yiddish Humor" either in English or in Yiddish, a humorous presentation of the fables and foibles of Jewish heritage, custom, and habit.
- 5) Yiddish, Hebrew, and American folk songs done in a beautiful presentation by Iona Riz, well known teenage entertainer.
- 6) "Marriage and Divorce" as it is affecting the contemporary Jewish family, the disruption and assimilation, are discussed in honest form along with a question and answer session.

All of these programs, and others, are presented by very capable educators, historians, sociologists, and lecturers, along with very spirited question and answer periods.

For any of these programs, please contact our Educational Director, Mr. Yaakov Riz, at JE 5-4398 for a scheduling.



memorandum

**THE AMERICAN JEWISH COMMITTEE**

**date** December 1, 1972

→ **to** Jim Rudin  
**from** Selma Baxt

**subject** Enclosed tracts

One of our Board members sent us the enclosed tracts that were received, un-solicited, by a non-Jewish member of her family. We thought you'd be interested--especially in the non-profit status of the circulating organization.

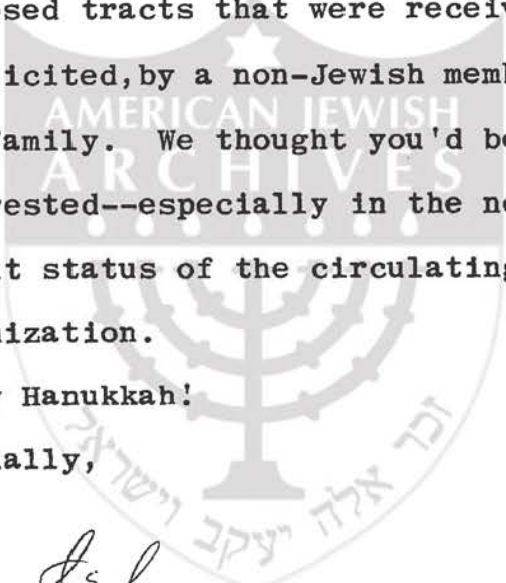
Happy Hanukkah!

Cordially,



enc.

cc: I. Terman



hath laid on Him the iniquity of us all" (Isa. 53:5,6).

When Christ said from the Cross, "It is finished", and bowed His head and died, He had finished the work His Father sent Him to do, "The son of man came . . . to give His life a ransom for many" (Matt. 20:28). The demands of God's law had been met. Christ had, in our stead, satisfied all the demands of the law. He shed his own life-blood to atone for the sins of the world. He said, "My blood . . . is shed for many for the remission of sins" (Matt. 26:28).

"Christ died for our sins according to the scriptures, He was buried, and He rose again the third day according to the scriptures" (1 Cor. 15:3,4). "To Him gave all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins" (Acts 10:43). "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12). Jesus said, "I am the way, the truth, and the life; no man cometh unto the Father, but by me" (John 14:6). Only through His Blood is there redemption from sin. "Ye were not redeemed with corruptible things, as silver and gold but with the precious Blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18,19).

After Christ had purchased our redemption from Satan's bondage with His own Blood on Calvary, He entered into heaven itself, now to appear in the presence of God

for us. "Neither by the blood of goats and calves, but by His own Blood He entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:24, 12). "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25).

Friend, do you know Christ as your own personal Savior? Are you trusting alone in His shed Blood to atone for your sins? If not, you will stand condemned before Him at the judgment; not only because of your sins, but because you have neglected or refused to receive Him as your Savior; the one whose Blood atoned for your sins on Calvary, "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

If you have not yet received Christ as your Savior, do it now. Turn your eyes to Calvary, and see Him there in your place, bearing your sins in His own body on the Cross, paying your sin debt with His own Blood, that you might not perish but have everlasting life. Open your heart to Him now and receive Him as your own personal Savior. His word declares, "As many as received Him, to them gave He power to become the Sons of God, even to them that believe on His name" (John 1:12).

—A. W.

PILGRIM TRACT SOCIETY, Inc., Randleman, N.C.  
Non-profit organization. Supported by free-will gifts.  
Send postage for over 100 samples of various tracts.

## REDEEMED BY THE BLOOD

To redeem means to ransom; to relieve from captivity by a price; to pay the penalty of; to atone for.

"Ye were not redeemed with corruptible things, as silver and gold . . . but with the precious Blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18,19).

"For Thou (Christ) wast slain, and hast redeemed us to God by thy Blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9).

God has no other way of dealing with sin or the sinner save by blood. His word declares, "Without the shedding of blood there is no remission of sin" (Heb. 9:22).

The Bible is God's word. It reveals His will to man. It tells of the great eternal God; how He created the heaven and the earth; how He made man in His own image and in His own likeness, a holy being, a living soul (Gen. 1).

It tells of the beautiful garden home in Eden God prepared for man, in which was every kind of delicious fruit bearing tree. In the midst of the garden was the tree of life, also the tree of the knowledge of good and evil. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but, of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die, (Gen. 2:16,17).

How long man lived in this holy state and enjoyed the love and fellowship of his creator, we are not told. But God's word records that through the wiles of Satan, the old deceiver, the arch-enemy of God, man was tempted and dared to partake of the forbidden fruit, the penalty for which was death. Thus he brought upon himself the just wrath of God for his sin of disobedience (Gen. 3). God's word records, "By one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). Every descendant of Adam inherited his sinful nature. "All have sinned and come short of the glory of God" (Rom. 3:23). "It is written, There is none righteous, no, not one" (Rom. 3:10). Sin is of Satan. It separates the soul from God, the source of eternal life. God's word declares, "The wages of sin is death" (Rom. 6:23).

In yielding to Satan's temptation to disregard God's command, man became in bondage to Satan, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16). "Sin is the transgression of God's law" (I John 3:4), and cannot go unpunished. His law decrees, "The soul that sinneth, it shall die" (Ezek. 18:20). To uphold the law, justice must be meted out to the transgressor. Only through death, the shedding of the very life-blood, can the demands of the law be met. God's word declares, "Without shedding of blood there is no

remission of sin" (Heb. 9:22).

Under the old covenant, to save the guilty soul from death, God commanded that the blood of a perfect lamb, one without blemish and without spot, be shed and offered on the altar as a sacrifice to atone for his sin. God said, "The life of the flesh is in the blood; and I have given it to you upon the Altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul" (Lev. 17:11).

Man in his sinful state cannot appear in the presence of God to plead his own cause; he must have a mediator, one who is worthy to approach God in his behalf, one without sin. God's Word declares, "There is one God, and one mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all" (I Tim. 2:5,6).

While God is a God of wrath and judgment, He is also a God of love, of mercy and of great compassion, "not willing that any should perish but that all should come to repentance" (2 Peter 3:9). "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live" (Ezek. 33:11). Knowing man's guilt, that he deserved only His wrath, still God loved him and yearned to bring him back to Himself. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world;

but that the world through Him might be saved" (John 3:16,17). Jesus said, I came forth from the Father, and am come into the world" (John 16:28). He came for the one purpose of offering His own life-blood a sacrifice to atone for the sins of a lost world. "Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Heb. 9:26). He said, "I came not to judge the world, but to save the world" (John 12:47).

Jesus said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life" (John 3:14,15). There on the Cross at Calvary, Jesus the Son of God was lifted up. There the Lord laid on Him the iniquity of us all (Isa. 53:6). "For He hath made Him to be sin for us who knew no sin; that we might be made the righteousness of God in Him . . . Who His own self bare our sins in His own body on the tree that we, being dead to sins, should live unto righteousness" (2 Cor. 5:21; I Peter 2:24).

"Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God" (I Peter 3:18). Behold Him there on the Cross in agony, suffering, bleeding and dying in our place, pouring out His own life-blood to atone for our sins. He was wounded for our transgressions; He was bruised for our iniquities the chastisement of our peace was upon Him; and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord

greatly was His countenance marred more than any (other) man's and His form more than (that) of the sons of men;

2. Yea, He grew up like a small shoot before Him, and as a root out of a dry land: He had no form nor comeliness, so that we should look at Him; and no countenance, so that we should desire Him;

3. He was despised and shunned by men; a man of pains, and acquainted with disease; and as one who hid His face from us was He despised, and we esteemed Him not.

4. Yet He was wounded for our transgression, He was bruised for our iniquities: the chastisement for our peace was upon Him; through His bruises was healing granted to us.

5. We all like sheep went astray; everyone to his own way did we turn; and the Lord let befall Him the guilt of us all.

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## A JEW'S SEARCH FOR THE ATONING BLOOD



### "CHRIST OUR PASSOVER IS SACRIFICED FOR US" (I Cor. 5:7).

Dr. Harry Ironside says: "I was holding some Gospel meetings in San Francisco and on several occasions was able to address the Jews attending a Mission to Israel. Once, having concluded my discourse, the meeting was thrown open for discussion with any Hebrews who desired to ask questions or state difficulties; also for any who had been brought to Christ, to relate their conversions.

The experience of one old Jew interested me greatly, and as nearly as I can give his remarks in his own words, though not attempting to preserve the inimitable Hebrew-English dialect.

He said: "This is Passover week among you, my Jewish brethren, and as I sat here I was thinking how you will be observing it. You will have put away all leaven from your houses; you will eat the 'matzoth' (unleavened wafer) and the roasted lamb. You will attend the synagogue services, and carry out the ritual and directions of the Talmud; but you forget, my brethren, that you have everything but that which Jehovah required first of all. He did not say, 'When I see the leaven put away, or when I see you eat the matzoth or the lamb, or go to the synagogue'; but His Word was, 'When I see the blood I will pass over you.' Ah, my brethren, you can substitute nothing for this. You must have blood, blood, BLOOD!"

As he reiterated this word with ever-increasing emphasis, his black eyes flashed warningly, and his Jewish hearers quailed before him.

"Blood!" It is an awful word that, for one who reveres the ancient oracle, and yet has no sacrifice. Turn where he will in the book, the blood meets him, but let him seek as he may, he cannot find it in the Judaism of the present.

After a moment's pause, the patriarchal old man went on somewhat as follows:

"I was born in Palestine nearly seventy years ago. As a child I was taught to read the Law, the Psalms and the prophets. I early attended the synagogue and learned Hebrew from the Rabbis. At first I believed what I was told, that ours was the true and only religion, but as I grew older and studied the law more intently, I was struck by the place the blood had in all the ceremonies outlined there, and equally struck by its utter absence in the ritual to which I was brought up.

"Again and again I read Exodus 12 and Leviticus 16-17, and the latter chapters especially made me tremble as I thought of the Great Day of Atonement and the place the blood had there. Day and night one verse would ring in my ears. 'It is the blood that maketh an atonement for the soul!' I knew I had broken the law. I needed atonement. Year after year, on that day, I beat my breast as I confessed my need of it; but, it was to be made by blood, and there was no blood.

"In my distress, at last I opened my heart to a learned and venerable rabbi. He told me that God was angry with His people, Jerusalem was in the hands of the Gentiles, the temple was destroyed and a Mohammedan Mosque was reared up in its place. The only spot on earth where we dare shed the blood of sacrifice in accordance with Deuteronomy 12 and the Leviticus 17, was desecrated, and our nation scattered. That was why there was no blood. God had Himself closed the way to carry out the solemn service of the Great Day of Atonement. Now, we must turn to the

Talmud and rest on its instructions and trust in the mercy of God and the merits of the fathers.

"I tried to be satisfied, but could not. Something seemed to say that the law was unaltered, even though our temple was destroyed. Nothing else but blood could atone for the soul. We dared not shed blood for atonement elsewhere than in the place the Lord had chosen. Then we were left without an atonement at all!

"This thought filled me with horror—in my distress, I consulted many other rabbis. I had but one great question—'Where can I find the blood of atonement?'

"I was over thirty years of age when I left Palestine and came to Constantinople, with my still unanswered question ever before my mind, and my soul exceedingly troubled about my sins.

"One night I was walking down one of the streets of the city when I saw a sign telling of a meeting of Jews. Curiosity led me to open the door and go in. Just as I took a seat I heard a man say, 'The blood of Jesus Christ, His Son, cleanseth us from all sin.' It was my first introduction to Christianity, but I listened breathlessly as the speaker told how God had declared that 'without shedding of blood is no remission,' but that He had given His only begotten Son, the Lamb of God, to die, and all who trusted in His blood were forgiven all their iniquities. This was the Messiah of the fifty-third of Isaiah; this was the Sufferer of Psalm 22. Ah, my brethren, I had found the blood of atonement at last. I trusted it, and now I love to read the New Testament and see how all the shadows of the law are fulfilled in Jesus. His blood has been shed for sinners. It has satisfied God, and it is the only means of salvation for either Jew or Gentile."

Reader, have you yet found the blood of atonement? "Behold the Lamb of God who taketh away the sin of the world" (John 1:29). Are you trusting in God's smitten Lamb? The sacrifice of God?—

Isaiah 52-53

The following Scripture is copied from a translation by Isaac Leeser, a Jew:

1. Just as many were astonished at Thee, so



touch us or ours, while we keep the blood upon ourselves and them, and FIRMLY BELIEVE that NO EVIL can POSSIBLY COME where the blood of God's Son is held. The blood cries to God for our protection, and God still works for the cry of the blood.

We read in Hebrews 13:20,21, that God through the blood will make us perfect in "every good work." Do you not long to be able to do the good works which God has bidden us to do, in a way that will satisfy Him? Then take the blood of Jesus upon yourself and it will cry to God to fit and equip you for all He would have you do, making you a "workman that needeth not to be ashamed."

—C. Nuzum.

There is power, power, wonder  
working power in the precious  
blood of the Lamb.

This is the victory that overcometh the  
world, even our FAITH.

Re-read this tract prayerfully, asking the Lord to reveal the truth of His Word and give it to you, always asking in Jesus' Name. Then keep reaching out your hand of faith—and He will fill it! However, always keeping this in mind, "If I regard iniquity in my heart, the Lord will not hear me." There must be a confession and repentance of all known sins. If we refuse to confess our sins the blood cannot operate. The blood cannot cleanse that which is concealed.

Having received what you asked for, remember that it is to be used for "His honor and glory," meaning that hereafter you will not continue in your old manner of life, but will walk in obedience to His will, with a renewed mind and in the light of His Word. You will not find this hard but a delight!

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## THE CRY OF THE BLOOD



"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . But with the precious Blood of Christ as a lamb

without blemish and without spot — Who His own self bare our sins in His own body on the tree: that we being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1 Pet. 1:18,19 — 2:24,25.

This is a tract for Christians. It is pregnant with practical Truth, and The Life, as found in the Word of God.

:"The voice of thy brother's blood crieth unto me from the ground." Gen. 4:10.

#### THE CRY OF THE BLOOD

God said to Cain, "Thy brother's blood CRIETH unto Me." In Heb. 12:24, Paul refers to "the blood of sprinkling, that SPEAKETH better things than that of Abel." The cry of Abel's blood was sufficient to cause God to work with great power. The Word shows us that the blood of God's own Son will do far more and mightier things than the blood of Abel did. Abel's blood cried to God from the ground where it lay, and the blood of Jesus will cry to God from the place we have asked God to apply it.

A cry to God is prayer. How often we ask people to pray for us and how often God answers the prayers of His children. But sometimes we lack in faith, holiness, or obedience and do not get an answer from God. But here is a way to get a prayer to God and get an answer from God. Here is a way to get a prayer to God that He will never fail to hear and answer. It is through "the blood of the everlasting covenant." It is the sign of a covenant between God and His Son Jesus, that can never end. Best of all, Jesus has fulfilled every condition of this everlasting covenant, so that there is not the least possibility of there ever being a failure. When God raised Jesus from the dead and set Him on the throne, this act declared that the covenant had been fulfilled by Jesus and accepted by God, the Father. God is the unchangeable One who stands by His

Word and works accordingly. "What God doeth it shall be forever." Abel's blood cried for vengeance; Jesus' blood cries for our full redemption. "He was manifested to destroy the works of the Devil," in our spirit, soul and body. When a thing is destroyed, you can not find a trace of it, it is gone. The Devil has done an awful work in every part of our being, but, praise God, the blood of Jesus can destroy every bit of it. It is God's remedy that can not fail. "Wilt thou be made whole?" The conditions for this have been made and met and were all fulfilled when Jesus cried, "It is finished!" "What wilt thou that I shall do unto thee?" is still the Master's question to us. Jesus said, "Blood is shed for you." This gives us the right to ask God to put the blood where Satan might harm us. If the fixed purpose of our heart is to live only for God and to ever obey Him in all things, He will put the blood where we ask Him to put it, and the blood will cry to God from that place for redemption, full deliverance from that evil. God will never fail to listen to the cry of His Son's blood and will set us free.

The Word tells us that God is now working while we wait upon Him. "Redeemed by the Blood." How far and wide that reaches. There can be no illness, which it can not reach. Is there sin, fear, doubt, wavering, unbelief, timidity, sensitiveness, half-heartedness, instability, interest in things of time and of the world? Is it pain, disease, weakness, loss of memory, or of sight, hearing, powers of mind, or other illness? To be redeemed means to be delivered from any and all of these things and to be brought back to the right state.

Even old age is considered, and God promises to renew our youth like the eagles'.

Praise God, the blood of Jesus also protects us. Not an evil thing could enter a house in Egypt when it had the blood of the Passover lamb upon the door. The blood sufficed for the whole family and so does the blood of Christ today; no evil can

hath laid on Him the iniquity of us all" (Isa. 53:5,6).

When Christ said from the Cross, "It is finished", and bowed His head and died, He had finished the work His Father sent Him to do, "The son of man came . . . to give His life a ransom for many" (Matt. 20:28). The demands of God's law had been met. Christ had, in our stead, satisfied all the demands of the law. He shed his own life-blood to atone for the sins of the world. He said, "My blood . . . is shed for many for the remission of sins" (Matt. 26:28).

"Christ died for our sins according to the scriptures, He was buried, and He rose again the third day according to the scriptures" (I Cor. 15:3,4). "To Him gave all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins" (Acts 10:43). "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12). Jesus said, "I am the way, the truth, and the life; no man cometh unto the Father, but by me" (John 14:6). Only through His Blood is there redemption from sin. "Ye were not redeemed with corruptible things, as silver and gold but with the precious Blood of Christ, as of a lamb without blemish and without spot" (I Peter 1:18,19).

After Christ had purchased our redemption from Satan's bondage with His own Blood on Calvary, He entered into heaven itself, now to appear in the presence of God

for us. "Neither by the blood of goats and calves, but by His own Blood He entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:24, 12). "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25).

Friend, do you know Christ as your own personal Savior? Are you trusting alone in His shed Blood to atone for your sins? If not, you will stand condemned before Him at the judgment; not only because of your sins, but because you have neglected or refused to receive Him as your Savior; the one whose Blood atoned for your sins on Calvary, "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

If you have not yet received Christ as your Savior, do it now. Turn your eyes to Calvary, and see Him there in your place, bearing your sins in His own body on the Cross, paying your sin debt with His own Blood, that you might not perish but have everlasting life. Open your heart to Him now and receive Him as your own personal Savior. His word declares, "As many as received Him, to them gave He power to become the Sons of God, even to them that believe on His name" (John 1:12).

—A. W.

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For action by the  
Board of Governors  
January 16, 1973

THE AMERICAN JEWISH COMMITTEE

STATEMENT ON EVANGELISM AND THE JEWS

Adopted in principle by the NEC, December 2, 1972

A significant development affecting contemporary Jewish-Christian relations is the recent intensification of programs of evangelism. During the next eighteen months an unprecedented evangelistic drive known as Key '73 is scheduled throughout the United States and Canada. This campaign, while rooted in evangelical Protestantism, has wide ecumenical support and has as its stated aim "to share with every person in North America more fully and more forcefully the claims and message of Jesus Christ." In addition, there has been a marked increase in the efforts of those missionary groups which aim specifically at the conversion of Jews to Christianity.

The American Jewish Committee recognizes the inherent right of all religious communities to propagate their faith in our pluralist society. However, missionary approaches to Jews have frequently been based on a false, stereotyped and caricatured image of Judaism as an "incomplete" or "obsolete" religion that has been replaced by the "new Israel" of Christianity. Such a view is offensive to the dignity and honor of the Jewish people.

Lest the forthcoming evangelistic campaigns become a source of tension and conflict, we urge the various Christian bodies participating in Key '73 and similar efforts to respect the convictions and feelings of Jews and to disavow specifically any intention to thus proselytize the Jewish community. We also suggest that particular care be taken in the presentation of such themes as the Crucifixion and Jewish reaction to Jesus, so as not to contribute to the development of anti-Jewish attitudes in the Christian community. We ask Christian groups to give serious consideration to the conclusions of reputable Christian scholars affirming the continuing validity of Judaism. Further, we urge those groups engaged in Key '73 and other programs of evangelism to avoid the implication that Christianity and America are synonymous.

Finally, we caution the Jewish community against withdrawal from the arena of interreligious activity, out of an unwarranted suspicion of all Christian motivations in approaching Jews for dialogue or interreligious programming. Jews have benefitted 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, in increasing sympathy for Israel, and in a growing rejection of anti-Semitism. These gains must not be lost through an irrational over-reaction to movements which rely on persuasion and not coercion.

Approved by  
Interreligious Affairs Commission  
November 30, 1972



December 13, 1972

**memo**

To: Member Agencies of NJCRAC and CJFWF  
From: Isaiah M. Minkoff, Executive Vice Chairman  
Subject: The Jesus Revolution

Enclosed is a joint memorandum of the member agencies of the NJCRAC and the Synagogue Council of America, the National Jewish Welfare Board, the American Association for Jewish Education, and B'nai B'rith Hillel Foundations, calling attention to "Key '73," the evangelistic drive designed to bring the "Continent to Christ."

It is our intention to keep in close touch with you as that campaign unfolds. In due course, helpful materials will be provided, including a set of suggested guidelines which are now in preparation. At the same time, we hope you will be sure to keep us fully informed of developments in the communities.

All the organizations joining in the enclosed statement urge that the Jewish community "keep its cool," while agreeing that we must give immediate and most earnest effort to dealing with the problem.

We understand that the sponsors of the enclosed memorandum will reproduce copies for distribution to their own constituencies. Additional copies in reasonable numbers are available to our local member agencies on request.

Best regards.

sab  
enclosure

O-X-A-R -- CS-Cull. CJF Execs.

## THE JESUS REVOLUTION

A Memorandum to the Jewish Community  
from

National Jewish Community  
Relations Advisory Council

Synagogue Council  
of America

National Jewish  
Welfare Board

American Association  
for Jewish Education

B'nai B'rith  
Hillel Foundations

and the constituent national organizations of the NJCRAC and the Synagogue Council of America:

American Jewish Committee  
American Jewish Congress  
B'nai B'rith--Anti-Defamation League  
Central Conference of American Rabbis  
Jewish Labor Committee  
Jewish War Veterans of the U.S.A.  
National Council of Jewish Women  
Rabbinical Assembly  
Rabbinical Council of America  
Union of American Hebrew Congregations  
Union of Orthodox Jewish Congregations of America  
United Synagogue of America

### Background Information

During the next 18 months an aggressive nation-wide campaign will be launched under the title "Key '73." This unprecedented evangelistic drive currently involves the participation of about 130 groups, including Evangelicals, mainline Protestants, Pentecostals, a number of Roman Catholic dioceses, and independent associations and churches. The campaign's theme is "Calling Our Continent to Christ in '73", and its stated purpose is "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."

The program of Key '73 will begin with an "Advent Repentance and Prayer Thrust" in December of 1972. This will be followed by a national television special on January 6, 1973. Another television special will be presented as an Easter celebration. Other programmatic aspects will include community and neighborhood door-to-door surveys and witness conducted by trained lay leaders, home Bible study groups, a women's prayer crusade, youth outreach on college campuses and in high schools, leisure study and work, state fair missions and arts oriented activities. The climax of the campaign will come after Christmas 1973 with a "Covenant Celebration."

### Evangelism and the Jewish Community

The resurgence of the evangelical movement among Christians has apparently encouraged an intensification of efforts aimed at converting

Jews to Christianity, by such organizations as The American Board of Missions to the Jews. The Board maintains two dozen mission stations throughout the United States, publishes a monthly periodical, The Chosen People, and in recent months has undertaken a well-financed media campaign utilizing nationwide television ("The Passover") and full page ads in major daily newspapers ("So Many Jews are Wearing 'That Smile' Nowadays").

Newsweek magazine estimates that about 100,000 Jewish converts regularly attend Christian worship services and that about "5000 or so 'Hebrew-Christians' worship at American Board of Missions to the Jews 'outposts' in the U. S." It should, however, be noted that there are no known reliable data to substantiate the estimate of Newsweek and similar media, which appear to be based solely on self-validating claims of missionary and conversionary groups rather than on valid research.

Independent or off-shoot groups pursue programs specifically directed at evangelizing Jewish young people, e.g., "Jews for Jesus."

The Young Hebrew Christian Alliance claims several hundred members and sponsors a meeting house in Philadelphia, "The Hidden Matzoh", where groups of young Jews gather to sing, pray and testify to Jesus as their personal Messiah.

Several surveys confirm that conversionary groups are active on a number of college and university campuses, but that such activities seem to have had an impact on a fairly limited number of Jewish students. It would therefore appear that the incidence of Jewish conversion to Christianity is by no means alarming, but whatever the scale of conversion may be the problem is obviously one of grave concern to the entire Jewish community.

To date, there has been no evidence to suggest that the major evangelical groups or personalities are directly involved in the campaign to convert Jews, although the possibility exists that such activity could occur, especially if the Jewish mission organizations should succeed in attaching themselves to the major evangelistic events scheduled for the next several years.

#### Community Relations Aspects of Evangelistic Campaigns

There is a distinct possibility that the upcoming evangelistic campaigns with their emphasis on the life, death and resurrection of Jesus may provide new occasions for negative and hostile portrayals of Jews relative to the crucifixion of Jesus. Dr. Richard Gelwick, Chairman of the Religion Department of Stephens College, wrote in a recent Christian Century article of 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."

The denigration of Jewish religion and its spiritual values has traditionally been a stock in trade of those organizations involved in evangelizing Jews. Thus, a brochure distributed by the American Board of Missions to the Jews states:



Never before in Israel's history has the Jew been in sorer need of the Gospel. The Jew is adrift from the moorings of his Old Testament . . . Bewildered and misled by the emptiness of Judaism and the false aims of Zionism, he is on the hunt for something to replace what he has lost.

(Pray for the Peace of Jerusalem 10/71)

While statements such as the above are basically intended to convince Jews of the worthiness of Christianity as opposed to Judaism, the fact that such materials are widely distributed to non-Jews acts to reinforce anti-Jewish prejudice as well as to continue distorted and stereotypical images of Jews and Judaism within the general population.

There are evangelical leaders outside of the Jewish mission organizations who are becoming sensitized to the problems created by negative interpretations of Jewish experience. Recently Dr. Billy Graham repudiated the deicide charge in a sermon at Charlotte, North Carolina.

A number of Christian theologians have affirmed that, on the basis of the New Testament, the believing Christian must acknowledge the continuing validity of Judaism. To some scholars the assertion that Judaism is a permanent source of truth for Jews, demands an end to all attempts by Christians to convert Jews.

#### Evangelism and Pluralism

The evangelical renaissance poses a threat to pluralism in America. The potential erosion of the liberal Christian understanding that Jews are full partners in the American republic may be one of the most significant results of the resurgence of evangelism.

#### Looking Ahead

The agencies joining in this statement have constituted themselves an inter-organizational task force to maintain a continuing alertness to future developments. We hope to be in touch with you from time to time -- with suggested guidelines for meeting this challenge, and with helpful materials as they come to our attention. In the meanwhile, please be sure to keep us informed of developments in your community.

December 13, 1972

The Editor  
ADL Bulletin  
315 Lexington Ave.,  
New York - NY 10016

Dear Editor :

I just read an article entitled " THE JESUS MOVEMENT " by Solomon S. Bernard in your ADL bulletin.

The " Jesus Movement " is not an evangelist movement nor does it pertain to any particular religious adherence, even the title Jesus is likewise deceiving; seemingly, it is a revival of bible reading but in truth it is a wholly distorted approach to interpretations of the Old and New Testaments.

The most notorious group are " The Children of God " which are a lawless group of ex-addicts and/or schizophrenics patients on the loose. The worst of it is that they proclaim that the love and the consecration to Jesus is a CURE to mental sickness and to children stricken with a deformity and all other sickness. This becomes a major breach of law and order, because their followers refrain from proper medical care and become a threat to society.

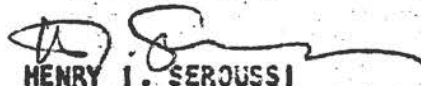
With many children reaching the age of 18 but still needing their parents' supervision this group teaches them that they are the " Children of God " and should no longer adhere to their parents supervision, they must leave their homes and join with them. They lie, they have gone underground, they are evading the law, they cheat and by taking biblical names, they vanish.

The threat of this clandestine and lawless group is most serious to both Jewish and Christian families and defames all traditional and religious heritage, because it is not a counter religious movement, but it is a fascist, Nazi oriented, anarchist movement and must be fought with all the vigor of the Law and Public Opinion.

Jewish children converted into this movement endure a horrible masochistic orientation because :

- 1) "Jews are sinners".
- 2) They are alienated from their family, which in most cases is the only source of love and understanding.
- 3) Their theorem on the hereafter is nihilism to all Jewish principles and ethics; ~~that is~~ a deviation from the law of the land.
- 4) It arrests the emotional and intellectual maturity with children who according the Jewish Tradition must seek and search truth and still be free (deliverance from bondage re-exodus from Egypt)

Sincerely Yours,

  
HENRY I. SEROUSSI

515 West End Ave. NYC - NY

December 18, 1972

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To: Harold Arian, Joel Balsam, Rabbi Solomon Bernards, Rabbi Balfour Brickner, Rabbi Maurice Corson, Dr. Sarah Feinstein, Eli Fox, Dr. Isaac Franck, Rabbi Norman Frimer, Rabbi Joseph Glaser, J. J. Goldberg, Robert Goldman, Dr. Alfred Jospe, Rabbi Wolfe Kelman, Howard Kieval, Rabbi Israel Klavan, Martin Lapan, Morris Laub, Avi Lyon, Jeffrey Oboler, David Sadowski, Julius Schatz, Rabbi Henry Siegman, Rabbi Marc Tanenbaum, Dr. Seymour Weisman, Steve Windmueller

From: Philip Jacobson

Subject: The Jesus Revolution



At the request of our subcommittee, Dr. Norman E. Frimer, National Coordinator of Hillel Affairs for the New York Metropolitan Area, drafted the enclosed Guidelines.

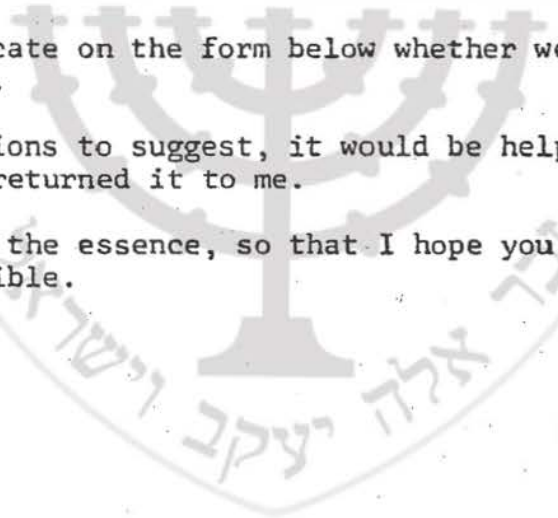
Won't you please indicate on the form below whether we may list your agency as a signatory.

If you have any revisions to suggest, it would be helpful if you made them on the copy and returned it to me.

As always, time is of the essence, so that I hope you will get back to me as soon as possible.

Best regards.

sab  
enclosure



-----  
To: Philip Jacobson

The Guidelines drafted by Dr. Frimer are \_\_\_\_\_ are not \_\_\_\_\_ acceptable to my agency. You may \_\_\_\_\_ may not \_\_\_\_\_ list us as a signatory.

Name: \_\_\_\_\_  
(please print)

Agency: \_\_\_\_\_  
(please print)

Introduction

Key '73 will soon be officially launched on a national scale with some spectacular television specials and other high-key mass appeals. The audience will therefore be bound to include substantial numbers of Jews of all ages. Moreover, there may well be some anti-Semitic fall-out from this evangelistic effort, although evidence to date points up no such design or direction. Nevertheless the widespread Jewish concern is quite understandable.

In order to provide some assistance in meeting this concern, these broad guidelines have been prepared as the reflections of a number of experienced community leaders and practitioners in the field. Their actual value and appropriateness will of course depend on the particular needs of and proper application in the various communities. They should therefore be "handled" with care.

Part I

On the precautionary side, five caveats are recommended:

A. Do Not Overreact

According to all current information, there is just no warrant for undue alarm. Such a mood only plays right into the hands of the missionaries. We have no evidence of mass or forced conversions or even a substantial youth involvement. Reports, to be sure, on individual apostasies have come to our attention and therefore merit our earnest and active vigilance.

B. Do Not Join The Numbers Game

Missionaries have for years deliberately inflated their claims of victories. These tactics and such

rhetoric fit into their self-serving aims. Be wary therefore of falling prey to this game by citing or repeating untested statistics, even when appearing in the public press. The truth is that no one has any exact figures, only guesstimates and generalizations. For us, however, it is enough to heed the traditional axiom of "whoever saves one Jewish soul saves the whole world."

C. Do Not Dialogue Or Debate

Do not cooperate with missionaries who seek to engage Jews in public discussion. Such action is utterly fruitless. It is especially unwise to invite them or their followers for an open program. This only gives their cause institutional dignity and legitimacy. On the other hand they should not be publicly attacked or abused. To "martyr" them would be most unfortunate. Our essential obligation is to shore-up our own Jewish community strength.

D. Do Not Acknowledge Missionary Movements As Jewish

Conversion to Christianity or any other faith is an abandonment of Judaism. The notion that anyone embracing them thereby becomes a "completed" or "fulfilled" Jew is utter nonsense. This should not however preclude every effort on our part to reach out to the erring individuals and seeking lovingly to regain them for our own faith and community. But one cannot have it both ways. To be a "Hebrew-Christian" or a "Jew

For Jesus" is a patent contradiction and totally antithetical to Jewish tradition and conviction.

E. Do Not Be Trapped By Stereotypes

The missionaries of Key '73 may not fit the mental image of yesteryear. In nearly every instance, they will now be young, neatly groomed, well-trained and very personable. Their style will be cool and affable. So be prepared when they come smiling to the door, and respond firmly but with no recrimination. That would be unwise and to your disadvantage. The recommended response is "No, thanks, I'm not interested" or its brief and definitive equivalent.

Part II

On the affirmative side, five concrete steps are recommended:

A. Organize For Local Action

Each community must take primary responsibility for its own challenge, although national agencies are of course more than ready to be of assistance. Each area, however, may have its specific angles which demand a decentralized input and treatment. To do that job, every constituent partner in the community ought to be drawn upon -- Federation, Community Relations Council, Rabbinical Association, Synagogue Groups, Educators, Lay Groups, Youth Councils, etc.

B. Assemble The Facts

Fact-finding is a "must." The actual situation in the community has to be established. Is missionizing really

going on? From what locations? What means are being utilized? Schools? Coffee Houses? Drop-in Centers? Communications Media? Prayer Meetings? Home Study Groups? Bookmobiles? What resources for counter-action are available? What knowledgeable and experienced personnel? What attractive and appropriate literature? What suitable and inviting facilities?

C. Plan Necessary Strategy

Based on the findings of the aforementioned task force, priority ought to be given to marshalling individuals -- young and old -- who demonstrate some forte or expertise in this area. Here too, no prejudgments must be made about the needs of young people who are flirting with or have been drawn into other religious movements. What they are looking for must be learned carefully and first hand as well as how to offer a "loving" Jewish response to their need and search. Only then can this understanding be put to concerted use and shared with others who are to be trained for further intensive outreach.

D. Focus On The Teenager

Contrary to public myth, the vulnerable area is not only the college campus but perhaps more so the high schools, even the junior high schools. That's where the missionaries seem to be concentrating, deliberately using peer-group approach for their ends. This is not surprising since the adolescent years are particularly

unsettled in these times and traditional, accepted values are constantly subject to challenge and reexamination. Consequently these risk-areas command our greatest scrutiny and vigilance.

E. Open Facilities For Youth

Unfortunately those who are confused Jewishly and troubled personally will not always avail themselves of the normal, established institutions in the community, like synagogues, centers, youth groups or the like. They seem too formal and forbidding. Youth centers which appear non-established, informal and warm have a better chance, if they are under the guidance and leadership of sensitive, responsive and skillful "organizers." This setting provides an invitation for anyone just to drop in for relaxation and recreation, to meet other Jewish youth, and to "schmoos." Loneliness is widespread, and a place that is open Jewishly can be very welcome and inviting. It's worth trying. It has worked.

Conclusion

The actual value of these guidelines for any particular area can only be determined by experience. For this reason it is essential to maintain a strong liaison between the local communities and national agencies. A constant flow of information will not only allow for the revision and updating of these guidelines but also enable each community to benefit from the other. Do therefore keep us informed on developments in your bailiwick and let us know just how we can be



helpful. As Jews, we're in this together. This too we'll overcome.

National Jewish Community  
Relations Advisory Council

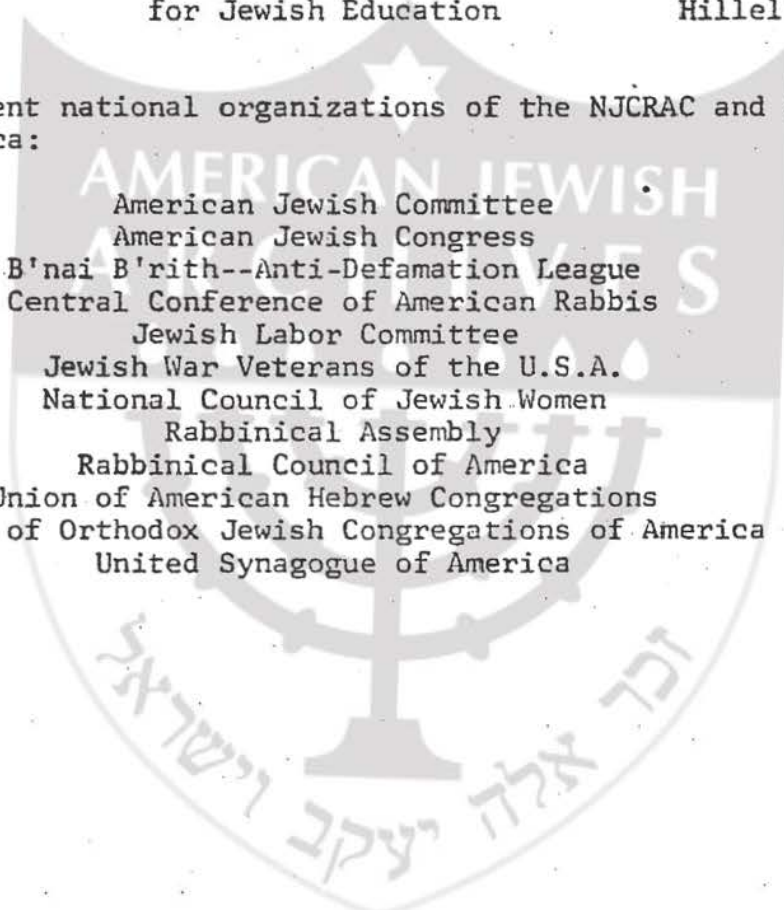
Synagogue Council  
of America

National Jewish  
Welfare Board

American Association  
for Jewish Education

B'nai B'rith  
Hillel Foundations

and the constituent national organizations of the NJCRAC and the Synagogue Council of America:



American Jewish Committee  
American Jewish Congress  
B'nai B'rith--Anti-Defamation League  
Central Conference of American Rabbis  
Jewish Labor Committee  
Jewish War Veterans of the U.S.A.  
National Council of Jewish Women  
Rabbinical Assembly  
Rabbinical Council of America  
Union of American Hebrew Congregations  
Union of Orthodox Jewish Congregations of America  
United Synagogue of America

NEWS

# THE PENNSYLVANIA STATE UNIVERSITY

DEPARTMENT OF PUBLIC INFORMATION

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12-19-72

for immediate release



## AMERICAN JEWISH ARCHIVES

University Park, Pa., Dec. --- The crowded scene looks out from thousands of Christmas cards. For centuries, it has inspired elaborate representations from the worlds' greatest artists.

But all the Bible actually says is that "He was lying in a manger wrapped in swaddling clothes."

"For 1500 years, the Nativity has been depicted with countless variations, but aside from the Babe, the ox and the ass are the only two figures you can almost always count on finding in any picture," says Elaine D. Woodall, of Wallingford, a graduate student in art history at The Pennsylvania State University.

"They appear from the fourth century--even before Mary is shown--in our earliest surviving Nativities, carved on stone coffins from Rome and Gaul."

While the Bible nowhere mentions any animals, early theologians made the ox the symbol of the chosen Jewish people and the ass of the heathen, explains Mrs. Woodall, who has been researching the history of the Nativity in art.

- m o r e -

add 1 -- nativity

Other early coffins show a shepherd with the Babe, leaning on his staff. A few years later, he is seen to raise his hand, expressing joy at the birth of his Savior.

Mary doesn't take a fixed place by the manger until the end of the fifth century. In 431, the church fathers proclaimed her the Mother of God, and thenceforth her importance in any representation rose rapidly.

"In the earliest works, Mary sits on a rock, a mantle over her head, seemingly somewhat remote from her Child," Mrs. Woodall continues. "Gradually, the rock is replaced by a more thronelike seat, or, in some paintings, by a bed or couch. Later, as the artists themselves gained in skill, the bond between Mother and Son becomes clearer. You can feel her tenderness and sense the effort of the Child to draw close to her."

Joseph first appears in a Nativity scene of the fifth century, but he does not come to stand beside Mary as her equal for almost 500 years.

"You may see a pair of shoes in front of Joseph," Mrs. Woodall notes. "In the Netherlands, they're wooden shoes. They derive from popular 14th century Christmas verses which tell how Joseph took off his long woolen stockings and gave them to Mary to keep the Child warm.

"The earliest works almost always show the swaddling clothes. Sometimes, as a symbol of Christ's humanity, they cover the Child completely. I've also seen paintings in which they hang in the empty manger, to be eaten by the ox and ass."

add 2 -- nativity

In some of the most famous paintings of the Renaissance, the artists show a naked Babe surrounded by a golden radiance. This depiction gained prominence after a famous vision of the Nativity by St. Bridget of Sweden. She had dreamed of a beautiful, golden-haired Mary kneeling before her Babe, and this conception inspired painters in both Northern and Southern Europe from the 13th century on. Indeed, St. Bridget herself often appears in later Nativities.

"The thing to remember when looking at a painting of the Nativity," Mrs. Woodall concludes, "is that each element has been developed over the course of many centuries and has a symbolic meaning. The famous Portinari altarpiece of Hugo van der Goes, for example, has flowers and a sheaf of corn in the foreground. Not only do the flowers allude to paradise and a new life in general, each variety has a meaning. The red lily represents Christ's passion, and the corn, the Eucharist.

"The classical ruins that frequently appear with the stable and meadow proclaim the decline of the ancient world.

"Of course you don't have to know what all these things mean to be moved by the beauty of a painting, but they do help you to grasp a deeper significance."

##ldw##

Mrs. Elaine D. Woodall, 108 Avonbrook Rd., Wallingford, Pa.

UNITED SYNAGOGUE YOUTH MOVES  
TO COUNTERACT EVANGELICAL DRIVES

By Religious News Service (12-28-72)

BOSTON (RNS) -- United Synagogue Youth, the youth organization of Conservative Judaism, plans a special effort to counteract evangelical Christian campaigns directed at Jewish youth.

Under the slogan, "Meet the Missionary at the Door With an Understanding and Knowledge of Our Own Unique Jewish Identity," the 1,250 delegates representing over 25,000 members in more than 600 congregations at the organization's 22nd international convention here resolved to learn more about their own faith.

Outgoing president Jim Kaufman, 17, of Amherst, Mass., commented: "The Missionary at Our Door is nothing new in Jewish life. The practice is old. Only the increased new interest, demonstrated by full-page newspaper advertisements in March of this year (1972) and 'Jews for Jesus' posters that began appearing on high school and college campuses, makes the necessity for combating the problem particularly relevant today."

He explained that United Synagogue Youth's counter-campaign "will be based on positive self-education, not the negative attempt to combat the missionary efforts by pat answers. We will answer the enticements of the missionaries in terms of what Judaism offers, not what it rejects."

A 64-page pamphlet, "The Missionary at the Door -- Our Uniqueness," was distributed for the first time at the convention here. It was edited by Rabbi Benjamin J. Segal of Palo Alto, Calif., and contains writings by Christian and Jewish theologians, as well as a study program on the subject.

Rabbi Paul Freedman, national director of the Youth Commission of United Synagogue of America, which issued the pamphlet, cautioned that "no one should infer that the missionaries are anti-Semites, nor that they are dedicated to a campaign of anti-Semitism. Theirs is a campaign of proselytization; ours is a counter-campaign against proselytization."

He added: "We accept the concept of the Christian missionary that his religion is valid for him, and we ask him to extend the same courtesy to us. We base our standing on the belief that there is a uniqueness to Judaism, and that it has elements of value that differ from Christianity and other religions."

In calling for a renewed understanding of the Jewish identity, Rabbi Freedman declared: "If we remember this, that the evangelical missionaries cannot give us anything that Judaism can't and doesn't, we will survive as we have in the past. Jews died in the concentration camps; today Jews in Soviet Russia are risking their lives to buck the establishment in order that they can live as Jews. All we have to do in this free country is to combat the emptiness of Jewish illiteracy; to realize that knowledge of Judaism is at the foundation of our existence."

Rabbi James A. Rudin, assistant director of the Interreligious Affairs Department of the American Jewish Committee held that Key 73, the continent-wide cooperative evangelism effort in which more than 130 Christian organizations are taking part, "poses a threat and a challenge to the American Jewish community, especially its young men and women."

"If evangelical Christianity were to become de facto American religion," Rabbi Rudin said, "Jews and Judaism would be seen as less than equal within the American community. A Christian missionary movement based upon the negation and denigration of Judaism as a living faith, as a complete religion, can destroy the very existence of the Jewish people."

Commenting on campus evangelism efforts, he said report received by the American Jewish Committee indicate "widespread activity" around the country.

"Young people will be the target of Christian missionizing efforts especially in high schools and colleges," Rabbi Rudin declared. "We view the school and the campus as a central focus of the Christian missionary effort."

# Temple Sinai

SUBURBAN REFORM TEMPLE

HAGEN AVENUE • CRANSTON, R. I. 02920

JEROME S. GURLAND, RABBI  
AARON H. FALCOFSKY, PRINCIPAL

December 29, 1972

Rabbi Aron Schurin  
Jewish Daily Forward  
175 East Broadway  
New York, New York 10002

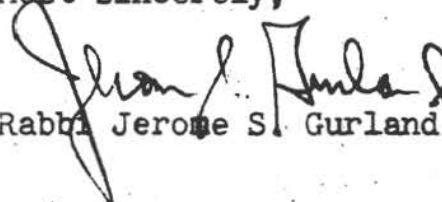
Dear Rabbi Schurin:

I have read with interest your recent articles concerning the new evangelical movement within the Christian community and its danger for the Jew. I share your concern. However, your attack upon the Reform Rabbinate requires a response.

Though Rabbi Eisendrath did urge a revision of the Jewish attitude toward Jesus some ten years ago, his view was personal and did not reflect that of the entire Reform Rabbinate which your two recent articles seem to suggest and which you claim paved the road for the current tendency toward proselytism within the Christian community. I am, therefore, taking the liberty of sending you a copy of a sermon which I delivered as you will note almost nine years ago in response to Dr. Eisendrath. Though I did not mention him by name on page 4 of the sermon his were the words I quoted. I believe that "Key 73" is much more complicated than simply a response to the spirit of cooperation which many within the Reform Rabbinate including myself endeavored to create during the past decade.

I respectfully urge that at this crucial moment in the history of the Jewish community in America and its response to the Christian community and those involved in "Key 73" that we seek not to accuse one another but rather to cooperate so that peace will prevail both among Jews and between Christians and Jews.

Most sincerely,

  
Rabbi Jerome S. Gurland

JSG: jlp  
Enclosure

Rabbi Jerome S. Gurland  
Temple Beth-El  
Providence, Rhode Island

Friday, April 10, 1964

### WHAT WAS JESUS?

The Jewish response to Jesus has varied through the ages. These variations, I believe, have depended largely upon the nature of the relationship Jews have had with Christians. Thus, for example, whenever Christians actively sought converts among Jews which seemed to threaten the survival of Judaism, some Jews denied the existence of Jesus. Thereby they hoped to thwart Christian efforts at conversion by undermining the very foundations of Christianity. When Christians sought to bring about Jewish suffering in order to provide a living example of the fate that befalls a people who refuse to accept Jesus, Jews referred to him in a derogatory fashion. Thus in some Jewish literature he is spoken of as *Q'k'd' y'h' y' --* that man. This I am sure is but one of the more polite references to him. And when it became fashionable among liberal Christians to emphasize his human qualities and think kindly of the Jews who denied his supernatural qualities, some Jews also began to speak of him as a man -- a great teacher or an inspired rabbi. Presently when we are in an ecumenical era -- an era which does not demand the compromising of religious beliefs as

some early attempts at interfaith cooperation seemed to do but which publicizes differences as well as similarities so that there is a clear picture of the areas in which religious groups can cooperate, some of us are inclined to respond to Jesus in a more wholesome manner. Thus in addition to denying publicly the beliefs that have evolved in Christianity with regard to the divinity and the redemptive powers of Jesus, we are also attempting to find a position which he can realistically occupy within Judaism without betraying our religion. Some feel this can be done if we discover what Jesus was in the eyes of his Jewish followers whom all of us acknowledge were good Jews as was he. Having determined this it is hoped that good Jews in our day could speak of him in similar terms. Then it is felt, the road for greater harmony between Christian and Jew will have been paved. Tonight I should like to tell you what I believe Jesus was in the eyes of his good Jewish followers and then decide whether he can occupy the same position among good Jews now as he did among many good Jews then.

What can we say Jesus was then? To speak of him as either a great man, an inspired teacher or a revered rabbi may be complimentary in our eyes but such an evaluation could hardly prove enticing to



Christians. In fact I dare say it would be an insult. For to speak of Jesus now considered by Christians as a ray of the divine power, the one through whom salvation comes as a great man can be thought of as being nothing less than offensive. It would be better to maintain silence. Yet for those who in the spirit of ecumenism feel something positive must be said about Jesus, there is one more position that he can occupy. It is a position which though not completely divine was reserved for but few people in either Jewish or Christian tradition. The position of which I speak is that of prophet. For in Judaism there is no more exalted calling than that of a prophet. Though not divine the prophet did have communication with God. Through all of them -- Moses, Isaiah, Amos, Jeremiah, Micah and a host of others -- God conveyed His will to the children of Israel. And there are some Jews -- both laymen and rabbis -- who are convinced that Jesus was a prophet in the eyes of his Jewish followers and for that reason alone they followed him. This much they feel we of the twentieth century can think of him too without compromising one iota of Jewish belief. Listen to the words of one man who would direct our thinking along these lines: "How long can we persist in

ignoring his (Jesus') lofty and yet so simply stated prophetic... teachings merely on the grounds that he repeated much that was voiced by his predecessors...? Was Micah more spiritually and morally original than Amos and Hosea?...How long shall we continue pompously to aver that the chief contribution of Jesus was simply a rehash of all that had been said before by his Jewish ancestors?"

Could Jesus, then, have been a prophet? Certainly. For he spoke in the same tone as the prophets did. He, like they, demanded love and righteousness, truth and decency. He spoke harshly, he spoke lovingly. Above all he did not speak with the insight of an ordinary man but like the prophets with the authority of God. And taken side by side many of Jesus' statements in the New Testament could not be distinguished from the statements of the prophets. For many then who feel that we can now look honestly at the person of Jesus at the time he lived without any fears, or hatreds, or prejudices, it is very easy to state, they claim, that Jesus could very well have been a prophet in the eyes of some of his Jewish contemporaries who we all admit were good Jews.

Was Jesus a prophet in the opinion of his followers? I think not.

My reasons for this position come from the very words he spoke. Though he said: "Think not that I have come to abolish the law... For...till heaven and earth pass away...not a dot...will pass from the law until all is accomplished. Whoever...relaxes one of the least commandments and teaches men so shall be called least in the kingdom of heaven, but he who does them and teaches them shall be called great in the kingdom of heaven," yet on one occasion when Jews were observing a fast in keeping with the law, Jesus declared the fast need not be observed. And though Jesus could state that "the scribes and the Pharisees sit on Moses' seat," meaning that they were the final legal authorities thus saying to his followers "so practise and observe whatever they tell you," yet one Sabbath when Jesus' disciples were hungry and began to pluck ears of grain as they walked through the fields, an act directly in violation of Sabbath observance as set forth by the scribes and the Pharisees, Jesus defended, justified and encouraged his disciples' actions. Though Jesus said "it is easier for heaven and earth to pass away than for one dot of the law to become void" yet when the Pharisees challenged him for not insisting that his disciples observe the

ritual washing of the hands prior to a meal, Jesus declared the practise to be not the commandment of God but a tradition of men. And in each of these situations Jesus was demonstrating that he was one other than a prophet. For a prophet if he touched upon the subject of Jewish ritual law at most he was critical of its abuse and misuse. Never did a prophet say as did Jesus, that the law was no longer valid and could be neglected. The prophets were not innovators in that they never tried to introduce new rituals into Jewish life nor were they renovators in that they never attempted to modify any of the older traditions. At best they were affirmators, if I may coin a word, in that they affirmed without exception everything that had been legislated in previous ages. They never declared any Jewish law to be null and void either temporarily or permanently. This as we have just seen, Jesus did regularly without hesitation within himself or opposition from among his followers. Surely Jesus was no prophet in keeping with the role of the Jewish prophets.

If Jesus was not a prophet though he shared many things in common with them, what was he? What was this man in the eyes of some good Jews in the first century who were willing to follow him

unto death? What was he not in the eyes of other good Jews in the first century who consistently rejected him? In my opinion the only person he could have been believed to be in order for any good Jew to follow him in the breaking of Jewish law was the Messiah.

For in accordance with authentic Jewish tradition at the time of the Messiah's arrival, Jewish law could be changed and probably would be changed by him without reference to the normal legal procedures and the acknowledged legal authorities. At that time all Jews would be obliged to accept and to adhere to those changes. Thus I believe that already in the days of Jesus' lifetime some good Jews sensing that he was the promised Messiah were willing to follow him in the breach of Jewish law. Other good Jews disputing his messianic title refused to do so. If then in this age of ecumenicism when as one Jewish leader has stated we can "reappraise our oft-times jaundiced view of him in whose name Christianity was established" we must conclude that among the good Jews of <sup>who followed during his</sup> Jesus' lifetime the only person he could have been was the Messiah.

Now having determined what Jesus could have been in good Jewish terms of the first century let us ask what role he can play in our

thinking as Jews of the twentieth century. The answer involves one word --none. This I say for several reasons. First we are the descendants of those Jews who rejected Jesus and his disciples' claim that he was the Messiah. Thus by tradition he is excluded from the only role that was claimed for him. Second as we live our lives as Jews we at least subscribe to the belief that for the present the only acceptable changes in Jewish law are to be made by the recognized legal procedures and the authorized legal authorities. Thus, for example, we have resisted all attempts at moving the Sabbath from Saturday to Sunday, abandoning the festivals of Succos or Shevuos and a host of other traditions whose existence has frequently been threatened. Lastly we as Reform Jews, among whom we often find the advocates for the revaluation of the role of Jesus, cannot consider him as the Messiah because we have long since disavowed the idea that the Messiah will come in the form of one person.

To conclude, then, if as I too believe, in the spirit of ecumenicism we are able to look back without bias, fear or hatred upon the position Jesus could have had in the eyes of good Jews of the first century, the most we can say is that some considered him

to be the Messiah -- a position which in the opinion of <sup>subsequent</sup> Jewish tradition he never had and in the eyes of the Reform Jew no one man will ever have. For the Christian to compromise his opinion on the subject is to remove him from within the context of Christianity; for the Jew to compromise his opinion is to remove him from within the context of Judaism. May the true ecumenical spirit which all of us both Christian and Jew seek to express, be reflected not in the areas in which we would have to compromise our cherished religious beliefs but in the respect, tolerance and understanding we display in the areas that we know will forever separate Judaism from Christianity. And despite these eternal differences may we yet be able to still find avenues for cooperation and compromise so that in our age the dream of the Psalmist will still be realized -- the dwelling together of brethren in unity.



# THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations • 165 East 56 Street, New York, N.Y. 10022 • PLaza 1-4000 • Cable Wishcom, N.Y.

January 4, 1973

1/16

TO: Members of the Board of Governors

FROM: David Sher, Chairman

*Mare Tauenbaum*  
FOR YOUR INFORMATION

**REMINDER:** Next Meeting, Tuesday, January 16, 1973, 4:00 P.M.  
Institute of Human Relations, 165 E. 56 St., N.Y.C.

We have an extremely full agenda for our next meeting so please plan to arrive promptly at 4:00 P.M. and plan to remain until adjournment which will be no later than 9:00 P.M.

As a basis for our discussion and action there are enclosed: (1) the statement on Evangelism which was approved in principle at our recent National Executive Council meeting but which requires Board of Governors approval in its present form; and (2) the contemplated program on Job-Linked Housing which will be presented by Raphael D. Silver, Chairman of our National Housing Committee.

Plans for our Palm Springs Institute will also be discussed. Those of you who have not yet sent in reservations for that are reminded that these must be in by January 19 to ensure accommodations. For your convenience a second reservation form is enclosed.

I look forward to hearing from you on the post card enclosed--if you have not yet replied--that you will be with us on the 16th.

DS/ys  
Enclosures

73-100-3



For action by the  
Board of Governors  
January 16, 1973

THE AMERICAN JEWISH COMMITTEE

STATEMENT ON EVANGELISM AND THE JEWS

Adopted in principle by the NEC, December 2, 1972

A significant development affecting contemporary Jewish-Christian relations is the recent intensification of programs of evangelism. During the next eighteen months an unprecedented evangelistic drive known as Key '73 is scheduled throughout the United States and Canada. This campaign, while rooted in evangelical Protestantism, has wide ecumenical support and has as its stated aim "to share with every person in North America more fully and more forcefully the claims and message of Jesus Christ." In addition, there has been a marked increase in the efforts of those missionary groups which aim specifically at the conversion of Jews to Christianity.

The American Jewish Committee recognizes the inherent right of all religious communities to propagate their faith in our pluralist society. However, missionary approaches to Jews have frequently been based on a false, stereotyped and caricatured image of Judaism as an "incomplete" or "obsolete" religion that has been replaced by the "new Israel" of Christianity. Such a view is offensive to the dignity and honor of the Jewish people.

Lest the forthcoming evangelistic campaigns become a source of tension and conflict, we urge the various Christian bodies participating in Key '73 and similar efforts to respect the convictions and feelings of Jews and to disavow specifically any intention to thus proselytize the Jewish community. We also suggest that particular care be taken in the presentation of such themes as the Crucifixion and Jewish reaction to Jesus, so as not to contribute to the development of anti-Jewish attitudes in the Christian community. We ask Christian groups to give serious consideration to the conclusions of reputable Christian scholars affirming the continuing validity of Judaism. Further, we urge those groups engaged in Key '73 and other programs of evangelism to avoid the implication that Christianity and America are synonymous.

Finally, we caution the Jewish community against withdrawal from the arena of interreligious activity, out of an unwarranted suspicion of all Christian motivations in approaching Jews for dialogue or interreligious programming. Jews have benefitted 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, in increasing sympathy for Israel, and in a growing rejection of anti-Semitism. These gains must not be lost through an irrational over-reaction to movements which rely on persuasion and not coercion.

Approved by  
Interreligious Affairs Commission  
November 30, 1972

AMERICAN JEWISH COMMITTEE  
INTERGROUP RELATIONS AND SOCIAL ACTION DEPARTMENT  
IMPACT STATEMENT: THE NATIONAL JOB-LINKED-HOUSING CENTER

Housing in the 60's and early 70's

It is a matter of record that throughout the 60's and the present 70's, full and fair housing laws, as well as strong attacks by fair housing and civil rights groups against racial and economic housing segregation - particularly in the suburbs - have been frustrated by the fierce resistance put up by the local jurisdictions. Included in this housing "freeze-out" are workers making under \$12,000 who work for corporations which continue to leave the central cities of the Midwest and Northeast at an accelerated pace, and who cannot move close to these plants because of the high cost of housing resulting from restrictive zoning laws. This has exacerbated tensions and polarization both within the cities and in the suburban rings surrounding them.

A Role for Industry in Housing

Industry is the only major force as yet relatively untapped in the struggle to add to the subsidized low rent apartment and low cost home ownership stock. To determine industry's attitudes, the American Jewish Committee's Housing Committee designed a questionnaire to solicit industry's views and opinions. Although the Questionnaire referred to the blue collar worker, it could have included many white collar-secretarial, etc.- workers as well.

210 major corporations responded and their composite tally revealed understanding that housing near jobs is an important factor in cutting down on daily absenteeism and annual job turnover. The Questionnaire further revealed that corporations are tentatively feeling their way toward finding solutions to problems of employee housing. Several major corporations-IBM, North American Rockwell, American Electric Power, to name but a few-have begun to relate to the housing needs of their workers, albeit gingerly and with a low profile.

Industry must also respond to the pressures being exerted by the private and governmental sectors that are increasingly demanding industry involvement in the housing needs

(over)

of its workers.

Major industries on the move could have a profound impact on broadening the supply of housing for lower income families. When job-linked-housing (or, phrased another way, housing close to workers' jobs) becomes an important determinant in the decisions on new plant location major strides will be made in getting suburbs to relax their zoning restrictions.

### Housing and the Work Ethic

Further favoring job-linked-housing is the American work ethic. America has always had respect for the working man. Those who would deny a working man a home near his place of work have less weaponry in their arsenal than denying him a home if he doesn't have a job. Jobs linked to housing in the forthcoming 70's should be a tough combination to beat.

### Formation of the National Job-Linked-Housing Center

After studying the results of the Questionnaire and holding in-depth discussions with corporate individuals and social scientists researching corporations, the Housing Committee agreed that a national job-linked-housing agency could make an important action-research contribution to increase our housing supply.

The Center was formed by AJC and received \$15,000 in seed money from Hodgson Houses.

### The Job-Linked-Housing Conference at the N.Y. Hilton

The Center's first order of business was the convening of knowledgeable people in the job-linked-housing field for an all day conference December 5, 1972 at the New York Hilton. 160 attended the conference which included more than 40 representatives of business and industry. The meeting helped set guidelines for the Center and indicated that industry would look with favor upon an agency that would:

1. Help build local and regional coalitions between industry, Government, labor, builder-developers and communities to help provide housing for workers near their plants.
2. Develop a cadre of experts to analyze pertinent data and offer suggestions to corporations about to relocate.
3. Serve as the liason agency between corporations and communities.
4. Convince communities that need industry's tax dollars to consider zoning changes to provide housing for incoming workers.
5. Offer training in community relations to corporate officials.
6. Conduct research in job-linked-housing and related fields.
7. Point up the advantages of linking jobs and housing in planned New Towns.
8. Help to shape national legislative policy favorable to the concept of job-linked-housing.

#### Next Steps for the Center

The Center is seeking foundation support for setting up like conferences in half a dozen or so cities focusing on regional job-linked-housing issues involving corporations. It plans to establish 2 or 3 demonstration-in-depth programs. The Center will also conduct research that should be helpful to corporations which are contemplating relocation.

#### Foundation Support

Foundation support will be requested for 3 years including outside professional evaluation which will be built into every phase of the project. The program will be administered by Alexander Greendale, Director of IRSA's Housing Division. AJC area offices will be asked to parti-

cipate.

Housing, Jews and Human Relations

The National Housing Committee believes that the National Job-Linked-Housing Center will contribute to a reduction of metropolitan tensions, and it is in metropolitan areas that Jews live. The Center should be looked upon favorably by minorities since many of the blue collar type workers who could be helped by the Center are members of minority groups. The fact that the Center is Jewish-sponsored would thus be a "plus" in our approaches to the minorities.

Further, whatever polarizes and creates intergroup tensions, conflicts and confrontations is the business of a human relations agency. And surely, one of the major areas of polarization in America today has its roots in the dearth of housing for those of low income. Although the Center's area of concentration is on the suburbs and exurbs, where industry is moving, it will also deal with job-linked-housing issues in the inner city.

The uniqueness of the National Job-Linked-Housing Center is that it will relate to corporations via its rich background in human relations.

AG:ra  
1/73.

THE AMERICAN JEWISH COMMITTEE

Minutes of Meeting of the

Board of Governors

October 31, 1972

Mr. David Sher, Presiding

Attendance

Ely M. Aaron  
Bernard Abrams  
Stanford M. Adelstein  
Mrs. Jay S. Baumann  
Dr. Morton K. Blaustein  
Jerome M. Comar  
Robert T. Cutler  
Emanuel Dannett  
Theodore Ellenoff  
Irving M. Engel  
Maurice Glinert  
Mrs. Ruth R. Goddard  
Bertram H. Gold  
David Goldwasser  
Andrew Goodman  
Jack Goren  
Alan C. Greenberg  
Jerome L. Greene  
Robert D. Gries  
George J. Grumbach  
Robert H. Haines  
Robert T. Hexter  
David Hirschhorn  
Philip E. Hoffman  
Mrs. Alexander E. Holstein, Jr.  
Robert L. Horowitz  
Gerald S. Jeremias  
Frank E. Karelsen  
Emery E. Klineman  
Henry L. Kohn  
Russell N. Levin  
Benjamin S. Loewenstein  
Richard Maass  
James Marshall  
Walter Mendelsohn  
Edward D. Moldover  
Edward A. Ring  
Mervin H. Riseman  
Prof. Eugene V. Rostow  
Raymond S. Rubinow  
William Ruder

Mrs. Sanford Samuel  
Dr. John Slawson  
Mrs. Leon C. Sunstein, Jr.  
George M. Szabad  
Thomas van Straaten  
Bernard S. Wallerstein  
Mrs. Philip M. Waterman  
Gerard Weinstock  
Joseph Willen  
Elmer L. Winter  
Richard S. Zeisler

Guests

Mrs. Bernard Abrams  
Mrs. Morton Blaustein  
Walter Brecher  
Solomon Fisher  
Robert B. Goldmann  
Mrs. Lewis S. Grossman  
Alexander E. Holstein, Jr.  
Harris L. Kempner, Jr.  
Mrs. George M. Szabad

Staff

Lee Billig  
Morris Fine  
David Geller  
George Gruen  
Selma Hirsh  
Abner Kupperman  
Sidney Liskofsky  
Herbert Rand  
Seymour Samet  
Philip Shamis  
Nathan Weisman  
Morton Yarmon

Summary of Matters Discussed at the  
Board of Governors Meeting

October 31, 1972

P. 1 AJC MEMBERSHIP. David Goldwasser, Chairman of the National Membership Cabinet, reported on the membership recruitment and retention program. The Board reaffirmed our membership growth policy, called for intensification of the current crash program, and urged all chapters to appoint active membership committees.

P. 1 DOMESTIC AFFAIRS COMMISSION REPORT. Theodore Ellenoff, Chairman of the Domestic Affairs Commission, reported on the Education Committee's decision that AJC should retain its policy of opposition to tax credits, and the progress being made by the special subcommittee on affirmative action which is drafting guidelines in this area for submission to the National Executive Council.

P. 2 ARAB TERRORISM. Edward Moldover, Chairman of the Trends Analyses Committee, discussed highlights of a recent meeting with Federal officials on the subject of terrorism, and the Board discussed aspects of the terrorist campaign and possible means of dealing with it.

P. 3 BUDGET AND EVALUATION COMMITTEE REPORT. George J. Grumbach, Chairman of the Budget and Evaluation Committee, asked for--and received--the Board's approval to submit a \$7,998,600 minimum needs budget to the LCBC. Mr. Grumbach also presented a proposal to charge a registration fee at the Annual Meeting. The Board felt this might be a mistake and referred it back for further consideration.

P. 3 CAMPAIGN REPORT. Andrew Goodman, National Chairman of the Appeal, brought the Board up to date on campaign progress, noting that although we may raise as much as last year, this would leave us with a serious deficit. Bertram Gold then reported on economy measures undertaken to meet the financial crisis.

P. 4 SOVIET JEWRY. Richard Maass, Chairman of the National Executive Council and the National Conference on Soviet Jewry, discussed in detail the situation with respect to Soviet Jews and programs being undertaken to help ameliorate their plight. His prognosis for the future: that the situation will be up and down, with a continuing pattern of tightening up and withdrawal, of public attacks and private arrests along with continued emigration.

P. 6 PRESIDENT'S REPORT. Mr. Hoffman gave an off-the-record report on some aspects of his recent trip to Israel.

The Chairman opened the meeting by extending the condolences of the Board to M. Murray Weisman on the recent death of his wife. He introduced the guests present and welcomed Dean Eugene V. Rostow, a recently elected member of the Board.

AJC MEMBERSHIP: WHERE IT'S AT David GOLDWASSER of Atlanta, Chairman of the National Membership Cabinet, brought the Board up to date on our membership recruitment and retention program. He explained that the Cabinet seeks to implement our membership policy--which calls for broadening the base of AJC's constituency by attracting individuals from every group in the community and from all walks of life--through two main channels: (1) working with and through the chapters to stimulate and assist them in their membership drives; and (2) conducting direct mail campaigns from the national office.

At this time, some 4,000 of our 23,000 membership units have not yet paid their 1972 dues. We could lose approximately 15% of our enrollment by year's end, thus cancelling out the gains of the past year. Mr. GOLDWASSER stated that although we increase our enrollment by 7 to 10% a year without much difficulty, we are not growing on a net basis, and in some years we have actually lost ground because of those who allow their membership to lapse. Systematic follow-up by chapters, he observed, could prevent such losses.

On the positive side, he reported on the successful efforts of a number of our chapters--Atlanta, the Western Region, Chicago, New York, Long Island and Westchester among them--emphasizing that the techniques are available and that what is needed is a serious concern and willingness to work on the part of our laymen.

To encourage chapters to increase memberships, he reported that a special incentive has been instituted for 1972 whereby the chapters are to receive \$25, instead of the \$10 they previously received, for each new member added through local efforts. In addition, the Membership Cabinet has asked each chapter to appoint an aggressive membership chairman to help ensure successful recruitment and retention drives.

On behalf of the Cabinet, Mr. GOLDWASSER then asked the Board to (1) reaffirm our growth policy, calling upon the chapters for a net annual increase of 10%; (2) express its concern about the retention problem and call for the current "crash campaign" to be intensified and (3) urge all chapters and units to appoint active membership committees if they do not already have them. The motion to adopt the report and recommendations was made, seconded and after some brief discussion, unanimously carried.

#### DOMESTIC AFFAIRS COMMISSION REPORT

Theodore ELLENOFF, the Domestic Affairs Commission Chairman, reported that, pursuant to the mandate of the National Executive Council, the Education Committee had reviewed the matter of tax credits as a form of aid to non-public schools and by a vote of 14-1 decided to retain our present position in opposition to them. Secondly, he indicated that revised guidelines for affirmative action were now being drafted by a special subcommittee and will be distributed to the chapters for discussions preparatory to the NEC meeting in December.



Mr. ELLENOFF lauded the efforts of the subcommittee, which had met three times since the last Board meeting, commenting that in carrying out its task under the leadership of Arthur Kimmelfield, its performance did credit to the calibre of lay participation in AJC.

The matter of the Canarsie (N.Y.) school dispute was raised with the suggestion that AJC might take a position on it. For the benefit of the out-of-towners, Bertram GOLD described the current situation there, stating that the N.Y. chapter has been deeply concerned and involved in the effort to resolve the intense conflict. (A statement is to be issued by the N.Y. chapter along with 11 other community relations organizations in the City.)

ARAB TERRORISM Edward D. MOLDOVER, Chairman of the Trends Analyses Committee, reported briefly on a recent meeting of AJC representatives with Assistant Attorney General William Olson and Assistant Director of the FBI, Edward Miller, on recent manifestations and threats of Arab terrorist activities here and abroad, particularly the letter bombs. He indicated that it was a very successful meeting, and that AJC's available resources were cited and our representatives came away reassured that there is underway at the Federal level serious efforts to deal with terrorist activities on all levels.

Bertram GOLD reported that the Foreign Affairs Department is also studying the international legal aspects of terrorism to see what input we can make. James MARSHALL referred to the enthusiastic welcome the terrorists received on their arrival in Libya. Noting that there was no outcry against this he asked whether AJC should not try to bring public pressure to bear. Mr. MOLDOVER commented that British pilots have scheduled a boycott against planes flying to Arab countries and Arab airlines with facilities in London will not be serviced. He suggested that the pilots could perhaps help to get government action on this problem and reported that the United States Government has again exerted pressure to get an international treaty on this matter, but most major nations have not seen fit to join this effort.

Sidney LISKOFISKY, Director of the Division of International Organizations, pointed out that it is extremely difficult to get a consensus to effect international action on the subject of terrorism. He noted that in the preliminary debate in the United Nations on whether to place the subject of terrorism on the agenda of the General Assembly, those who opposed it pointed out that the United Nations itself, in a whole series of recent resolutions, had actually sanctioned the use of violence to achieve certain political and social goals, particularly in relation to South Africa. Also, some of the African and Arab delegates have maintained that the obstacles to social and political change are so intractable that they can only be overcome by violence.

Dean ROSTOW observed that there is a grave question about international law with respect to the use of force, individual terrorism and group terrorism for the reasons cited by Mr. Liskofsky--i.e., the series of General Assembly resolutions with regard to South Africa. He urged that AJC be very active in the United Nations to make sure that as international law is evolved on these questions, it goes in the right direction. He pointed out that many of the hastily passed resolutions are utterly incompatible with the concepts of the Charter itself, which condemns the international use of force no matter how just the cause. He stated that our committees working within the United Nations and our representatives before the United Nations should be very carefully briefed so as to be most persuasive for they can help to generate and to crystallize a condition of public opinion in which such acts will be unequivocally condemned.

Dean ROSTOW commented also that what we are seeing today is something that will be the dominant factor of foreign policy with regard to Israel for the next 10 years. The growing energy crisis of the world, which is the fundamental basis of the Arab strategy, will intimidate Europeans into silence. He felt we must all be acutely aware of this very real and deep problem which is worsening each day. The United States Government, he went on, is practically the only government with any possibility of retaining an independent voice on this subject. Dependence on Middle Eastern oil is a fact; and it will weaken influence of the European nations on all kinds of foreign policy problems with regard to the Middle East. Thus, leadership on this problem will become almost exclusively the responsibility of our own government.

BUDGET AND EVALUATION  
COMMITTEE REPORT

George J. GRUMBACH, Chairman of the Budget and Evaluation Committee, reviewed with the Board the financial statements of AJC's operations for 1971, 72 and 73, and pointed out that the deficit for this year could reach \$200,000. He noted that the Budget and Evaluation Committee has not yet reviewed the 1973 budget in detail but will be doing so soon and will report back to the Board on the results of their deliberations. In the meantime, however, because of the upcoming LCBC review, he asked for the Board's approval of the \$7,998,600 minimum-needs budget for submission to the LCBC.

After some discussion, the motion to approve the budget was seconded and unanimously carried.

Mr. GRUMBACH then presented a proposal which had been unanimously approved by the Budget and Evaluation Committee, to charge a registration fee of \$15 for an individual and \$25 for a couple for those attending the Annual Meeting. He indicated that AJC is the only agency that does not charge such a fee which could help to offset the expenses to the agency of the Annual Meeting.

After some discussion which emphasized the already high cost of attending the Annual Meeting and the effect the additional charge might have on attendance, the Board felt this might be a mistake. It was moved that the proposal be given further consideration, perhaps resubmitted to the Budget and Evaluation Committee. The motion duly seconded, was unanimously carried.

CAMPAIGN REPORT

Andrew GOODMAN, National General Chairman of the Appeal, reported on campaign progress. He advised the Board that as of September 30th, we are some \$67,000 ahead of last year's figures but explained that the gain, which is not enough to cover increased costs, may also be wiped out because of cuts in big gifts in New York and Chicago and difficulties in the New York Trade and Industry Campaign. Our Women's Campaign concluded the year slightly ahead of 1971 and welfare fund allocations are running 2-3% above last year but this does not produce significant additional funds. Direct gifts are also higher from around the country and this, Mr. GOODMAN reported, seems to be a positive area that we will concentrate on more in the future.

In short, the projection for 1972 is that if we continue on the current level we may raise as much as last year. However, with sharply spiralling costs, this would mean a serious deficit. Therefore, economy measures are being instituted although this alone will not solve our problems. Mr. GOODMAN recalled that in 1970 the Board adopted a resolution regarding the responsibility of all the Governors for the fiscal health of the agency and subsequently that resolution was extended to chapter leadership. Mr. GOODMAN closed his report by proposing that

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the Board present a similar resolution at the upcoming National Executive Council meeting urging NEC members to assume increased financial responsibility.

That motion was then seconded and unanimously carried, and David SHER expressed to Mr. Goodman the deep gratitude and indebtedness of the agency for the irreplaceable leadership he has been providing to the campaign.

Bertram GOLD brought the Board up to date on some recent actions to meet the financial problem--e.g., there has been an emergency staff meeting as well as a conference call with regional directors during which all areas where savings could be achieved were reviewed. There has also been a freeze on all jobs that become vacant, and a letter has gone forward from Philip Hoffman to all chapter chairmen citing specific steps they might take to help solve the budget crisis.

Mr. GOLD urged Board members to follow up with the chairmen of their local chapters to further implementation of these suggestions.

Theodore ELLENOFF asked for the Board's help in several other respects: by suggesting guests of honor for industry dinners which can be held before the end of the year; by soliciting people who have not repeated their gifts this year; and by increasing their own gifts, as he himself was doing.

The Board then recessed for dinner, following which Richard MAASS, Chairman of the NEC and the National Conference on Soviet Jewry, reported on developments with respect to Soviet Jews.

#### SOVIET JEWRY

Mr. MAASS informed the Board that on the day of its last meeting, the National Conference on Soviet Jewry met in Washington and unanimously endorsed the Jackson Amendment. He recalled that some Board members questioned whether the Jewish community was isolating itself from the majority opinion vis à vis detente with the Soviet Union by asking that most-favored nation status not be granted the Soviet Union. As a confirmation of the correctness of our approach, Mr. MAASS indicated that within five days, 72 Senators agreed to sponsor the Jackson Amendment and shortly thereafter, there was a total of 76 sponsors. In addition, a group of Jewish academics meeting at the Synagogue Council felt that, without question, this was the only technique to follow; and in Washington there was a meeting of media representatives involved in foreign affairs and they were unanimous that this action was not only correct, but was also in large measure responsible for the remission of the head tax in a number of cases.

As to the situation in the U.S.S.R. today, Mr. MAASS was of the view that there has been no change in policy on the head tax, but the precedent has been set that it is possible to leave without paying it; and over 100 families have been able to do so. But at the same time that some activists are allowed to leave without paying the tax, others have been arrested. There has also been no let up in the anti-Semitic propaganda, which is no longer disguised as "anti-Zionist," and denial of visas continues--to people as diverse as a ballet dancer, an artist, a scientist--allegedly because of their importance to the State.

Looking to the future, Mr. MAASS felt that the situation will be up and down for many months to come. There is likely to be a continuing pattern of tightening up and withdrawal, of public attacks and private arrests along with continued emigration.

Regarding the payment of the head tax, Mr. MAASS indicated that the Conference is opposed to the raising of money specifically to pay this. It is believed to be the wrong approach and fund raising events to raise such money are discouraged. They are also discouraging sending packages to the Soviet Union because less than 20% ever reach their destination.

He also reported that the Chief Rabbi of the Soviet Union will be visiting this country with an interfaith delegation. He urged that his visit not be met by raucous protests and hoped that any groups that meet with him will do so without any publicity.

As to the continuing harrassment of Jews, Mr. MAASS indicated that Jews in the U.S.S.R. today are being more physically and aurally isolated than they have been in previous years. There is 100% jamming of Kol Yisroel and almost 100% jamming of the BBC and Voice of America. Phones are being cut off more frequently and are being removed from apartments. And even though the phone has been removed, the caller actually hears a phone ringing. Therefore, the most important contact for Soviet Jews remains the visitors there. It is the policy of the Conference, Mr. MAASS continued, not to recommend that organized Jewish groups tour the Soviet Union, but rather that there be individual visits there, providing they are properly briefed. The Conference provides visitors with information on how to meet Jews, what they should and should not do, etc., and about 100 tourists a week return from the Soviet Union and report back to the Conference on information they obtained. This, Mr. MAASS underscored, is the most important contact we have--and in many cases, the only one Soviet Jews have with the outside world.

As to future steps, Mr. MAASS reported that he will be meeting tomorrow with Elmer L. Winter to take the first steps in the formation of a businessman's group on the question of Soviet Jewry, which will have two functions: 1) to sensitize executives of corporations doing business with the Soviet Union so that they will be properly informed and can bring up the question when they go there; and 2) to rely on these corporation executives for advice on future steps in relation to the President and the Congress of the United States with regard to trade. Mr. MAASS expressed the hope that AJC would play an important role in the development of this new program.

In addition, he reported that a number of AJC chapters have begun a program whereby they adopt families of scientists in the Soviet Union which have been denied exit visas or where the head tax has been demanded and they are either unwilling or unable to pay it. Mr. MAASS emphasized how important it is for these people to know that someone outside the Soviet Union is concerned about them and keeps in touch with them. These contacts give them security; and sometimes such contacts seem actually to keep them out of jail.

He also indicated that the Conference is undertaking a campaign in conjunction with the 50th anniversary of the founding of the Russian Government to seek clemency for the Jewish prisoners of conscience within the Soviet Union. This will be done through a concentrated effort of personal approaches and hundreds of thousands--and hopefully, millions--of letters addressed to officials in the Soviet Union.

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Finally, Mr. MAASS called attention to the following: 1) the exhibit now at the Jewish Museum of the works of Boris Penson, one of the prisoners in the Soviet Union, and urged everyone to see it. He indicated also that the Conference would like to see the show travel around the country and would welcome funds to make this possible; 2) the movie, "Escape to the Sun," which is the story of Soviet Jews, which is having its premiere this evening; and 3) UJA's "Night of Stars" which this year will be for the benefit of Soviet Jews.

PRESIDENT'S REPORT

The final item on the agenda was an off-the-record report by Philip E. Hoffman of some of his impressions of his recent trip to Israel. He indicated that he would make a full presentation at the upcoming National Executive Council meeting in Hollywood, Florida.



**memo**

January 5, 1973

To: Harold Arian, Joel Balsam, Rabbi Solomon Bernards, Rabbi Balfour Brickner, Rabbi Maurice Corson, Dr. Sarah Feinstein, Eli Fox, Dr. Isaac Franck, Rabbi Norman Frimer, Rabbi Joseph Glaser, J. J. Goldberg, Robert Goldman, Dr. Alfred Jospe, Rabbi Wolfe Kelman, Howard Kieval, Rabbi Israel Klavan, Martin Lapan, Morris Laub, Aryeh Lev, Avi Lyon, Jeffrey Oboler, David Sadowski, Rabbi Reuven Savitz, Julius Schatz, Rabbi Henry Siegman, Rabbi Marc Tanenbaum, Dr. Seymour Weisman, Steve Windmueller, Rabbi Walter Wurzbarger,

From: Philip Jacobson

Subject: Suggested Guidelines for Key '73

Comments on Dr. Frimer's draft of the guidelines were so extensive that a re-drafting seemed advisable. A copy of the revised draft is enclosed.

Inasmuch as Key '73 will already have been launched by the time this reaches you, and considering the urgency of getting these guidelines out to the field, we stress the necessity of getting your comments to us no later than Thursday, January 11. If we do not hear from you by that date, we will assume that your agency accepts the draft without change.

Best regards.

sab  
enclosure

cc: Mr. Milton I. Goldstein  
Mr. Jerry Wagner

# NEWS

## THE AMERICAN JEWISH COMMITTEE LOS ANGELES CHAPTER

590 No. Vermont Ave. • Suite 259 • Los Angeles, Calif. 90004  
NOrmandy 3-2185

Neil C. Sandberg: Western Regional Director



### THIS IS THE AMERICAN JEWISH COMMITTEE

- ★ Founded in 1906.
- ★ Pioneer American organization combating bigotry, protecting the civil and religious rights of Jews here and abroad, and advancing the cause of human rights everywhere.
- ★ Chapters and units in more than 80 principal cities; members in more than 600 American communities.

### FOR IMMEDIATE RELEASE

PRESS CONFERENCE FOR RABBI MARC H. TANENBAUM, NATIONAL DIRECTOR OF  
THE INTERRELIGIOUS AFFAIRS DEPARTMENT OF THE AMERICAN JEWISH COMMITTEE  
WILL BE HELD ON TUESDAY, JANUARY 23RD, AT 10:30 A.M. IN ROOM 259 OF  
THE JEWISH COMMUNITY BUILDING, 590 NORTH VERMONT AVENUE.

On January 6th, Key '73, the nationwide evangelism campaign, launched its drive to "call the continent to Christ". As is generally known, this unprecedented ecumenical crusade to evangelize "all the people of America" in 1973 has resulted in a series of critical reactions on the part of a number of Jewish religious and communal leaders. Among the issues with which they are rightly concerned are these: What are the implications of a campaign to evangelize America for the pluralist character of America? Will an evangelical theology that perceives Christianity as a "substitute covenant" for that of Judaism feed negative and even anti-Semitic attitudes toward the Jewish people? Will the Key '73 campaign which emphasizes testifying to Christ through neighborhood door-to-door canvases and college and high school crusades lead to coercive pressures against the conscience of Jewish individuals and groups?

According to Rabbi Marc H. Tanenbaum, National Director of the Interreligious Affairs Department of the American Jewish Committee, Key '73" could well become an historic turning point in relations between Evangelical Christians and Jews of the magnitude of Vatican Council II, provided it is used as an opportunity to clarify Christian recognition of Jews and Judaism as valid sources of truth rather than

as objects of conversion". He characterized the movement as the latest evidence of a growing evangelistic thrust that has been taking place in the United States over the past few years, and that has been shown previously in such movements as Campus Crusade for Christ, Inter-Varsity Fellowship, Jesus Freaks and Jews for Jesus. Rabbi Tanenbaum expresses concern that conversionary efforts were beginning to have an influence on Jewish youth, especially those on college campuses. He points out that these efforts appear particularly threatening to the Jewish community because they had arisen at a time when American Jews and Jewish communal agencies were engaged in serious discussions about the implication of increasing rates of intermarriage, the need for a heightened sense of Jewish identity and new ways to ensure Jewish continuity in a secular society. "We call on the Christian conscience to recognize that a Christian theology based on the negation of Judaism and that sees Christianity as a substitution for the Jewish faith will seriously impact upon the existence of the Jewish people", Rabbi Tanenbaum declares. He further states: "After the Nazi Holocaust, which destroyed one-third of the Jewish people, and in the face of Soviet threats to carry out a program of enforced cultural and religious assimilation which could destroy another one-third of the Jewish people, the whole question of efforts to convert the Jewish people out of their religious existence becomes a morally unconscionable position."

Rabbi Tanenbaum points out that many Christian scholars and several Christian denominations have gone on record as opposing the attempts at mass conversions represented by Key '73 and other evangelical movements. He cites specifically a resolution adopted last month by a colloquium, held at the Southeastern Baptist Theological Seminary in Wake Forest, N.C., which "deplored tendencies of certain proselytizing movements which do not adequately respect the integrity of diverse religious and cultural groups and which manifest inadequate respect for personhood." Declaring that "acceptance of



religious pluralism" and "the right of every group to preserve its religious integrity" were intrinsic to the American way of life, the Southern Baptist group "affirmed the right of every group to proclaim its truth."

While these views do not respond adequately to all the questions that the Jewish community would want clarified, the repudiation of anti-Semitism and any evangelical resort to coercion are welcome clarifications, and Rabbi Tanenbaum expresses the hope that this message will reach many of the Key '73 evangelists, especially on college and high school campuses, some of whom in their zeal need such reminders that the right of religious liberty involves the duty of respecting the conscience of others who do not feel the need to be witnessed to.

"Christian leaders, including evangelical leaders, have a valid theological alternative, which has already been accepted by substantial numbers of recognized Catholic and Protestant theologians and biblical scholars", Rabbi Tanenbaum maintains, "namely, that the Covenant of Sinai is permanent, and that Christianity must see itself not in terms of substitution, but rather in terms of being a complimentary Covenant to the Covenant of Israel".

The purpose of Rabbi Tanenbaum's Los Angeles visit is to deliver a major address on the implications for American Jews and Judaism of the increasing momentum of evangelistic activity at a Chapter meeting of the American Jewish Committee co-sponsored by Leo Baeck Temple, Temple Emanuel, Jewish Congregation of Pacific Palisades, Board of Rabbis, Sinai Temple and Temple Issaiah. The meeting is scheduled for 8:00 P.M. on Tuesday, January 23rd, at Leo Baeck Temple. He also plans to meet with leading theologians to discuss issues of mutual concern which have been raised by the Key '73 campaign.

The American Jewish Committee, founded in 1906, is the pioneer human relations agency in the United States. It protects the

civil and religious rights of Jews both here and abroad, and  
advances the cause of improved human relations for all people.

\* \* \* \* \*

Judy Rose  
663-2185



**memo**

January 12, 1973

To: Member Agencies of NJCRAC and CJFWF

From: Isaiah M. Minkoff, Executive Vice Chairman

Subject: The Jesus Revolution

This is a follow-up to the joint memorandum of December 13 in which we called attention to "Key '73," the evangelistic campaign designed to bring the "Continent to Christ." We are indebted to Rabbi Marc Tanenbaum, National Director of Interreligious Affairs of the American Jewish Committee, for the preparation of that memorandum.

We now send you herewith a set of suggested Guidelines which, as is noted in the Introduction, represents the reflections of experienced community leaders and practitioners joined in our inter-agency task force. The Guidelines were drafted by Dr. Norman E. Frimer, National Coordinator of Hillel Affairs for the New York Metropolitan Area.

Again, we express the hope that the Jewish community will "keep its cool," and that you will keep us fully informed of developments.

Additional copies of the Guidelines, in reasonable numbers, are available on request.

Best regards.

sab  
enclosure

O,X,A,R -- CS cul. -- CJF Execs.

SUGGESTED GUIDELINES FOR THE JEWISH COMMUNITY  
ON KEY '73

Introduction

Key '73 having been officially launched on a national scale with a television special, and other mass appeals being projected, it is bound to reach an audience that includes substantial numbers of Jews of all ages.

Many Jewish communities, agencies and institutions have expressed concern and sought guidance. In an effort to supply some such guidance, a number of experienced community leaders and practitioners in the field have shared their reflections, which are summarized in the guidelines that follow. These, of course, are necessarily general in nature. The specific relevance or applicability of any of them will vary according to the particular needs of various communities and their value will depend greatly on their proper application.

The threat manifest in missionary activities is in part related to the widespread intellectual and spiritual ignorance of Jewish values and heritage. We must move energetically to reverse any possible trend away from Jewish commitment, the ultimate results of which may be alienation and potential conversion. Jewish communities should encourage parents and youth of all ages towards more intensive Jewish educational programs.

FIRST, SOME CAUTIONARY COUNSEL FOR ALL

(1) Do Not Overreact

There is just no warrant for alarm. We have some reports of individual conversion -- and they of course merit our earnest and active concern -- but no evidence of substantial impact on Jewish youth.

(2) Do Not Join in the Numbers Game

Missionaries characteristically exaggerate the numbers of converts gained. Do not help them by accepting their figures or by citing or repeating their statistics, even if they appear in the public press. There are no reliable figures, only guesstimates and generalizations. Our concern, in any case, is based on the traditional axiom, "Whoever sustains one Jewish soul is as if he had sustained a whole world."

(3) Do Not Debate, Dialogue or Argue With Missionaries

Missionaries often seek to engage Jews in public discussion. Do not be drawn into this utterly fruitless exercise. Above all, do not invite missionaries or their followers to address meetings under Jewish auspices. Such hospitality only gives

the missionary cause institutional dignity and legitimacy. On the other hand, do not publicly attack or abuse the missionaries; this merely serves to surround them with an aura of martyrdom, to our loss. Our essential obligation is to shore up our Jewishness.

(4) Do Not Be Taken in by the "Jewish Christian" Ploy

Some missionary groups appeal specifically to Jews with the specious notion that those joining them are thereby "completed" or "fulfilled" as Jews. This is patently incompatible with Jewish tradition and conviction. Conversion to Christianity or any other faith is an abandonment of Judaism. We must strive, with loving concern, to restore erring individuals to their own faith and community.

(5) Do Not Lose Your "Cool"

The style of the Key '73 missionaries is likely to be cool and affable. Emulate it. When they come smiling to the door, respond politely -- firmly but with no recrimination -- "No, thanks, I'm not interested," or some brief and definitive equivalent.

SECOND, SOME SUGGESTIONS FOR ORGANIZATION AND STRATEGY

(1) Mobilize Local Resources

Every Jewish community will make its own appraisal of the challenge posed by missionary activity. Each will face certain conditions unique to it. Each will have to assume responsibility for its own reaction, though national agencies are of course more than ready to be of assistance. Locally, planning and organization, coordinated through the appropriate community-wide agency, must involve all concerned partners -- federation, community relations council, rabbinical association, community centers, Hillel directors, synagogue groups, educators, lay groups, youth councils, etc.

(2) Get the Facts

Fact-finding is a "must." This is an indispensable step. Until the actual situation in the community has been established, planning cannot proceed intelligently. Are Jews, as Jews, being missionized? By whom, from what centers or sources? In what settings and by what means -- in schools, through coffee houses, "drop-in" centers, via the communications media, prayer meetings, home study groups, bookmobiles?

(3) Plan Strategy and Approaches

Assuming the fact-gathering process indicates a problem requiring action:

(a) Survey the available resources -- knowledgeable and experienced personnel, appropriate literature, suitable facilities.

(b) Priority should go to marshalling individuals -- young and old. Set up a task force of peer-to-peer as well as adult resource people with some forte or expertise in this area.

(c) Very carefully study at first hand the needs of those Jewish young people who are flirting with or have been drawn into other religious movements, and what they are seeking. Make no prejudgments on these matters. The Jesus Movement is very complex.

(d) With equal care, plan how to offer a positive Jewish response to their need and search. Only then will it be possible to reach out to them and to share the needed knowledge and understanding with others to be trained for further intensive outreach.

(4) Focus on the Teenager

Not only college students, but those in the high schools and even in the junior high schools must be deemed vulnerable. Many missionaries may concentrate on teenagers, deliberately using a peer-group approach, exploiting the unsettled state that marks the adolescent years particularly in these times, and the readiness of young people to challenge any traditional, accepted values. These areas demand our greatest scrutiny and innovative planning. Our caution against overreaction bears repeating here. "Crash programs," counter-crusades, or resort to gimmickry must be avoided.

(5) Create Opportunities for Youth Participation

Unfortunately those who are confused Jewishly and troubled personally will not always avail themselves of the traditional programs conducted in centers, synagogues, youth organizations and other settings. Additional ways need to be developed for reaching out with approaches that truly enable young people to shape the content, directions and policies of the programs in which they participate, including those programs that are regarded by them as not controlled by the "establishment." Some recently initiated youth and teen programs reflect this approach, utilizing informal settings such as storefronts and

coffee houses, providing opportunity for "rapping" and for making contacts with other youth. Such programs are consistent with the long range goals of reaching youth, providing a Jewish setting in which they can relax, meet other Jewish youth, "shmoos" and talk seriously with warm, sensitive, responsive and skillful staff -- including staff of their own peer-groups. Experimentation with innovative and creative approaches to opening channels of participation by our youth must be given high priority.

### Conclusion

All Jewish agencies and institutions, of course, share a basic obligation to support and conduct positive programs -- both formal and informal -- of Jewish culture and Jewish education, with outreach especially to youth of high school and college age.

It is not our intention at this point to provide you with informational materials and precise recommendations for programmatic activities. In due time we shall have suggestions for specific activities, including innovative and experimental projects that are now being tried out, e.g., appropriately planned coffee houses where young people can come for an informal "shmoos;" a local telephone "hot line," manned by trained communal leaders and youth who can speak warmly and helpfully to youngsters who need love and understanding. Indeed, you might indicate what you think is needed in this urgent area of concern.

The actual value of these guidelines for any particular area can only be determined by experience. For this reason it is essential to maintain a strong liaison between the local communities and national agencies. A constant flow of information will not only allow for the revision and updating of these guidelines but also enable each community to benefit from the experience of others. Do therefore keep us informed on developments in your bailiwick and let us know just how we can be helpful.

National Jewish Community  
Relations Advisory Council

Synagogue Council  
of America

National Jewish  
Welfare Board

American Association  
for Jewish Education

B'nai B'rith  
Hillel Foundations

and the constituent national organizations of the NJCRAC and the Synagogue Council of America:

American Jewish Committee  
American Jewish Congress  
B'nai B'rith-- Anti-Defamation League  
Central Conference of American Rabbis  
Jewish Labor Committee  
Jewish War Veterans of the U.S.A.  
National Council of Jewish Women  
Rabbinical Assembly  
Rabbinical Council of America  
Union of American Hebrew Congregations  
Union of Orthodox Jewish Congregations of America  
United Synagogue of America

The American Jewish Committee  
Institute of Human Relations  
165 East 56th Street  
New York 22, New York

Date \_\_\_\_\_

FROM: RABBI MARC H. TANENBAUM

TO: Bert Gold

\_\_\_\_\_ Please circulate to:

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_ For Approval FEB 2 - 1973

\_\_\_\_\_ For Your Information

\_\_\_\_\_ Please Handle

Read and Return

\_\_\_\_\_ Returned as Requested

\_\_\_\_\_ Telephone Me

\_\_\_\_\_ Your Comments, Please

REMARKS:

*Bert,*  
Perhaps our area offices should  
be doing something like this, if they  
haven't already -  
Marc





# ANTI-DEPAMATION LEAGUE OF B'NAI B'RITH

Mountain States Regional Office • 623 Empire Bldg., Denver, Colo. 80202 • 623-7157

TO: ADL Community Leaders  
FROM: Sheldon Steinhauser  
DATE: January 15, 1973  
SUBJECT: Key '73 - "Calling Our Continent to Christ"

SPECIAL BACKGROUND REPORT

There has been increasing interest in the growth of the "Jesus Movement" and related groups carrying on highly evangelistic activities, some of which have been reflected in our local schools, colleges and communities.

It is against this background that inquiries have come to us concerning the new, massive and intensely enthusiastic evangelical drive known as Key '73. Purpose of this voluntary movement of more than 140 denominations and Christian groups is a "continent-wide attempt to reach every person in North America with the Gospel of Christ in 1973." Locally the Colorado Council of Churches has brought together a coordinating committee to encourage and aid the local churches in the Key '73 thrust. This committee will seek to develop mass media coverage of Key '73, to encourage local churches to share in specific programs suggested and will serve as a clearing house for information of the many denominal programs of evangelism and training.

According to the local coordinating committee, there are to be six phases in the Key '73 effort, beginning with a call to prayer and climaxing with "commitment of all Christians to faithful discipleship." One phase completed January 7 involved urging churches to join in a Noon Prayer Call complete with ringing church bells, sounding sirens, tooting horns, etc. - all to call attention to a continent-wide involvement in prayer. Although overall planning is at the national level, each local group is expected to operate independently. Extensive training of volunteers, especially young people, to reach into college campuses, homes and schools is anticipated (indeed the college campus is already a prime target of Christian evangelical organizations and of the "Jews for Jesus" and other such groups - the latter being without notable success in our area to date).

Key '73 is directed essentially to Christians. In that respect it is not the concern of the ADL or the organized Jewish community. Our interest comes in the extent, if any, to which the movement will directly or indirectly affect Jews. Door-to-door solicitation may result in discomfort for some Jews. There is always the possibility that the literalism of the evangelical Christians will emphasize those teachings in the New Testament which have nurtured anti-Semitism throughout the centuries. Furthermore, while not part of the actual drive, local "Jews for Jesus" and "Hebrew-Christian" groups may utilize the event to engage in their own programs to seek converts among Jews. Finally, though the number of Jewish youth so affected is likely to be insignificant, any number would be saddening.

Let us emphasize that to date we have received no complaints about Key '73 in this area and it is difficult to project the extent to which they will make an impact locally since there will undoubtedly be wide variation from community to community in the degree of organization, specific groups involved, etc. While activities of all such groups will bear very close review, we must at the same time opt for a carefully measured approach and against an unnecessarily frightened response from the organized Jewish community. We would suggest:

1. If and when Jews are approached by door-to-door solicitors, they should avoid argumentation. Our response might be "No thank you. I am not interested."

OVER.....

2. Sensitive Christian leaders must and will be alerted to the inherent danger of the thrust in possible disparagement of Judaism, demeaning of our faith, and insensitivity to the Jewish community. Hopefully, liberal Christian groups will understand the necessity of limiting Key '73 to the Christian world as it is projected.

3. Communication within the Jewish community and basic fact-finding is absolutely essential. We urge that all of you share with us as quickly as possible any information which would help in understanding problems which may be manifested at any level. We in turn will continue to share information which we gather with the Jewish communities of the three states.

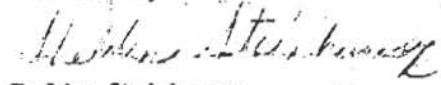
4. Of major concern is the fact that Key '73 may spur on evangelical groups already working in our public schools, especially at the junior and senior high levels as well as on the campus and that such activities will be of an improper character pressuring and badgering students, etc. Reports from some areas indicate there is more religious activity in the schools today than in many years. This points up the need which exists even without reference to these movements - to reach our own Jewish youth in settings in which they feel welcome and can secure guidance. Further, this may provide an opportunity to underscore the importance at high school and college levels for the curriculum, including textbooks, to reflect awareness of the variety of ethnic cultures in our society, including information on Jewish history, contributions, and the like. Such efforts must be consistent, however, with our views on church-state separation, especially at the high school level.

Let us emphasize - again - the importance of avoiding hysteria, the impulse to uncritically emulate the very same techniques and approaches (there is no way to create instant Jews or Judaism) and a needless generalized Jewish-Christian confrontation. While specific counteraction may be called for in individual situations, let us keep our collective "cool" and - again - utilize the opportunity to move ahead on those constructive programs designed to reach our children Jewishly with Jewish institutions and agencies developing valid programs on Jewish identity as well as helping young people to answer questions posed by the "Jesus Movement" generally and Key '73 specifically. There may be need, also, for individual counseling with students who experience special problems triggered or intensified by any kind of contact with such groups.

In these times, it is also more than ever important that on-going communication and relationships with Christian institutions and organizations be maintained - efforts which have resulted in many of these institutions having a sincere and valid view of Judaism as a contemporary, vital, living peoplehood.

As always, we welcome your inquiries and stand ready to offer our information and guidance.

Best wishes,



Sheldon Steinhauser  
Regional Director

SS/CKG

.....

# MEMORANDUM

*M. Tanenbaum*

THE AMERICAN JEWISH COMMITTEE  
INSTITUTE OF HUMAN RELATIONS  
165 East 56th Street, New York 22, N. Y. • Plaza 1-4000

from the desk of ISAIAH TERMAN  
Director of Communications and Servicing

Key 73, the nationwide evangelism campaign, was the subject of a broadcast by AJC's Interreligious Affairs director, Rabbi Marc H. Tanenbaum, over station WINS on January 4th. The enclosed transcript concerns Rabbi Tanenbaum's comment on a letter from Key 73's executive director regarding possible intimidation or pressure in connection with the campaign, on the part of either Christians or Jews.

January 16, 1973  
CRC and AJC offices  
Encl. 73-310-7

WINS RELIGION COMMENTARY  
RABBI MARC H. TANENBAUM\* OF THE AMERICAN JEWISH COMMITTEE  
"KEY 73 OFFICIAL CLARIFIES EVANGELISM POLICY TOWARD JEWS"

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On January 6, Key 73, the nationwide evangelism campaign, will launch its first major national television program, keynoting its drive to "call the continent to Christ." As is generally known, this unprecedented ecumenical crusade to evangelize "all the people of America" in 1973 has resulted in a series of critical reactions on the part of a number of Jewish religious and communal leaders. The issues to which these Jewish spokesmen have responded are essentially those first raised in a research document on "Evangelism and the Jews" prepared by the American Jewish Committee and since made available to Jewish communities throughout the country through the agency of the National Community Relations Advisory Council.

Among the issues which rightly concern Jewish leadership are these: What are the implications of a campaign to evangelize America for the pluralist character of America? Will an evangelical theology that perceives Christianity as a "substitute covenant" for that of Judaism feed negative and even anti-Semitic attitudes toward the Jewish people? Will the Key 73 campaign which emphasizes testifying to Christ through neighborhood door-to-door canvases and college and high school campus crusades lead to coercive pressures against the conscience of Jewish individuals and groups, and others?

In an effort to obtain clarification of Key 73 policies on these crucial issues, I met with Key 73 leaders last October in St. Louis and have since corresponded with several of their leaders. This week the first official policy statement on several of these issues was made in a letter to me from the executive director of the Key 73 campaign, Dr. Theodore Raedeke of St. Louis. These are the major clarifications of views expressed by Dr. Raedeke whose words I quote (with his permission):

"There is no anti-Semitism in either the ideology or the thrust of Key 73. I trust that you understand this, just as we understand your position to be not anti-Christian. We do not wish to persecute, pressure or force Jews to believe or do anything against their will. On the other hand we are confident that the Jews do not wish to undermine our holy faith or deprive us of our rights to propagate our faith -- the privilege which we enjoy in America.

"Rest assured that we will attempt in no way to deny our deepest Christian convictions in this regard so that we wrong the Jewish community in any way. At the same time, I hope that we may be confident that you who are not Christian will not in any way intimidate or pressure the many Christians participating in Key 73 against confessing before men the saving Gospel."

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\*Rabbi Tanenbaum, who is the National Director of the Interreligious Affairs Department of the American Jewish Committee, presents a weekly religion commentary over WINS-Westinghouse Broadcasting System.

While these views do not respond adequately to all the questions that the Jewish community would want clarified, the statement repudiating anti-Semitism and any evangelical resort to coercion are welcome clarifications indeed. One can only hope and expect that this message will reach many of the Key 73 evangelists, especially on college and high school campuses, some of whom in their zeal need such reminders that the right of religious liberty involves the duty of respecting the conscience of others who do not feel the need to be witnessed to.

January 4, 1973  
73-700-3





# B'NAI B'RITH HILLEL FOUNDATIONS

Devoted to Religious, Cultural and Counseling Activities among Jewish Students at Colleges and Universities

1640 Rhode Island Avenue, N.W., Washington, D. C. 20036 • EXecutive 3-5284

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*Financial Assistant*

January 16, 1973.

Rabbi A. James Rudin, Asst. Director  
Interreligious Affairs Department  
The American Jewish Committee  
165 East 56th Street  
New York, N.Y. 10022.

Dear Jim:

I am certain that I sent Marc Tanenbaum an advance copy of our second survey report. In the meantime we have had it mimeographed, and I am enclosing a copy for your own use. I also enclose a couple of other items which you may find of interest.

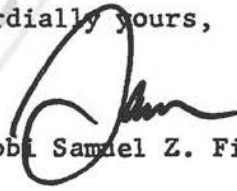
It would, of course, be interesting to us to know what your input is on this subject. Do we really disagree? Does stepped up activity directed towards Jewish students necessarily lead to the conclusion that Jewish students are succumbing? Share with me what you can. Many thanks.

Best regards.

Encls:

SZF:MS.

Cordially yours,

  
Rabbi Samuel Z. Fishman



# B'NAI B'RITH HILLEL FOUNDATIONS

Devoted to Religious, Cultural and Counseling Activities among Jewish Students at Colleges and Universities

1840 Rhode Island Avenue, NW, Washington, D.C. 20036 • EXecutive 3-5284

## JEWISH STUDENTS AND THE JESUS MOVEMENT: A Follow-up Report

Samuel Z. Fishman

In the spring of 1972, responding to reports of a significant and widespread Jewish student response to resurgent Christian fundamentalism, the B'nai B'rith Hillel Foundations conducted a survey of more than eighty American college campuses in order to determine the degree to which such reports were confirmed in actual experience. The schools which were surveyed covered geographic locations which are approximately representative of the distribution of Jewish student enrollment. Fifty of the respondents indicated that there was indeed an upswing of fundamentalist activity at their campuses, but only fifteen schools were identified as campuses where Jewish students had actually been won over by Christian evangelists. In most instances the number of Jewish students affected was less than five, although at a few large schools (University of Michigan, University of Pennsylvania, and University of California, Los Angeles) the incidence of Jewish conversion was estimated to be as high as 25 or 30. The survey flatly contradicted claims later published in Time magazine that "young Jews are converting to Christianity at the rate of six or seven thousand a year" (June 12, 1972).

Further analysis of the situation indicated that any response on the part of the Hillel Foundations or the Jewish community should be highly selective, treating the underlying causes of this rather limited phenomenon. The report stressed the need to face the crucial problems which many of our young people confront -- estrangement from family and community, insufficient Jewish training and education, limited understanding of the total Jewish experience, psychological and social isolation, etc. However, "the challenge of redeeming 'lost souls' will not be met by massive programs as much as by the establishment of one-to-one relationships with competent counselors, committed fellow Jewish students, or effective rabbis and teachers."

Continued expression of community concern over this subject prompted us to again survey the field in order to determine the current dimensions of this development and, more importantly, to acquire new insights into the issues which confront Hillel and the Jewish community. Sixty representative campuses were selected for this more recent survey, including a major proportion of those which last spring reported on active situations. The quantitative results were strikingly similar. Over forty of the schools indicated that the Jesus movement had virtually no impact upon Jewish students. Several indicated that the fall had been relatively quiet even in comparison to what had occurred last spring. Of the dozen or so campuses which reported that Jewish students were indeed being affected by evangelistic activities, the same handful indicated a number as high as fifteen or twenty. In these latter instances a vital precaution has to be added. The number of Jews who actually are baptized (as distinguished from those who attend prayer meetings, rock concerts, or discussions about Jesus) is still very limited.

The chief concern of the respondents to the survey touches upon the atmosphere which intensive proselytizing activities generate in the campus setting. Even Jewish students who do not convert may be gravely troubled by challenges to knowledge, faith, and identity which they are not prepared to cope with. Hillel directors agreed that appropriate responses were called for in order to limit the potential impact of these evangelizing efforts.

The new evangelical thrust of fundamentalist Protestantism reflects a coming together of individuals and groups of divergent and discrete backgrounds. The most visible college-based body is the Campus Crusade for Christ, which has been functioning for more than twenty years. It has a large professional staff, and its membership consists primarily of young people who, as a generalization, can be classified as relatively "straight" -- clean-shaven, conservative, and from fairly conventional personal and religious backgrounds. By contrast, those students who identify themselves as "Jesus freaks" are often products of the radical youth and drug culture of the past decade. They are searching for a new lifestyle, are primarily self-starting and autonomous, and are led by slightly older non-professional contemporaries with gifts of leadership and inspiration. At the University of Michigan there is a Catholic pentacostal group known as the Word of God community.

All respondents agree that Jews are not a primary target of the current evangelical push; however, given the open setting of American and campus society, Jews are bound to be affected by such developments. Although it is common practice to refer to young Jews who have joined fundamentalist groups as "Jews for Jesus," there is in fact no national or regional organization with this name. Here too there has been a joining of interests between the older Hebrew-Christian movements and the newer, more radical, Jewish student converts. The American Board of Missions to the Jews, founded in 1894 and generally known as Beth Sar Shalom, has found a new lease on life through the current Jesus movement. Thus the evangelist Martin (now calling himself Moishe) Rosen, Northern California director of the American Board of Missions to the Jews, enjoys a current prominence which he had never known before. The American Board of Missions to the Jews is the body which initiated the mass advertising campaign about Jews who wear "that smile" and produced the controversial television film "Passover," an account of a Beth Sar Shalom "seder."

Both the Campus Crusade for Christ and the American Board of Missions to the Jews have access to significant funds when it comes to producing materials for distribution to potential converts. At Southern Illinois University in Carbondale, for example, various fundamentalist groups are reported to have distributed 10,000 free copies of the New Testament.

None of the campus respondents was of the opinion that antisemitism is an identifiable factor in the missionary programs, although a few stipulated that any attempt to convert the Jews is by definition an antisemitic act. The birth of the State of Israel and the reunification of Jerusalem are theologically significant moments for fundamentalist Christian thought, omens that the Second Coming is not far off. It is to be a time of glory for which, presumably, the children of Israel should be preserved intact.

Among Jewish students who have in fact converted there prevails the unusual claim that they have not abandoned their identity as Jews. By contrast,



they put forward an idea which has not been heard since the early days of Christianity, that it is possible for a Jew to embrace Jesus without abandoning his Jewish identity. No responsible segment of the Jewish community appears ready to accede to this claim.

Appropriate responses to these observations and developments fall into three broad categories: (1) campus program innovations, (2) community policy actions, and (3) counseling with students who have been directly affected. On those campuses where the presence of the Jesus movement is more keenly felt, the B'nai B'rith Hillel Foundations have initiated a variety of programs in order to provide a Jewish perspective on the central issues. Thus, for example, at Los Angeles Valley College a series of five weekly public lectures was presented by a Jewish member of the faculty on the topic "Jesus in the Context of History: A Jewish Approach." At UCLA one of the Hillel directors offers a course in the free Jewish university on "The Messiah in Judaism: Textual, Historical and Contemporary Perspectives." At Pennsylvania State University the rabbi teaches a course on the "Jewish Understanding of the New Testament." Guest lecturers and scholars are invited to speak on such topics as "Why Jews Don't Accept Jesus." One Hillel director conducts informal sessions on "everything you've wanted to know about Jesus but were afraid to ask."

Additional program developments are in the planning stage, including weekend retreats for intensive exploration of relevant issues and experiences; training student outreach workers as teachers, tacticians, and counselors; preparation of interpretative and inspirational literature; establishing havurah living groups; and intensification of the sense of Jewish community and fellowship within the campus setting.

A few Hillel directors have reported instances of "crisis" situations where immediate counteraction was initiated. At a UCLA lecture the Hebrew-Christian speaker suggested that "had the six million who died in the Holocaust become Christians, Jesus would have saved them from the gas chambers." A counter-statement was issued at once, declaring that "there is little Shalom in Beth Sar" and denouncing this "cynical exploitation" of the Jewish people's greatest tragedy. At the University of Michigan a prayer meeting was called on the evening of Yom Kippur, and Jewish students were invited to attend. The few who did were met by a line of Jewish students wearing tallisim and distributing a leaflet to remind them that "tonight is Kol Nidre, the holiest night of the year," and inviting all Jews as brothers to their people's Kol Nidre service. An anecdote in a lighter vein is reported from Temple University. When a certain Jewish student was approached by a Christian missionary, the Jewish student indicated his readiness to debate the relative merits of Judaism and Christianity provided that they spoke in the original language of scripture -- the Jew would use Hebrew and the missionary Greek! The "dialogue" quickly ended.

A number of policy implications emerge from these reports and a pattern of action on the part of Hillel staff and students is now evident. At several schools the dean of students or the director of university housing has agreed to issue a statement assuring every student's right to privacy in his own dormitory room and forbidding door-to-door proselytizing or soliciting of any

kind. Hillel directors are conferring with the university president, the director of religious affairs, and other officials in positions of authority in order to interpret to them the sensitivities of the Jewish community to aggressive conversionary activities. At one school in Los Angeles conferences were initiated with the coordinator of student activities, the result of which was the issuance of "guidelines for appropriate activities of religious clubs." The guidelines urge a strict separation of church and state and forbid actions which "derogate either expressly or by implication another religion or faith," or "are directed to another specific religious group or faith."

At many campuses the Hillel directors have initiated discussions with their fellow campus ministers (including sometimes representatives of fundamentalist groups) in order to enlist their support in defining tolerable limits to conversionary programs and to express their opposition to efforts specifically aimed at Jewish students.

At the University of Michigan, several campus ministers prepared papers on "religious witnessing in the university community." In the statement of the Hillel director he drove home the point that "after Auschwitz the Christian mission to the Jews must come to an end. To say that the Jews are damned and in need of salvation is to start out once again on the inevitable path to Auschwitz. When you missionize or proselytize me you say that you do not recognize my right to exist as a Jew." At least one Christian scholar has declared that missionary appeals to the Jews are based upon a misunderstanding of New Testament theology which, he argues, instructs that the proselytizing must be carried on among the gentiles and that, by implication, Jews are to be left alone.

Some caution must be exercised in the process of public protest and invocation of campus regulations. At UCLA, for example, the abuses of Beth Sar Shalom led to their temporary suspension as a group permitted to use campus facilities. However, the announcement of this action provided them both publicity and the martyr's role. Raising too much of a hue and cry may be ultimately counterproductive. What is called for is essentially quiet diplomacy, in which Hillel directors and Jewish community leaders seek out university officials and church leaders in order to express Jewish concern over attempts to lure away Jewish students through slick advertising techniques and zealous exploitation of personal crisis. Where there are violations of university regulations concerning such matters as intrusion into the dormitory room or abuse of free speech privileges, restraining influences must be exercised.

Perhaps the most significant response of all would be to emphasize once again the importance of enhancing personal relationships between potential Jewish adherents to the Jesus movement and competent teachers, rabbis, counselors and, most important of all, peers with an understanding of the issues involved.

This report may be concluded by citing the comments of two of our most able and experienced Hillel directors. From UCLA comes the following question: "Who are more important, 3000 alienated Jewish students who may seek a balanced approach to Judaism or thirty Hebrew Christians? Who should receive the

greater proportion of my time?" And from Rutgers the director writes: "It is obvious to me that, despite the problems which the 'Jews for Jesus' pose, the real issues lie elsewhere. Assimilation, secularization, and the obvious poverty of spiritual resources within the American Jewish community are the most significant causes for alarm. When one wants to consider the threats of other faiths, the challenge posed by Eastern religions, Yoga, Hare Krishna, transcendental meditation, etc., involve far more Jewish youth (many in a serious and mature manner) than do the Jesus people."

One may use a medical analogy in summarizing the present situation. Among the collectivity of the Jewish people there may be a tiny percentage who are presently the victims of a rare and unusual "malady"; by contrast, there are thousands who are suffering from a chronic and debilitating "ailment." If the individual afflicted by the rare malady is a member of one's immediate family or circle of acquaintances, it is clear that all resources must be mustered in order to effect a cure. Nevertheless, when it comes to a consideration of the use of community funds and resources, the challenge remains what it has always been: to create a setting among our young people in which the chronic plagues of indifference, ignorance, and alienation may be more effectively counteracted.



December 15, 1972.

David Kay:

## Campus Christian Crusaders Not Aware of Intolerance They Espouse

(Synagogue and lay leaders of the Jewish community have expressed concern over the rapid growth of Key 73 and the spread of the Christian Crusade movement among Jewish college youth. Denwrite David Ben Kay, a Freshman at Brown University at Providence, R.I., son of Mr. and Mrs. Gerald Kay, offered this rebuttal at Temple Emanuel during their Collegiate service.)

I was 14 years old before I was exposed to any kind of anti-Semitism. Some boy in school called me a 'kike', accused me of owning a Cadillac, 3 color TV's and a maid, and he told me I should go back to

Israel where I came from. The incident didn't deeply affect me. I wasn't sure what being Jewish meant. My family had



David Kay

neither a Cadillac, a color TV or a maid, and Denver was the only place my family was from.

I'm now 18, at a university, feel very secure in my Jewish identity, and am now exposed to a more subtle, threatening, kind of anti-Semitism. "Key 73" and the Campus Crusade . . . an organization believing they have been shown the light

through their Jesus, and now, being so filled with love, want to share their experience with others. What they do not write in their creed, but practice to the fullest, is intolerance and outright anti-Semitism.

Campus Crusade does not have a great following at my university. I'd like to think it's because most students are too bright to be taken in, but more realistically, the lack of Crusade support is probably due to the fact that our school has over 35% Jews.

The Campus Crusade is very appealing, and I'm afraid it's not just experiencing a rash of fadism. In an age when students can't be sure of anything . . . of government, of financial security, or job security . . . the prospect of falling into a secure, and loving niche is very attractive. You don't have to do much to be a member of the Crusade . . . just give up your ego, realize you're too weak to love, acknowledge there is only one way, and accept the most mystic agape . . . and you belong.

Where does the Jew fit in? Well, Campus Crusade will admit that we are still the 'chosen people', but we turned away from their Jesus and now pay the price. We, the Jew, must see the light in order for the Crusade to succeed. I've had Crusade members come into my dormitory room and justify to me the Medieval Crusades, the Inquisition, and even Hitler's attempt at genocide. You see, it's part of the plan.

Crusade members are usually not very clear about what the plan entails, except that the Jew, in his tragic history, is

paying the price for not accepting their Jesus as savior.

I've been fortunate to have a strong enough background in my Judaism to have answers for these Crusaders. My Jewish identity cannot be shaken . . . But there are Jews, who, for some reason, will join along with the Crusade . . . Perhaps because they never felt they belonged anywhere, or maybe they are looking for a narcotic, of sorts, upon which they become dependent. I don't know why ANY Jew would join the Crusade, but I do know, those people most CONVICTED in their Judaism, are the object of constant concern of the Campus Crusader.

It seems a majority of non-Jews at my university are at a point in their lives, where they find it difficult to take Christianity seriously. Most of those, who are willing to be labeled Christians, are very leary of the Campus Crusade, but there is a sufficient enough number of intolerant Christian Crusaders, so the Jew on campus is very aware of their presence.

The University Hillel is not terribly popular. Even at this stage in my own life, the synagogue is not of greatest import, yet I'm very sure of my being a Jew.

The battle against the Crusade cannot rest alone in strengthening the Jewish identity of college students, through an organized movement. But what must be done, is to expose the Campus Crusade for what it really is . . . a group of young adults, so wrapped up in the excitement of mobs and chanting, that they aren't aware of the hatred and intolerance they espouse.

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Prepared by:  
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## CAMPUS CRUSADE FOR CHRIST: A POLEMIC

Campus Crusade for Christ is highly visible on many campuses. Its evangelical nature and apparent numerical success cause many churchmen to feel that it should be supported in preference to the campus ministries of our denominations. Many if not most campus ministers are called upon to justify why they are not working in Campus Crusade's program, or why they are unable to show the success that the Crusade does. Exile '72 (June 12-17 in Dallas) and its aftermath of blitz witnessing across the country are almost certain to make these questions more frequent and more insistent. This is written because such questions cry out for a forthright answer.

None of us can claim to have the whole truth nor the final and definitive view of how God wants us to understand the gospel. It is important, however, that we endeavor with all candor to state our understanding and articulate our faith in the presence of one another. This polemic is offered in the hope that God can use dialogue between different stances to increase the understanding and obedience of all of us. Noting that this report takes a confessional stance rather than claiming to be a "dispassionate study" requires this additional statement: we do care intensely about the truth over which we contend here, but since the essence of our criticism of the Campus Crusade stance is that it is too exclusive in its claim of having mastered and circumscribed the ways of God's working, we would guard and warn against that tendency ourselves, especially as we wax enthusiastic "in the heat of battle." Any schema that puts God in a box, whether Campus Crusade's or mine, must be told: Your God is too Small!

Campus Crusade for Christ International had its beginning in the fall of 1951 at UCLA. Continuing under the direction of its founder, Bill Bright, Campus Crusade has remained a highly aggressive evangelistic program aimed at individuals. It is, in the words of its own promotional material, "designed to present the claims of our Saviour to that major segment of the collegiate world which has no active, vital contact with the Lord Jesus and His Church."

As good as this sounds, to some of us it sounds even better when Campus Crusade begins to gain "relevance" in its statements, seeming to take on a new social consciousness with talk about the need for "Christian revolutionists" in the face of the world's crises. It will be clear in what follows, however, that we who understand our Christian calling to have to do with social change will be disappointed by what Campus Crusade means in using such words.

What follows is a reflection of one who has had a variety of exposures to the movement - students active in the program, Campus Crusade dropouts, participation in Campus Crusade training programs, reports from the clergy, and reading Campus Crusade's promotional material, including Bill Bright's 1970 book, Come Help Change the World.

### I. The Use of the Bible

Campus Crusade is highly selective in its use of the Bible, and rejects contemporary biblical scholarship in favor of its fundamentalist approach. Campus pastors John Hallsten and James White of Boulder, Colorado, who participated in a Campus Crusade Lay Evangelism Institute, report a most revealing conversation with a Campus Crusade national planner at the Crusade's headquarters at Arrowhead Springs, California. They asked the MIT-and Harvard-educated young executive if he

used his graduate study in Harvard Business School in his planning for Campus Crusade. "Yes, of course," was his reply, "I use modern systems analysis in the national programming, the latest in marketing and communications techniques, and it's all computerized for efficiency."

Hallsten and White went on to ask, if the Crusade was willing to use Harvard modernity in marketing and communication, "why does it not seem to have incorporated anything from the Harvard Divinity School? Why does it not reflect biblical scholarship or theological thinking of the last 100 years?"

The Crusade planner's answer was simple. They did not believe such teaching to be valid.

The resulting simplistic use of the Bible omits large elements of the biblical witness. In one carefully monitored ten-hour training institute led by Bill Bright and his international directors, the only reference to the Old Testament was one statement about the number of times the Old Testament predicts Christ.

As will be elaborated below, this is in keeping with the focus of the Crusade: the lack of Old Testament material takes the Gospel out of its historical setting, and in making it ahistorical makes it other-worldly. Nor in eliminating from its gospel the traditions of Amos, Micah, Isaiah, et al, does it fill the void with the use of New Testament material that would provide the prophetic emphasis.

One leader in an international training seminar waxed enthusiastic about the fact that one could memorize Campus Crusade material and win persons to Christ "without knowing anything else." He averred that "Half of what we have is from the Gospel of John," a fact coupled with other reductionist tendencies of Campus Crusade which opens the door to a docetic view of Christ, in which one encounters a Christ so spiritualized and so routinized into a scheme of salvation that there is little feeling of the "gritty historicity" of the incarnation.

### II. Theology

Closely related to, and stemming from, the use of the Bible, is a partial and inadequate theology. One is reminded of Swinburne's stricture against a certain clergyman: "For tender minds he served up half a Christ."

What Campus Crusade offers is a kind of Gnosticism, in which not only does the incorporeal Christ deal with the spiritual parts of one's life (the docetic tendency) but what one receives is finally, in Gnostic fashion, new and esoteric knowledge.

Apparently defensive about charges that evangelism is too often tied to emotionalism, Bright and his followers seek to steer clear of that danger (although many, coming from the most evangelical traditions of the church, must be excused regular lapses on this point.) One of the first-mentioned and most-often-repeated characteristics of the new Christian experience offered is that "you may not feel anything"--there may not be a blinding Damascus Road experience. Using Acts 1:8, Bright points out that the power of the Spirit is not wasted on feelings--it is given for witnessing: "He empowers us to be witnesses, not to have ecstatic feelings."

The emphasis on emotional experience is replaced by a kind of gnostic experience (the reduction to those two alternatives seeming to be required by the Campus Crusade schema.) You may not feel anything, but in place of it you will be given intellectual certitude. No questions remain, no limitations of finitude oppress, because what God offers (in place of an emotional charge) is sure and pat answers. "The spiritual man fully understands what God is doing," we are assured. "He under-

stands the Bible because the Holy Spirit wrote it, and he knows the Author." There is no acknowledgement that being a Christian is to be "on the way"; you have either arrived and are sure you have arrived, or you are lost in carnality.

The certitude with which Campus Crusade workers can operate extends even to knowing what God will do (because you told him to.) Bill Bright tells the story (Come Help Change the World) of his presenting the claims of Christ to leading citizens of Orlando, Florida, inviting them to receive Christ and to leave their names and addresses if they wanted additional information as to how they could grow. He concludes the account with this statement:

Forty-seven indicated that they had received Christ. I had prayed earlier that morning for fifty who would receive the Savior. Somehow, three must have failed to record their commitment, but I was confident that God was going to do a mighty work, which He did. (p. 121.)

God becomes known and even manipulable in the Campus Crusade ideology in such a way that he is no longer ultimate mystery: he is known not only intimately but fully. Thus Hallsten and White argue that Campus Crusade's ideology "borders on epistemological presumption--if not blasphemy."

In the curious but customary inversion of gnostic visions, this concern for certitude is inextricably intertwined with anti-intellectualism. This was apparent in the above conversation about Harvard Divinity School. Lest it be suspected that Harvard is singled out for special favor, let it be recorded that Crusade Director Bill Bright often claims publicly that "ten hours of Campus Crusade training will make a more fruitful Christian than three years in any seminary."

The tragic irony of Campus Crusade's anti-intellectualism lies in the fact that it is a campus movement (although it does have other less well-known efforts such as Lay Division and a Military Division.) This denigration of learning is as destructive of a sound stand within the university as it is appealing to some students, and many of their parents.

Typical is the Campus Crusade speaker who said, "I get upset when they talk about the Hebrew and Greek--the Bible in plain English is good enough for me," or in the same address to a Campus Crusade "College Life" group, "Your 35 and 40 cent words are fine for exams here in the university, but what students want is for you to tell it like it is: tell them about Jesus in plain English."

We shall deal later with the tactics used by the Crusade, but one incident ahead of our story illustrates the anti-intellectualism that runs through their approach.

A student tells of two Campus Crusade callers who came to his room, got him to answer the questions in the questionnaire (see below) and proceeded into their rote witness with the Four Spiritual Laws. When they asked if he would sign a commitment form indicating that he accepted Christ on the basis of these "laws" the student replied, "Well, I basically accept these--they're what I've learned in church--but I would like to restate them slightly." And he gave an example of how he would put one point in his own words. "Oh, no, you can't do that, was the shocked answer. "You have to sign it exactly as it is."

Campus Crusade leaders might repudiate such wooden use of their "laws," but one can argue that the interviewers had learned well: you cannot trust the free rein of the mind in these matters, because God's grace works best through this wording, "exactly as it is." Bright has argued this very point on pragmatic grounds

in Come Help Change the World, where he chronicles his growing conviction that Campus Crusade would gain in effectiveness with standardized material.

The student who told the story to his campus minister concluded, "My whole college experience is trying to teach me to think for myself, and it's trying to get me to question and examine my belief. What they are trying to do is out of character with my whole university experience."

Again and again Bright reveals his distrust of the university as a change-agent or as a critic of the status quo. In his book already referred to, "radical" is used as parallel to "pornographic" and equivalent to "evil," and constitutes the reason why his chapter title reads, "The Key: the Campus." The campus is the key, not because God can make use of the work of men's minds, but because radicalism is rampant there and must be corrected. For instance, in speaking of the universities of Northeast United States:

It is a national tragedy that most of these schools no longer hold to their Christian heritage. In many cases, they are often even antagonistic to the Christian faith, rejecting as no longer valid the basic tenets which gave them birth, and prompting many educators and leaders to say that the greatest enemy of freedom and of the American way of life today is the University campus. (Ibid., p. 84, emphasis added.)

A following chapter on "Berkeley--A New Kind of Revolution," makes it explicit that the reason to be at work in that locale was that it was "the fountainhead of the radical movement." (p. 97.) Note, then, how the title Come Help Change the World is misleading: Mr. Bright would change the world by combating and disarming those who are serious about changing the world. He would change it in the direction of having both oppressors and oppressed saved as individuals, without changing the power relationship between them.

When we speak of anti-intellectualism in a theological context, we do not imply that one is nearer to God by virtue of theological learning or sophistication; our concern rather is for sufficient discipline to hold on to the wholeness of the Gospel. Again and again trainees in an Institute of Evangelism are told that theology only confuses and complicates the simple gospel. This "simple gospel," uncluttered by the church's best thinking about its mission or the confession of beliefs hammered out through the centuries, results in a description of the Christian life such as that in a letter written by Bright to a prominent businessman, and subsequently distributed around the world in at least eight languages and more than one million copies. The letter tells what "wonderful things will happen" when one invites Christ into this life. They are:

1. Christ will actually come to live in your heart.
2. Your sins will be forgiven.
3. You will truly become a child of God.
4. You are assured of heaven.
5. Your life becomes a great adventure, as God reveals his plan and purpose.

There is no reference to behavioral implications of these rewards, nor is there any mention here of corporateness in the body of Christ. This list, looking good at first blush, turns out to be a reduction of the gospel into a kind of solipsism, caring much for personal status and reward (notice both the reward and the certitude promised in "you are assured of heaven") but neglecting to mention the claims of neighbor.

This list seems to ignore the basic fact of human life that a person lives in relationship with other persons and in that context expresses his relationship with God. (See the unity of the Great Commandment.) It would thus appear to have the same difficulty that repeatedly plagued the Hebrews when they thought their election was to privilege rather than to service and responsibility.

This simplistic and truncated gospel is part of the reason why campus ministers have found a large part of their relationship with Campus Crusade to be that of counsel and nurture with those who tried the Crusade way and found it wanting. As campus pastor Warren Rempel of Manhattan, Kansas, put it, "Churchmen are often aware of the large numbers who enter the front door of Campus Crusade, but are unaware of all those who slip out its back door and are thus lost to the Church." Campus ministers and other pastors have reported that many persons have their faith shattered and think they must give up on the church because their oversimplified faith a la Campus Crusade is not adequate for dealing with the realities of life, or leaves them with the emptiness of a faith divorced from life.

III. Methoda

It is not surprising that on this theological foundation Campus Crusade often uses tactics that raise some ethical questions. Social responsibility can, after all, be secondary in the face of the overweening importance of guaranteeing the individual soul safe passage to heaven.

As summarized by Lutheran campus pastor Clyde McCormack (The Lutheran Quarterly, August 1967), Campus Crusade's "whole invidious methodology . . . is wrapped up and packaged in advertising and publicity in which Campus Crusade meetings are announced as everything but what they are, namely . . . strong-arm evangelism. Whatever the current fad, jargon, or hook is, they advertise and publicize their meetings accordingly and, usually if not always, without any identifying organizational title or name." (Many report such difficulties in identifying sponsorship of what turn out to be Campus Crusade meetings.)

An example of seizing on the "current fad, jargon, or hook" can be seen in Coronet for December, 1971. Claudia Byron writes "How I Became a Jesus Freak," in which her story is not that of becoming a Jesus freak, but a Campus Crusade evangelist.

When one takes Campus Crusade evangelistic training, he is taught to use the Four Spiritual Laws, which are as follows:

Just as there are physical laws that govern the physical universe, so there are spiritual laws which govern your relationship with God.

- LAW ONE - God loves you, and has a wonderful plan for your life.
- GOD'S LOVE - John 3:16 - "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."
- GOD'S PLAN - John 10:10b (Christ speaking) "I am come that they might have life, and that they might have it more abundantly" (A full and meaningful life).

LAW TWO - Man is sinful and separated from God, thus he cannot know and experience God's love and plan for his life. (Man is continually trying to reach God and the abundant life through his own efforts, good life, ethics, philosophy, etc.)

MAN IS SINFUL - Romans 3:23 - "For all have sinned and come short of the glory of God." (Sin is an attitude of indifference to God, and is characterized by an attitude of active or passive rebellion.)  
MAN IS SEPARATED - Romans 6:23 - "For the wages of sin is death . . ." (Man was created to have fellowship with God, but because of his own stubborn self-will, man chose to go his own independent way and fellowship with God was broken.) The Third Law gives us the only answer to this dilemma.

LAW THREE - Jesus Christ is God's only provision for man's sin. Through him you can know God's love and plan for your life. Romans 5:8 - "But God proves his love for us, in that while we were yet sinners, Christ died for us." John 14:6 - "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." II Corinthians 5:21 - "For He (God) hath made Him (Christ) to be sin for us who (Christ) knew no sin: that we might be made the righteousness of God in Him."

LAW FOUR - We must receive Jesus Christ as Saviour and Lord by personal invitation.

HOW TO RECEIVE CHRIST: (Read John 3:1-8)

John 1:12 - "But as many as received Him, to them gave He power to become the sons of God, even to them that believe in His name."

PERSONAL INVITATION - Revelation 3:20 - (Christ is speaking) "Behold I stand at the door and knock: If any man hear my voice, and open the door, I will come in to him . . ." "Receiving" Christ involves commitment of the total person--intellect, emotion and will. (The change which follows this initial act may be sudden or gradual according to one's personality.)

WHAT TO PRAY AS AN ACT OF RECEIVING CHRIST: Pray in your own words. God knows your heart and is not concerned with your words, but rather with the attitude of your heart. The following is a suggested prayer: Lord Jesus, forgive my sins. I open the door of my life and receive you as my Savior and Lord. Take control of the throne of my life. Make me the kind of person you want to be. Thank you for coming into my life and for hearing my prayer as you promised.

Although the laws constitute a reductionism of the gospel and seem to limit becoming a Christian to one technique, it is primarily the way in which they are used with which we differ. They are expected to be memorized and repeated verbatim, so that "witnessing" becomes a matter of rote repetition. In training sessions definite assignments are given to memorize these laws and their supporting scripture verses, and when the booklet containing them was handed out in one seminar it was accompanied by the statement, "Anyone can use these laws without training if he knows exactly what to say from step to step."

Manipulation prevails in the witnessing process. Witnessing here is not geared to listening to the person or dealing with him where he is. One illustration by International Director Bright actually glorifies the refusal to respond to what the other is saying on the grounds that answering his unacknowledged deeper hungers is more important than dealing with his immediate situation. "Forget that problem-- what you need is Jesus Christ." Thus no cultural or personal adaptation of the message or approach is advised. "This method works just as it is any place in the world," trainees are told. The seminar leaders have it simplified so that according to their own claim, they can go around "leading men to Christ in a matter of minutes." A Filipino churchman commented on this claim when it was made in his country: "You Americans have brought us instant coffee, instant potatoes, and now instant salvation." This instant evangelism, taking "souls, more seriously than persons in their existential situations, tends toward manipulation of the persons in order to

rack up members of "saved Souls."

As Hallsten and White summarize their experience of participating in training and actually trying the technique as instructed, "The pitch was . . . made in unconcern about what the person's name was--much less his existential condition." Even though the Campus Crusade's evangelistic trainer only meant to convey enthusiasm for a standardized (and memorized) means of witnessing when he said "we try to eliminate everything personal or individualistic in our presentation of the Gospel," he in reality pointed to this deeper problem: persons are not dealt with in all the concreteness and complexity of their existential situation.

A particularly manipulative tool is the so-called National Collegiate Religious Survey, the instrument used in the above account of a student being told he had to sign it just as it was. Campus Crusade trainees take the questionnaire to their peers and get answers to questions having to do with religious background, participation in church, and theological understanding. Purported to be a data-gathering instrument, the intent is actually far different from that, as can be seen in the two final questions:

According to earlier results of this survey, the majority of college students today feel the need for more personal religious faith. Why do you think so many college students feel the need for a more personal religious faith? (Ten alternatives are offered for checking.)

Do you feel the need for more personal religious faith? (Yes, No, I don't know)

\*A faith that meets your personal needs in life.

This finale invariably gives an opportunity for leading the person interviewed into a "more personal religious faith," using the four spiritual laws for that purpose, as indicated in the anecdote above, giving the person the invitation to pray to receive Jesus and to sign up for more information.

It has been suggested that this whole procedure would technically run afoul of proposed state legislation in various states that call for a visitor to one's door to state his purpose within 30 seconds. Trainees report going to doors "on the pretext of taking a religious survey." Some of these persons concluded that it was ethically on the same level as the magazine salesman who get inside your door by assuring you that he is only giving something away, not selling anything. Perhaps it is implicitly argued in this case that the eternal end justifies the surreptitious means.

With apparently more zeal than enlightenment in this approach, it is little wonder that campus administrators and ministers have had to deal with cases such as the one at a midwestern university where a Jewish student was submitted to the "survey" in a crowded student lounge, then upon remaining unrepentantly Jewish was humiliated by the interviewer lecturing him in the hearing of others about the Jews' blood sacrifices and ultimate sin of deicide in killing Jesus.

Equally manipulative are pressures brought to bear upon those who become temporarily captive audiences in training sessions at Arrowhead Springs. One student was brought to the international headquarters at Crusade expense, but while there reported that he was "worked over" to make a pledge. "We were told that God was speaking to us right now," he reports, "telling us how much to give to Campus Crusade. After a quiet time to listen to God, they came to each of us asking what God had told us to give. I said God told me not to give them a thing!"

#### IV. Social Stance

Campus Crusade has claimed a "new social consciousness" in recent years, but this turns out to be a facade just as is the Religious Survey. At a recent meeting with local pastors, Campus Crusade staff wore about their current literature dealing with social issues and where it comes into the training offered. Their response was that their various levels of training, up to and including the advanced course, all dealt with the "basics" of Christian life, and social issues were left to be dealt with by literature. "Basics" do not include one's responsibility in the world, it was made clear, and one may be fully trained in the Campus Crusade approach without reference to that subject.

It is no surprise that there is no conception of missional involvement in the life of the world, for their task is precisely that of saving persons out of the world. A student leader who tried the Campus Crusade way but gave it up to go to a United Methodist seminary wrote: "In sum, it is an other-worldly, spiritualized, reactionary organization that offers the escape from dealing with the world as we are presented with it. It seems almost gnostic in its orientation toward the 'evil' world and the individualistic salvation to the realm of 'spiritual light.' 'This is our Father's World' is left somewhere behind in the dust. But then it is a rather dirty place anyway!"

Student Action, a newspaper of Campus Crusade came out in December, 1967 with a (timely) headline and a theme followed regularly since then, "How to Start a Campus Revolution." Their revolution has nothing to do with social change, but is entirely the individualistic turning away from the world into "salvation." The revolution is measured, the article makes clear, by the numbers who attend lectures on such topics as the uniqueness of Christ and who become Religious Survey-Four Spiritual Laws evangelists. Likewise, the aforementioned chapter on "Berkeley--A New Kind of Revolution" makes it clear that the Campus Crusade revolution is intentionally counter-revolutionary.

There is a social stance of Campus Crusade, but it has more to do with their preference for the right kinds of people than with a desire to change the world. It was not by accident that the student who reported the Crusade's effort to get his pledge was student body president of his large university at that time, nor that the other person on his campus receiving the most conspicuous attention from the Crusade at the same time was the reigning Homecoming Queen. Pastor McCormack comments on this social predilection of the group: "Campus Crusade is a snobbish outfit. One of its initial operations on campus is to try to capture well-known athletes, social leaders, student political leaders, (etc.) . . . This may seem like the get the leader and the rest will follow technique, but it may also be snobbishness, if for no other reason than that the others do not indeed follow in any great numbers for any great length of time." (*Ibid.*) To have a high social standing on campus is to greatly increase one's chance of being evangelized by Campus Crusade. This is the evident social consciousness of Campus Crusade. One of the results of this social stance is that many of those who benefit by present social arrangements tend to give generously to a movement with a de facto commitment to keep them that way. With Campus Crusade having 2800 full-time staff, it can be safely estimated that the churches and their members give more financial support to Campus Crusade than they give to their own denominational programs of ministry in higher education, probably in the range of twice as much.

A word must be said here about two other tendencies of Campus Crusade toward culture religion.

One lies in the realm of sports, where athletes perform for Athletes in Action, a program of Campus Crusade, and then give their witness. Too often their witness



comes through sounding like that of a high school player whose football team has just won their Florida state semi-final game (reported by Bright, op. cit., p. 108): "Before I became a Christian, . . . I was a second-rate person, a second-rate student and a second-rate athlete. Since I invited Jesus Christ into my life, I now have a reason to play and live, and that is for the glory of God. I think if people see what I, as well as the rest of the team, have been able to accomplish with God's help, they will realize that He can do the same for them."

The other point where culture-religion is even more pronounced in the Campus Crusade program is in its mixing of nationalism and religion. Bright's own words describe one of their productions:

"Fantasia in Red, White and Blue," is a musical prose program is the musical story of our flag. Designed to honor the service men and women of America and dedicated to the wives and mothers of our fighting men overseas, its purpose is four-fold: (1) to focus attention of citizens young and old on allegiance to our country; (2) to introduce men and women to the historical Person, Jesus Christ, and to tell them how one may know Him personally and live the abundant Christian life; (3) to assist military chaplains in their ministry to the military community; (4) to challenge commitment to Christian principles--to produce lives of purpose, power, and peace, and become better citizens "for God and country." (Ibid., 129.)

Some might infer from their non-involvement stance that Campus Crusade is entirely non-political. One need only see this description of "Fantasia in Red, White, and Blue" to note that this is not the case. Campus Crusade is highly political--but entirely in support of the status quo. Its blend of patriotism and Christianity, its analysis of radicals and liberals on campus as the greatest threat to our American freedom, and its fondness for the same wealth that supports right-wing anti-communist crusades, all show that while Campus Crusade is not in the world, it is very much of the world, especially the world of reactionary politics.

#### V. Campus Crusade and the Church.

Publicly identifying itself as "the evangelistic arm of the church," Campus Crusade has a relationship with the mainline protestant churches which is at best ambiguous. Verbal commitments to the Church abound, and Campus Crusade staff operate under a strict rule that they must join a local church within 90 days of moving into a new situation.

In spite of such indications of church support, abundant signals give credence to the charge that Campus Crusade is anti-church, or at least opposed to the thrust and direction of major denominations. Evangelism training gives constant warnings about the church, and whatever staff do about local church membership, converts seem to gravitate more toward fundamentalist congregation.

It has been noted that multiple Crusade staff in a given town spread themselves out to different churches, with the obvious intent of bringing Campus Crusade type witness into those church schools and congregation. There is also the fact that Crusade employees must raise their own support, and that local operating budgets must come out of local churches. These factors may indicate why staff attend churches where one would not expect them to be comfortable theologically.

Some of these indicators of anti-church bias include the previously mentioned comparison in which Campus Crusade training is more fruitful than seminary education,

and the advice that converts should be won by Crusade methods, and only after they are saved should they be directed to a church "where Christ is honored and the Bible is preached." Read: "A church whose theology and social stance resembles our own."

Quite clearly, in this view we are surrounded by churches where Christ is not honored and the Bible not preached. One does not have to infer that from this warning, for he is told repeatedly that "95% of all churchmen are the biblical carnal man." (Quoted from addresses by Bill Bright.) The reason churchmen are carnal is that the church has failed to give them the information on how to be filled with the Spirit. Campus Crusade explicitly understands itself as having come on the scene because the church has failed. As one new Campus Crusade worker, emulating students wearing sneakers and carrying textbooks, put it (thus warming the hearts of the local ministers' association): "You are together reaching only 5% of the students. Campus Crusade has come to reach the other 95%."

It may be only a question of tactics, but it probably reveals an interesting bit of anti-church bias when Campus Crusade's enthusiasm is inverted into anti-clericalism. One member of a team spoke to a large congregation in Manila, Philippines, and asked that his ordination not be revealed in the bulletin or introduction. As he preached, he repeatedly spoke of "we laymen . . ." Apparently in the conviction that laymen can witness and that the church has failed, Campus Crusade is dubious whether clergymen can effectively witness for Christ.

If this led to a sound ministry of the laity, a church on fire with its mission without benefit or hindrance of clergy, well and good! But the Campus Crusade calling undercuts a sound understanding of the ministry of the laity. If the clergyman could not witness as a clergyman, a more fundamental difficulty of this approach is that it does not involve laymen as laymen, that is, as those whose work gives them arenas in the world in which to work for the increase of love of God and neighbor. It involves them as substitute and volunteer clergy who withdraw from those arenas of work and responsibility in order to focus on spiritual matters and to carry on the priestly function of saying the right words so that men may be saved.

In this paradox of calling laymen to witness and yet drawing them away from a serious ministry of the laity lies a most fundamental criticism of Campus Crusade. It clearly reveals itself as a separatist movement that does not deal with the call of God to obedience in secular arenas. It leads not to involvement in the world as Christians, but to stepping aside from the world to deal only with "souls." One feels that he is called to serve God not in and through his work, but by snatching time from his work (whether on the job or elsewhere) to be a Four Spiritual Laws evangelist.

When Campus Crusade speaks judgment against the church, we cannot totally disagree, and we assume that their voice might be one way in which God speaks his judgment against the church. The church has failed at significant points, and the very existence of organizations such as Campus Crusade stands as a judgment on those failures.

The church needs to be reminded in many ways that it falls short of its high calling. Campus Crusade stands as one of the reproaches against the church, although more by way of caricature than correction. Further compartmentalization of life, segmenting Christian faith away from encounter with the principalities and powers of the world--the way of Campus Crusade--is in the direction away from faithfulness to the Lord of all of life as we understand it. The principle of the Church Reformed is not only that the Church always needs reforming, but that God is always at work within it to reform it, and outside, separatist groups such as Campus Crusade are not essential for that purpose.

What we urge upon the churches, then, is a new response of faithfulness to God--not in a religious cubbyhole, not with new gimmicks to get men to say the right words--but in obedience with our whole lives. Such obedience will have to do with the courage for discipleship in the world, the grace to know weakness and failure, the celebration of the vision of a new day under the rule of God. The reward may resemble a cross more than it resembles popular success, but this is the validation of ministry that should be meaningful to followers of Jesus the Christ.



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FOREIGN SERVICE

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FRIDAY, JANUARY 19, 1973

ISRAEL TO DEPORT ZEALOUS  
MISSIONARY FROM UNITED STATES

By Religious News Service (1-19-73)

JERUSALEM (RNS) -- A Christian "missionary" from the United States who has carried on evangelistic activities in Israel is being deported from the country.

Arnold Butler, 38, was jailed in December because he did not obey a deportation order that had been issued against him. There was no indication of when he will actually leave the country.

Mrs. Yehudi Heubner, the deputy director of the Interior Ministry who signed the expulsion order against Mr. Butler, said that he had been living in Israel without a visa and was unable to support his wife and six children, who are also living in Israel.

"Butler spat at the state in which he was a guest," Mrs. Heubner commented. "The missionary work was the last straw."

Mrs. Priscilla Butler, who is being allowed to stay in the country with her children, said they came to Israel from San Jose, California, because "we saw a real spiritual revival in Israel, and America to us was Sodom and Gomorrah."

After arriving in 1970, Mrs. Butler said, her husband tried to farm in the southern part of the country but could not make a living from the sandy soil. Next, he worked double shifts in a textile factory to pay the bills for their sixth baby and for a throat operation for one of their sons.

"One night, Jesus came to him in a dream," Mrs. Butler related. "Arnold told Him that if God saved His son, he would work to save God's children here in Israel."

Mrs. Butler said that although she and her husband are not members of a particular denomination, "we call ourselves Pentecostals, and we believe in Jesus as the Messiah."

After getting the call to witness, Mr. Butler made Ashdod, a port town populated by Oriental Jewish immigrants, his mission field.

"We knew it was a tough place to work in," Mrs. Butler said, "but that's what Arnold wanted. He would stand in the street and hand out pamphlets in English offering free New Testaments. He was harassed constantly. Once he got jumped by three Yeshiva students."

Despite these obstacles, Mr. Butler's zeal grew. Last September, he went to the Wailing Wall to hand out New Testaments. The date was Sept. 17 -- Yom Kippur, the most solemn of the Jewish Holy Days. A riot almost broke out and Mr. Butler was fined \$100 for endangering the peace.

(more)

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RELIGIOUS NEWS SERVICE

FOREIGN SERVICE

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FRIDAY, JANUARY 19, 1973

The official charges against Mr. Butler that led to the deportation order were that he lacked means of support, was a burden to the state, was not entitled to immigration rights because he is not a Jew, and was involved in missionary activity.

Mrs. Heubner of the Interior Ministry pointed out that there is no law that bans missionary work in Israel and that no one has ever been deported from the country solely for engaging in evangelistic work.

"We are a nation of immigrants, and we have to care first for these immigrants," she said. "We have the right to turn back a non-Jew if we think he is going to be a burden on the state. And we aren't bringing Jews here just so that missionaries can come along and change their religion."

Israel is seeking the image of a country that respects the rights of other religions, Mrs. Heubner commented, and for that reason has permitted "hundreds" of missionaries who were in Palestine in 1948 to remain. Of the "few" persons who have been expelled for missionary work, she said, proselytizing was not the sole reason in any of the cases.

"Invariably, they had no means of support, and they endangered the peace," Mrs. Heubner commented.

Summing up her reaction to the affair, Mrs. Butler said: "Israel is not what we expected. If it's God's will, I'd like to go back to the United States."

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LIBERALIZATION OF FRANCE'S  
ABORTION LEGISLATION URGED

By Religious News Service (1-19-73)

PARIS (RNS) -- The Jesuit monthly, Etudes, has published an appeal signed by 14 Protestants and Catholics, including the magazine's publisher, calling for changes in France's "outdated" abortion legislation.

Without abandoning "a general policy of dissuasion," the appeal says, an attitude of condemnation and repression should be replaced with one taking greater account of individual circumstances.

It proposes the establishment of a special council to review requests for an abortion and suggests factors to be taken into account in the work of such a council.

Signers of the appeal, in addition to Father P. Bruno Ribes, S.S., publisher of Etudes, include Dr. Jean Raymond Bertolus, psychiatrist; Jean-Noel Biraben, demographer; Dr. Michael Chartier, gynecologist; the Rev. Andre Dumas, professor at the Protestant Faculty of Theology in Paris; Jean Garner, agronomist; and Father Philippe Roquepio, a Dominican theologian.

In its list of guidelines, the group said abortions should not be approved after the 12th week of pregnancy, and that an abortion should take place "in an approved hospital or clinic."

The council that would consider requests for abortions, the statement said, should include two doctors, a social worker and a person "apt in the exercise of marriage counseling."

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# NEWS COMMITTEE

FROM THE

**THE AMERICAN JEWISH COMMITTEE** Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, PLaza 1-4000

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

MORTON YARMON, Director of Public Relations  
FOR IMMEDIATE RELEASE

NEW YORK, Jan. 19...Reflecting the concern of American Jewry that the year-long evangelistic campaign known as Key '73 might become a "source of tension and conflict," the American Jewish Committee has urged Christian groups participating in the campaign to "respect the convictions and feelings of Jews and to disavow specifically any intention to proselytize the Jewish community."

In addition, the AJC listed three specific suggestions as to steps the Christian groups might take to alleviate Jewish fears over the stepped-up missionary drive. They were:

1. to take "particular care in the presentation of such themes as the Crucifixion and Jewish reaction to Jesus, so as not to contribute to the development of anti-Jewish attitudes in the Christian community";
2. "to give serious consideration to the conclusions of reputable Christian scholars affirming the continuing validity of Judaism";
3. "to avoid the implication that Christianity and America are synonymous."

The AJC's official statement on the evangelistic campaign was adopted in principle by its National Executive Council last December, and ratified by its Board of Governors this week.

The stated aim of Key '73 is "to share with every person in North America more fully and more forcefully the claims and message of Jesus Christ." While rooted in evangelical Protestantism, it has received wide ecumenical support from other Christian groups. In addition, the AJC noted, "there has been a marked increase in the efforts of those missionary groups that aim specifically at the conversion of Jews to Christianity."

"The American Jewish Committee recognizes the inherent right of all religious communities to propagate their faith in our pluralistic society," the statement declared. "However, missionary approaches to Jews have frequently been based on a false, stereotyped and caricatured image of Judaism as an 'incomplete' or 'obsolete' religion that has been replaced by the 'new Israel' of Christianity. Such a view is offensive to the dignity and honor of the Jewish people."

-more-

Philip E. Hoffman, President; Max M. Fisher, Chairman, Executive Council; David Sher, Chairman, Board of Governors; Elmer L. Winter, Chairman, Board of Trustees  
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CSAE 1707

At the same time, the AJC statement cautioned the Jewish community "against withdrawal from the arena of interreligious activity, out of an unwarranted suspicion of all Christian motivations in approaching Jews for dialogue or interreligious programming."

The statement pointed out that Jews had benefitted substantially from increased Jewish-Christian cooperation in recent years. Among these gains, it cited "revised and improved Christian textbooks, training programs for Christian teachers, massive Christian support for Soviet Jewry, increasing sympathy for Israel, and growing rejection of anti-Semitism."

"These gains must not be lost through an irrational over-reaction to those movements that rely on persuasion and not coercion," the AJC statement said.

The full statement follows:

A significant development affecting contemporary Jewish-Christian relations is the recent intensification of programs of evangelism. During the next eighteen months an unprecedented evangelistic drive known as Key '73 is scheduled throughout the United States and Canada. This campaign, while rooted in evangelical Protestantism, has wide ecumenical support and has as its stated aim "to share with every person in North America more fully and more forcefully the claims and message of Jesus Christ." In addition, there has been a marked increase in the efforts of those missionary groups which aim specifically at the conversion of Jews to Christianity.

The American Jewish Committee recognizes the inherent right of all religious communities to propagate their faith in our pluralist society. However, missionary approaches to Jews have frequently been based on a false, stereotyped and caricatured image of Judaism as an "incomplete" or "obsolete" religion that has been replaced by the "new Israel" of Christianity. Such a view is offensive to the dignity and honor of the Jewish people.

Lest the forthcoming evangelistic campaigns become a source of tension and conflict, we urge the various Christian bodies participating in Key '73 and similar efforts to respect the convictions and feelings of Jews and to disavow specifically any intention to thus proselytize the Jewish community. We also suggest that particular care be taken in the presentation of such themes as the Crucifixion and Jewish reaction to Jesus, so as not to contribute to the development of anti-Jewish attitudes in the Christian community. We ask Christian groups to give serious consideration to the conclusions of reputable Christian scholars affirming the continuing validity of Judaism. Further, we urge those groups engaged in Key '73 and other programs of evangelism to avoid the implication that Christianity and America are synonymous.

Finally, we caution the Jewish community against withdrawal from the arena of interreligious activity, out of an unwarranted suspicion of all Christian motivations in approaching Jews for dialogue or interreligious programming. Jews have benefitted 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, in increasing sympathy for Israel, and in a growing rejection of anti-Semitism. These gains must not be lost through an irrational over-reaction to those movements which rely on persuasion and not coercion.

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1/18/73  
A, REL, EJP, PP, CP

# ANTI-DEFAMATION LEAGUE

OF B'NAI B'RITH

315 Lexington Avenue  
New York, N. Y. 10016

## MEMORANDUM

To: CRC's

From: Stan Wexler

Date: January 19, 1973

Subject: Key 73 - A Jewish View, by Solomon S. Bernards R 327

This recent reprint from the January 3, 1973 issue of the Christian Century is a brief but candid critique of Key 73 from the Jewish point of view. Key 73 is a major evangelical effort. Numerous churches are pooling their resources to bring the Christian message to America in 1973.

Rabbi Bernards clearly discusses the objections which such an effort is likely to provoke within the Jewish community and among thoughtful men and women generally: This evangelical campaign seems to concentrate on the problem of personal salvation to the exclusion of social concern; the promoters seem bent on securing public recognition and acknowledgment of their efforts in a way that is likely to intrude on the privacy of others; the message of Christianity itself is likely to be debased when reduced to the lowest common denominator in an effort to reach a mass audience; and some of the evangelists are resorting to methods of interpreting Scripture which have long since been repudiated by many responsible Christian scholars. Finally, and most importantly, Key 73 will be used by the Jews for Jesus movement to spread their version of Christianity -- which is by no means free of anti-Jewish undertones -- within the Jewish community.

Rabbi Bernards notes with approval that one local group of Christian ministers has agreed to cooperate with Key 73 only if it disavows any attempt to convert the Jewish people. He concludes the essay with a quotation from Martin Buber. "The gates of God are open to all. The Christian need not go via Judaism, nor the Jew via Christianity in order to enter into God."

List Price: 10 cents. Regional Office price: \$8 per 100.

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from the January 3, 1973 issue of  
the christian CENTURY

# Key 73 – A Jewish View

This zealous evangelical effort  
threatens a setback  
for  
Jewish-Christian conversation.

SOLOMON S. BERNARDS



✦ AS AN AMERICAN and as a Jew, I react with considerable ambivalence to the Key 73 evangelistic campaign, which will be "calling our continent to Christ." I affirm the right of all Christian (and other) individuals and groups to proclaim their witness as vigorously and forthrightly as they are able. But the apparent monolithic, triumphalist tone and approach of the Key 73 outreach disturb me. I fear that the campaign may result in a backlash of resentment against the religious enterprise as a whole.

As a believing person, I welcome concerted efforts to give public visibility to religious commitment and principle; but at the same time I am troubled by Key 73's seemingly narrow focus on individual salvation, and even more by what appears to be a simplistic pietism, which is likely to weaken, if not seriously to undermine, the commitment to active religious concern for a just and compassionate society.

As a student of Christianity, I understand Key 73 to be an expression of its preoccupation with evangelism as a core article of faith. Simultaneously, I am worried about the effect of this proselytizing effort on the Jewish community and especially on the current Jewish-Christian dialogue. Let me deal with these strictures *seriatim*.

## I

The monolithic undertones of this effort that aims at a completely Christian America: only those who have experienced the heavy pietism of some communities and regions, in this country or elsewhere, know what a stifling, suppressive climate can be imposed by a religious group which sees itself as having an exclusive patent on spiritual truth. It is clearly not a climate that promotes individualism and diversity. This is the kind of climate that obtained in most of colonial America (Roger Williams and the freedom-loving community he developed in Rhode Island were glaring exceptions). The Key 73 campaign would introduce a new form of public piety: church bells ringing at noon every day; offices, department stores and supermarkets called upon to halt their activities for a daily period of meditation and/or supervised prayer; every house on every block of every city, town and village systematically canvassed for the distribution of New Testament tracts and other evangelical material. No doubt some people will welcome this new climate, but many others will resent these intrusions on their privacy.

The triumphalism of Key 73 is evident in the announcement by one of its leaders, on the basis of

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*Rabbi Bernards is director of the department of interreligious cooperation of the Anti-Defamation League of B'nai B'rith.*

"simple arithmetic," that a year or two of this type of program can convert the whole United States — and indeed the whole world — to Christianity. The calculations are simple. The leader in question claims that one-quarter of the world's present population is Christian. If every Christian would convert just one other person in this Key 73 year, half of the world's population would be Christian by 1974. It will be relatively easy for that one-half of the population to convert the remaining half — and the evangelistic goal will have been achieved. The mind boggles at such self-confidence. Imagine how leaders of non-Christian faiths will react when they learn of plans for their quick liquidation and extinction from the world scene.

## II

An evangelistic endeavor as zealous as Key 73 aims to be will inevitably take two stands.

First, in the effort to win great masses of people, it will tend to pitch the evangelical message at the common-denominator level of biblicism and simplistic theology, with the heaviest emphasis on emotional appeals. Second, in the desire to "convince," it will tend to disparage and downgrade other faiths and value systems.

The first of these attitudes is amply evident in the Jesus movement and among Jesus people, where the repetition of devoutly memorized phrases and passages substitutes for historical and theological depth in the understanding of Scripture. In an article published in the May 10, 1972, issue of this journal, Richard Gelwick describes his encounters with the Christian literalism of the Jesus people. One of his conclusions is that their peculiar type of enthusiasm and Jesus worship amounts to crypto-anti-Semitism. As to the second attitude, there is no better way than disparagement of other faiths to stir up recriminations and to revive ancient hostilities that had been half forgotten. The ultimate victim of the bitterness thus engendered is religion as a whole.

A new intensified campaign for converts to Christianity is bound to affect the Jewish community. Like other Americans, Jews will be approached at work and at home and urged to accept a tract or to attend a rally — in short, to respond to the Key 73 appeal. And there's the rub!

The Jewish experience with Christian evangelism is obviously longer than that of any non-Christian group in history. After all, Jesus was a Jew and the first Christians were Jews. This experience has been and continues to be extremely painful and sorrow-laden. The Gospels record both the initial overtures to Jews and the Christians' frustration at Jewish resistance to these overtures. The New Testament

also records the charges laid against the Jews by those frustrated Christians: blindness, stubbornness, demonic perverseness, unredeemed decadence, corruption and degeneracy, etc., etc. Will Key 73 evangelizers be similarly malicious in consequence of their inevitable disappointment with Jewish prospects?

### III

Among the principal arguments of the early appeals to Jews was the assertion, supported by proof texts from the Hebrew Scriptures, that Jesus' appearance had been foretold by the Hebrew prophets. That assertion persists to this day, even though it is clear beyond contradiction to fair-minded biblical scholars — Christian as well as, of course, Jewish — that such christological interpretation runs counter to the plain meaning of the Hebrew text, therefore is figurative and allegorical only. In support of these scholarly findings, the Revised Standard and Catholic Confraternity versions of the Bible, along with the Interpreter's Bible commentary, disapprove either completely or partially of reading Christology into Hebrew Scriptures. But Key 73 apparently intends to follow the discredited old custom. At least Key 73 evangelizers have not been explicitly instructed to abandon the proof-text approach. For Jews, proof-texting is a raw nerve even today. It was the church's traditional method of "proving" to Jews that they were traitors to their own sacred documents. Moreover, their historic encounter with evangelism remains vivid in Jewish memory, even if Christians have forgotten or never known it. Throughout medieval and later times, Jews were compelled to listen to sermons, very often delivered by Jewish converts, on the truth of Christianity as against the falsity of Judaism. Leading representatives of Judaism were forced to hold "debates" on the "true religion" with Christians. Many Jews were converted to Christianity under threat of death or expulsion from the country — and when they proved less than enthusiastic about their new faith, the Inquisition was established. More recently, at the time of the Hitler Holocaust the Jewish community in Europe was tauntingly told by some Christian leaders that the Jews' suffering at the hands of the Nazis was the price they had to pay for their refusal to accept Christ. Again, Jews remember.

They remember too that in the Hitler years numbers of Jewish parents entrusted their young and teen-age children for safekeeping to Christian friends or to church child-care institutions. Many of these children were lost to the Jewish community,

for they either disappeared tracelessly or emerged after the war as Christians. Jewish efforts to retrieve the children were agonizing. The celebrated Finaly case was but one of many.

### IV

Clearly, mass-based evangelical enterprises such as Key 73 are bound to induce jitters in the Jewish community. It takes seriously the possibility of losing some of its members to Christianity (and every loss, whether of one or of many, is a matter of deep concern). But above all it foresees the resurgence of tension, anxiety and bitterness on both sides that this evangelical effort will bring about.

Even worse as regards the impact of Key 73 on the Jewish community is the fact that an organization which undertakes a specific evangelistic thrust to Jews generally employs for this purpose evangelists recruited from the ranks of converted Jews. A number of such individuals — they like to call themselves, albeit unfairly and inauthentically, "Hebrew Christians" or "completed Jews" or "Jews for Jesus" — are capitalizing on Key 73, riding on its coattails as people with a special "mission to the Jews." Their principal weapon is the proof text, and their favorite ploy is to vilify present-day Judaism as a willfully distorted product of rabbinic Judaism.

Rather disturbingly, Billy Graham has given tacit approval to this evangelical thrust toward Jews. In a recent television interview he asserted: "... a lot of Jewish people are coming to believe in Jesus. Now they may not believe in him the way I do. They say that they are not leaving Judaism, they're accepting Jesus as a fulfillment of their Judaism." "A lot of Jewish people" — how many is "a lot"? Yet one cannot but conclude that such a statement coming from such a source will not be lost on those who are bent on evangelizing Jews.

Over a year ago a full-page advertisement appearing in a dozen or so metropolitan dailies throughout the country carried the headline "So Many Jews Are Wearing That Smile Nowadays!" A smaller version of the same ad appearing in certain New York papers was headlined, "What Is One of the Fastest Growing Movements in Judaism Today?" Ads like these subtly but unmistakably attack Jews and Judaism. They are of a piece with the traditional vilification of Judaism as fossilized, thoroughly legalistic, deadly in its lack of spiritual inwardness. They report by implication some of the stock calumnies that Jews have heard from gentiles and Jewish converts for centuries. In truth Judaism is not a joyless faith; nor can a Jew who embraces Christianity avoid reading himself out of the Jewish community.


All of this threatens a setback for Jewish-Christian conversation — an enterprise based on mutual respect and trust. Already those sectors of the Jewish community which have been suspicious of Jewish-Christian dialogue from the start are beginning to assert that their suspicions have proved well founded — that the nice things Christians have said to Jews during the past few years were a calculated process intended to “soften up” Jews for the baptismal font. I hope responsible Christian leaders will allay these suspicions by repudiating the effort of Key 73 — or for that matter any future evangelical campaign — to proselytize Jews.

It is gratifying to note that at least one Christian group has moved in that direction. According to the Richmond, Virginia, *News Leader* of November 28, 1972, the local clergy association

has agreed to cooperate in Key 73 . . . as long as local proselytizing is not aimed at Jews. The association yesterday voted unanimously to cooperate in the effort with the understanding that proselytizing be directed toward the inactive

and unchurched people in the Christian community. The Rev. George F. Ricketts, association President, said after the meeting that some recent Christian evangelistic efforts are seen as “anti-Semitic” by some Jews and Christians. He gave as an example a recent newspaper advertisement run here by a Baptist Church that showed a group of smiling persons identified as Jews who, the advertisement said, were smiling because they had been converted to Christianity.

In closing, let me quote two notable Jewish scholars (their statements are given in B. Z. Bokser’s *Judaism and the Christian Predicament* [Knopf, 1967], pp. 32; 38). Professor Abraham Joshua Heschel once observed: “. . . if we [Jews] dedicate our lives to the preservation of Judaism, how can we take seriously a friendship that is conditioned ultimately on the hope and expectation that the Jew will disappear? How would a Christian feel if we Jews were engaged in an effort to bring about the liquidation of Christianity?” Martin Buber declared: “The gates of God are open to all. The Christian need not go via Judaism, nor the Jew via Christianity in order to enter into God.”



For additional copies, write to:  
Anti-Defamation League of B'nai B'rith  
315 Lexington Avenue, New York, N.Y. 10016  
or your nearest regional office



The American Jewish Committee

Date 1/23/73

FROM: RABBI A. JAMES RUDIN

TO: Rabbi Marc Janenbaum

For approval

For your information

Please handle

Read and return

Returned as requested

Telephone me

Your comments, please

REMARKS:





# B'NAI B'RITH HILLEL FOUNDATIONS

Devoted to Religious, Cultural and Counseling Activities among Jewish Students at Colleges and Universities

1640 Rhode Island Avenue, N.W., Washington, D. C. 20036 • EXecutive 3-5284

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January 16, 1973.

Rabbi A. James Rudin, Asst. Director  
Interreligious Affairs Department  
The American Jewish Committee  
165 East 56th Street  
New York, N.Y. 10022.

Dear Jim:

AMERICAN JEWISH

I am certain that I sent Marc Tanenbaum an advance copy of our second survey report. In the meantime we have had it mimeographed, and I am enclosing a copy for your own use. I also enclose a couple of other items which you may find of interest.

It would, of course, be interesting to us to know what your input is on this subject. Do we really disagree? Does stepped up activity directed towards Jewish students necessarily lead to the conclusion that Jewish students are succumbing? Share with me what you can. Many thanks.

Best regards.

Encls:

Cordially yours,

  
Rabbi Samuel Z. Fishman

SZF:MS.

DAVID BLUMBERG  
*President, B'nai B'rith*  
Rabbi BENJAMIN M. KAHN  
*Executive Vice-President  
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Further analysis of the situation indicated that any response on the part of the Hillel Foundations or the Jewish community should be highly selective, treating the underlying causes of this rather limited phenomenon. The report stressed the need to face the crucial problems which many of our young people confront -- estrangement from family and community, insufficient Jewish training and education, limited understanding of the total Jewish experience, psychological and social isolation, etc. However, "the challenge of redeeming 'lost souls' will not be met by massive programs as much as by the establishment of one-to-one relationships with competent counselors, committed fellow Jewish students, or effective rabbis and teachers."

Continued expression of community concern over this subject prompted us to again survey the field in order to determine the current dimensions of this development and, more importantly, to acquire new insights into the issues which confront Hillel and the Jewish community. Sixty representative campuses were selected for this more recent survey, including a major proportion of those which last spring reported on active situations. The quantitative results were strikingly similar. Over forty of the schools indicated that the Jesus movement had virtually no impact upon Jewish students. Several indicated that the fall had been relatively quiet even in comparison to what had occurred last spring. Of the dozen or so campuses which reported that Jewish students were indeed being affected by evangelistic activities, the same handful indicated a number as high as fifteen or twenty. In these latter instances a vital precaution has to be added. The number of Jews who actually are baptized (as distinguished from those who attend prayer meetings, rock concerts, or discussions about Jesus) is still very limited.

The chief concern of the respondents to the survey touches upon the atmosphere which intensive proselytizing activities generate in the campus setting. Even Jewish students who do not convert may be gravely troubled by challenges to knowledge, faith, and identity which they are not prepared to cope with. Hillel directors agreed that appropriate responses were called for in order to limit the potential impact of these evangelizing efforts.

The new evangelical thrust of fundamentalist Protestantism reflects a coming together of individuals and groups of divergent and discrete backgrounds. The most visible college-based body is the Campus Crusade for Christ, which has been functioning for more than twenty years. It has a large professional staff, and its membership consists primarily of young people who, as a generalization, can be classified as relatively "straight" -- clean-shaven, conservative, and from fairly conventional personal and religious backgrounds. By contrast, those students who identify themselves as "Jesus freaks" are often products of the radical youth and drug culture of the past decade. They are searching for a new lifestyle, are primarily self-starting and autonomous, and are led by slightly older non-professional contemporaries with gifts of leadership and inspiration. At the University of Michigan there is a Catholic pentacostal group known as the Word of God community.

All respondents agree that Jews are not a primary target of the current evangelical push; however, given the open setting of American and campus society, Jews are bound to be affected by such developments. Although it is common practice to refer to young Jews who have joined fundamentalist groups as "Jews for Jesus," there is in fact no national or regional organization with this name. Here too there has been a joining of interests between the older Hebrew-Christian movements and the newer, more radical, Jewish student converts. The American Board of Missions to the Jews, founded in 1894 and generally known as Beth Sar Shalom, has found a new lease on life through the current Jesus movement. Thus the evangelist Martin (now calling himself Moishe) Rosen, Northern California director of the American Board of Missions to the Jews, enjoys a current prominence which he had never known before. The American Board of Missions to the Jews is the body which initiated the mass advertising campaign about Jews who wear "that smile" and produced the controversial television film "Passover," an account of a Beth Sar Shalom "seder."

Both the Campus Crusade for Christ and the American Board of Missions to the Jews have access to significant funds when it comes to producing materials for distribution to potential converts. At Southern Illinois University in Carbondale, for example, various fundamentalist groups are reported to have distributed 10,000 free copies of the New Testament.

None of the campus respondents was of the opinion that antisemitism is an identifiable factor in the missionary programs, although a few stipulated that any attempt to convert the Jews is by definition an antisemitic act. The birth of the State of Israel and the reunification of Jerusalem are theologically significant moments for fundamentalist Christian thought, omens that the Second Coming is not far off. It is to be a time of glory for which, presumably, the children of Israel should be preserved intact.

Among Jewish students who have in fact converted there prevails the unusual claim that they have not abandoned their identity as Jews. By contrast,

they put forward an idea which has not been heard since the early days of Christianity, that it is possible for a Jew to embrace Jesus without abandoning his Jewish identity. No responsible segment of the Jewish community appears ready to accede to this claim.

Appropriate responses to these observations and developments fall into three broad categories: (1) campus program innovations, (2) community policy actions, and (3) counseling with students who have been directly affected. On those campuses where the presence of the Jesus movement is more keenly felt, the B'nai B'rith Hillel Foundations have initiated a variety of programs in order to provide a Jewish perspective on the central issues. Thus, for example, at Los Angeles Valley College a series of five weekly public lectures was presented by a Jewish member of the faculty on the topic "Jesus in the Context of History: A Jewish Approach." At UCLA one of the Hillel directors offers a course in the free Jewish university on "The Messiah in Judaism: Textual, Historical and Contemporary Perspectives." At Pennsylvania State University the rabbi teaches a course on the "Jewish Understanding of the New Testament." Guest lecturers and scholars are invited to speak on such topics as "Why Jews Don't Accept Jesus." One Hillel director conducts informal sessions on "everything you've wanted to know about Jesus but were afraid to ask."

Additional program developments are in the planning stage, including weekend retreats for intensive exploration of relevant issues and experiences; training student outreach workers as teachers, tacticians, and counselors; preparation of interpretative and inspirational literature; establishing havurah living groups; and intensification of the sense of Jewish community and fellowship within the campus setting.

A few Hillel directors have reported instances of "crisis" situations where immediate counteraction was initiated. At a UCLA lecture the Hebrew-Christian speaker suggested that "had the six million who died in the Holocaust become Christians, Jesus would have saved them from the gas chambers." A counter-statement was issued at once, declaring that "there is little Shalom in Beth Sar" and denouncing this "cynical exploitation" of the Jewish people's greatest tragedy. At the University of Michigan a prayer meeting was called on the evening of Yom Kippur, and Jewish students were invited to attend. The few who did were met by a line of Jewish students wearing tallies and distributing a leaflet to remind them that "tonight is Kol Nidre, the holiest night of the year," and inviting all Jews as brothers to their people's Kol Nidre service. An anecdote in a lighter vein is reported from Temple University. When a certain Jewish student was approached by a Christian missionary, the Jewish student indicated his readiness to debate the relative merits of Judaism and Christianity provided that they spoke in the original language of scripture -- the Jew would use Hebrew and the missionary Greek! The "dialogue" quickly ended.

A number of policy implications emerge from these reports and a pattern of action on the part of Hillel staff and students is now evident. At several schools the dean of students or the director of university housing has agreed to issue a statement assuring every student's right to privacy in his own dormitory room and forbidding door-to-door proselytizing or soliciting of any



kind. Hillel directors are conferring with the university president, the director of religious affairs, and other officials in positions of authority in order to interpret to them the sensitivities of the Jewish community to aggressive conversionary activities. At one school in Los Angeles conferences were initiated with the coordinator of student activities, the result of which was the issuance of "guidelines for appropriate activities of religious clubs." The guidelines urge a strict separation of church and state and forbid actions which "derogate either expressly or by implication another religion or faith," or "are directed to another specific religious group or faith."

At many campuses the Hillel directors have initiated discussions with their fellow campus ministers (including sometimes representatives of fundamentalist groups) in order to enlist their support in defining tolerable limits to conversionary programs and to express their opposition to efforts specifically aimed at Jewish students.

At the University of Michigan, several campus ministers prepared papers on "religious witnessing in the university community." In the statement of the Hillel director he drove home the point that "after Auschwitz the Christian mission to the Jews must come to an end. To say that the Jews are damned and in need of salvation is to start out once again on the inevitable path to Auschwitz. When you missionize or proselytize me you say that you do not recognize my right to exist as a Jew." At least one Christian scholar has declared that missionary appeals to the Jews are based upon a misunderstanding of New Testament theology which, he argues, instructs that the proselytizing must be carried on among the gentiles and that, by implication, Jews are to be left alone.

Some caution must be exercised in the process of public protest and invocation of campus regulations. At UCLA, for example, the abuses of Beth Sar Shalom led to their temporary suspension as a group permitted to use campus facilities. However, the announcement of this action provided them both publicity and the martyr's role. Raising too much of a hue and cry may be ultimately counterproductive. What is called for is essentially quiet diplomacy, in which Hillel directors and Jewish community leaders seek out university officials and church leaders in order to express Jewish concern over attempts to lure away Jewish students through slick advertising techniques and zealous exploitation of personal crisis. Where there are violations of university regulations concerning such matters as intrusion into the dormitory room or abuse of free speech privileges, restraining influences must be exercised.

Perhaps the most significant response of all would be to emphasize once again the importance of enhancing personal relationships between potential Jewish adherents to the Jesus movement and competent teachers, rabbis, counselors and, most important of all, peers with an understanding of the issues involved.

This report may be concluded by citing the comments of two of our most able and experienced Hillel directors. From UCLA comes the following question: "Who are more important, 3000 alienated Jewish students who may seek a balanced approach to Judaism or thirty Hebrew Christians? Who should receive the

greater proportion of my time?" And from Rutgers the director writes: "It is obvious to me that, despite the problems which the 'Jews for Jesus' pose, the real issues lie elsewhere. Assimilation, secularization, and the obvious poverty of spiritual resources within the American Jewish community are the most significant causes for alarm. When one wants to consider the threats of other faiths, the challenge posed by Eastern religions, Yoga, Hare Krishna, transcendental meditation, etc., involve far more Jewish youth (many in a serious and mature manner) than do the Jesus people."

One may use a medical analogy in summarizing the present situation. Among the collectivity of the Jewish people there may be a tiny percentage who are presently the victims of a rare and unusual "malady"; by contrast, there are thousands who are suffering from a chronic and debilitating "ailment." If the individual afflicted by the rare malady is a member of one's immediate family or circle of acquaintances, it is clear that all resources must be mustered in order to effect a cure. Nevertheless, when it comes to a consideration of the use of community funds and resources, the challenge remains what it has always been: to create a setting among our young people in which the chronic plagues of indifference, ignorance, and alienation may be more effectively counteracted.



December 15, 1972.

**memo**

January 24, 1973

To: NJCRAC Member Agencies and CJFWF Executives  
From: Isaiah M. Minkoff, Executive Vice Chairman  
Subject: The Jesus Revolution

In keeping with our promise to send you informational materials we have duplicated the enclosed "Jewish Students and the Jesus Movement: A Follow-Up Report," by Rabbi Samuel Z. Fishman, Assistant National Director for Program and Resources, of the B'nai B'rith Hillel Foundations.

Additional copies in reasonable numbers are available on request from the B'nai B'rith Hillel Foundations.

Best regards.

sab  
enclosure

O,X,A,R, -- CS cul. -- CJF Execs.



# B'NAI B'RITH HILLEL FOUNDATIONS

Devoted to Religious, Cultural and Counseling Activities among Jewish Students at Colleges and Universities

1640 Rhode Island Avenue, NW, Washington, D.C. 20036 • EXecutive 3-5264

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December 15, 1972

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## Western Reform Rabbis Rally To Meet Eyangelical Drive

Meeting in convention at Palm Springs (Jan. 7-10) the Pacific Association of Reform Rabbis expressed its grave concern about the emergence of the "Key '73" evangelical movement and other such programs. In a Resolution adopted unanimously the rabbinic group said, "we are concerned about involvement of municipal governments in sponsoring activities related to Key '73 because of the violation of the principle of church and state separation; we are concerned about efforts directed to Jews and the assumptions on which those efforts are based."

A special Task Force was established by the convention to develop techniques of responding forcefully and adequately to the Key '73 program and similar movements. The task force is headed by Rabbi Hillel Cohn of San Bernardino. Others on the force are Rabbi Erwin L. Herman, director of the Pacific Southwest Region of the Union of American Hebrew Congregations and Rabbi Welli Kaelter of Long Beach.

The Pacific Association of Reform Rabbis is comprised of over one hundred spiritual leaders from the eleven western states. It is the regional association of the Central Conference of American Rabbis.

**Resolution Adopted  
a Pacific Association  
of Reform Rabbis**

the principle of separation of church and state. We note with alarm the efforts being made on state and federal levels to seek aid for parochial and private schools through tuition grants, tax-credits, rebates, education vouchers and other means. We consider these to be contrary to the principle of church-state separation.

At the same time we realize that those who enroll children in parochial and private schools do so out of a number of legitimate motivations. We especially note with satisfaction the establishment of schools under Jewish auspices. We consider it the responsibility of the various Jewish community federations to allocate funds to help sustain Jewish day schools as well as other forms of Jewish education.

We call upon legislators and executives of all levels of government to maintain the principle of separation of church and state and to reject the proposals for aid to parochial and private schools or to parents choosing to send their children to such schools.

### Honors for Two

The Mothers' Organization of the West Coast Talmudical Seminary at a luncheon meeting Tuesday noon, Jan. 30 will honor Rae Kanter and Ida Ostreicher for their many years of devoted service to the West Coast.

# Rabbis View Christian Movement Threat To American Jewish Community

HOLLYWOOD, Fla., (JTA)—Two prominent American rabbis and Jewish academicians warned that the well-financed, rapidly growing Christian evangelical movement in America poses serious threats to the American Jewish community, especially for Jewish youth on college campuses.

Rabbi Marc H. Tanenbaum, director of the American Jewish Committee's Inter-Religious Affairs Department and Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, both expressed concern over the possible effects of the year-long evangelical campaign known as "Key '73."

Rabbi Tanenbaum made his remarks during a panel discussion at the annual meeting of the AJCommittee's policy-making National Executive Council here. Rabbi Eisendrath addressed a meeting of the

UAHC's Board of Trustees in New York. He urged Christian church bodies to curb fundamentalistic missionary efforts directed toward college and high school youth which harass Jewish young people.

Rabbi Tanenbaum explained that "Key '73" has been planned as a nation-wide campaign involving more than 130 evangelical, mainline Protestant and Catholic denominations, church bodies and paraecclesiastical groups using all forms of mass media as well as personal persuasion to "call the Continent to Christ." He and two fellow panelists, Dr. Eric Meyers, professor of religion at Duke University, and Rabbi Steven Shaw, director of the Hillel Foundation at Rutgers University, expressed concern that conversion efforts were beginning to have an influence on Jewish youth, especially at college.

## Guilt Feelings

They observed that these efforts appeared particularly threatening at a time when American Jews and Jewish communal agencies were engaged in serious discussions about the implications of rising rates of inter-marriage, the need for a heightened sense of Jewish identity and new ways to insure Jewish continuity in a secular society.

Rabbi Tanenbaum called on "The Christian conscience to recognize that a Christian theology based on the negation

of Judaism and that sees Christianity as a substitution for the Jewish faith will have the human effect of destroying the existence of the Jewish people."

Prof. Meyers observed that "Though few Jewish students are probably actually converted to Christianity, the guilt feelings that missionizing activities arouse in many students, often unarticulated, are the kinds of problems that not just Jewish students, but all college students should do without." Rabbi Shaw expressed the view that the challenge by the Eastern cults posed a more serious threat to young Jews and adults than Christian missionizing.

## Jewish Group Request Boycott

LOS ANGELES (JTA)—Two local Soviet Jewry organizations which called for a boycott against Pepsi-Cola, announced that they are extending that boycott to the subsidiaries of the Pepsico Corporation. Zev Yaroslavsky, chairman of the California Students for Soviet Jews, and Si Frumkin, chairman of the Southern California Council for Soviet Jews said that "the Pepsico Corporation deals in several products sold on the retail market, and we are going after them as well as the drink itself."

Yaroslavsky said, "the products we will boycott in addition to Pepsi-Cola are Frito-Lay corn chips, Lay potato chips, Wilson Sporting Goods, and North American Van Lines." All of those companies are subsidiaries of Pepsico, he stated. "At a time when Jews are being held for virtual ransom in the Soviet Union, it is not too much to ask of an American company to postpone the receipt of substantial profits for the sake of human rights," Yaroslavsky continued.

The two organizations have opposed any trade agreements with the Soviet Union as long as the USSR does not permit freedom of emigration to its Jewish citizens. When Pepsi announced its deal with the Soviet Union, the two Soviet Jewry organizations responded with a call of boycott.

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## "Key 73" Leaders Repudiate Anti-Semitism, Coercion Aim

NEW YORK (JTA) — The leaders of "Key 73," the nationwide Christian evangelical campaign to call "the continent to Christ," have given assurances to Jews that they repudiate anti-Semitism and any evangelical resort to coercion.

This was reported by Rabbi Marc Tanenbaum, director of the American Jewish Committee's interreligious affairs department who has been corresponding with the "Key 73" leadership in order to convey to them the serious concerns of the American Jewish community over the multi-media evangelical drive.

Rabbi Tanenbaum made public a letter he received from Dr. Theodore Raedeke of St. Louis, executive director of "Key 73" in which he stated, "We do not wish to persecute, pressure or force Jews to believe or do anything against their will." Dr. Raedeke insisted that "There is no anti-Semitism in either the ideology or the thrust of 'Key 73.'"

He added, however, "We are

confident that the Jews do not wish to undermine our holy faith or deprive us of our rights to propagate our faith—the privilege we enjoy in America." Rabbi Tanenbaum said the statement was a "welcome clarification" although it does "not respond to all the questions that the Jewish community would want clarified."

Among those questions, he said, were the implications of a nationwide evangelical campaign for the pluralistic character of America; will a campaign that views Christianity as a "substitute covenant" for that of Judaism feed negative and anti-Semitic attitudes among the people it reaches; will the the emphasis on personal testifying for Christ through neighborhood door-to-door canvases and college and high school campus crusades lead to coercive pressures against Jewish individuals and others?

Jews are especially sensitive to the impact "Key 73" and similar evangelical drives such as the "Campus Crusade for Christ" may have on Jewish

high school and college youth. Rabbi Tanenbaum said he hoped the repudiation of coercive measures by the "Key 73" leaders will filter down to the many evangelists on campuses.

Differing views of the threat—or lack of it—of "Key 73" to Jewish youth and Jews generally were expressed by two other New York rabbis. Rabbi Jacob J. Hecht, executive vice president of the National Committee for Furtherance of Jewish Education, declared that the well-organized, heavily financed evangelical drive "is bad news for Jews."

But Rabbi Charles Sheer, the Jewish chaplain at Columbia University, believes that Jews have "over-reacted" to "Key 73" and similar crusades. He said Jews were frightened by announcements that the evangelical drives had staffs of hundreds and \$18 million in financing with which to blanket the media. But there are far more serious concerns within the Jewish fold, he declared at the Yeshiva University's mid-year conference.

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# Key '73 : No Pressure On Jews

An official of "Key '73" the nationwide evangelical drive, has given assurances to Jews that the sponsors reject anti-Semitism and do not intend to pressure Jews to convert to Christianity.

The assurance was contained in a letter from Dr. Theodore Raedeke, executive director of "Key '73", to Rabbi Marc H. Tanenbaum, the American Jewish Committee's inter-religious affairs director.

Rabbi Tanenbaum has been corresponding with a number of "Key '73" leaders to convey to them the concern in the American Jewish community about the heavily-financed, multi-media drive to call "the continent to Christ."

Asserting that "we do not wish to persecute, pressure or force Jews to believe or do anything against their will," Dr. Raedeke wrote that "there is no anti-Semitism in either the ideology or thrust of 'Key '73.'"

Rabbi Tanenbaum described the statement as a "welcome clarification" but added that it did not "respond to all the

questions the Jewish community would want clarified."

One of those questions, he indicated, was whether the "Key '73" stress on door-to-door canvassing and planned "crusades" on high school and college campuses would not lead to coercive pressures on Jews and others.

Rabbi Tanenbaum said he hoped the repudiation of coercive measures by "Key '73" leaders would filter down to the many Christian evangelists on the nation's campuses.

He said some of them, "in their zeal, need such reminders that the right of religious liberty involves the duty to respect the conscience of others who do not feel the need to be witnessed to."

In a related development, the American Jewish Congress urged Navy Secretary John Chafee Wednesday to repudiate a Navy Personnel Bureau memo urging Navy chaplains to have "a strong role" in "Key '73."

In a letter to Chafee, the organization charged that the memo encouraged Navy chaplains in effect "to engage in

religious proselytization" and that "missionary activity" is not part of their duties.

The October, 1972 Navy memo said participating churches would be active in promoting "Key '73" and that "we will be as supportive as possible within the Naval Service."

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# CONGRESS

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**CHRISTIAN EVANGELISM  
AND JEWISH RESPONSES:  
AN EXCHANGE**

**HENRY SIEGMAN  
SOLOMON S. BERNARDS / MARC H. TANENBAUM**

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Norman L. Friedman  
**ON JEWISH COUNTERCULTURE**

# Christian Evangelism and Jewish Responses: An Exchange

## Henry Siegman

**K**ey '73, the ecumenical evangelical campaign, whose goal it is to "call the continent to Christ," has been labeled a threat to Judaism and Jewish life in America. Jewish reactions that have appeared in Jewish and Christian publications have been accusatory and hostile, and some have bordered on the hysterical.

The tone of this reaction has been set, not surprisingly, not by spokesmen of the Jewish religious community, but by officials of Jewish defense organizations. I believe it is important to examine the assumptions that underlie these responses before the process of mindless conformity—all too prevalent in Jewish life—has fully run its course and this defensive view of Key '73 has solidified into the "Jewish position." (Already, two religious organizations, the Union of American Hebrew Congregations and the Rabbinical Council of America, have fallen in line and denounced Key '73).

Let me state at the outset that I disagree with the alarmist view of Key '73. I believe this view to be determined by considerations that are inimical to the real interests of religious Jewry. Furthermore, an examination of the issues involved will reveal a significant divergence that separates those for whom inter-religious contacts—whether they favor or oppose them—involve fun-

RABBI SIEGMAN is executive vice president of the Synagogue Council of America.

damental questions of faith, and those for whom it is essentially a question of improved human relations.

Rabbi Solomon Bernards, Director of the Department of Inter-religious Cooperation of the Anti-Defamation League, begins his article in *The Christian Century*, "Key '73—a Jewish View," with an affirmation of "the right of all Christian individuals to proclaim their witness as vigorously and forthrightly as they are able." But everything in his article which follows this affirmation really constitutes a denial of it. He states that "as a believing person, I welcome concerted efforts to give public visibility to religious commitment and principle." It becomes quickly evident, however, that his welcome stops short of tolerating a change in the secular life-style of our society. The prospect of an intensive religious atmosphere permeating our public life frightens him; he finds it "stifling" and "suppressive." While this is ultimately a matter of personal esthetics with which I do not quarrel, I *do* quarrel with two of his implications. First, one cannot affirm the right to "witness" but object to its obvious consequences. What Bernards finds so objectionable is precisely the life-style to which the Christian evangelist witnesses. Second, whatever one's own view of a life-style which encourages daily prayer and Bible study, it is clearly not a threat to Judaism and Jewish religious values. The very least one can say is that from a Jewish religious perspective, it is far less of a threat

than our current secular life-style, which is contemptuous of piety, prayer and Bible study—which after all, are the very stuff of Jewish religious existence.

The inconsistencies of Jewish ecumenicists who are associated with secular Jewish organizations sometimes boggle the mind. A major critic of Key '73 is Rabbi Marc Tanenbaum of the American Jewish Committee. He has criticized vigorously what he sees as the pernicious implications of Christian evangelism for religious pluralism—its triumphalism and exclusivism. But it is only a matter of months since Tanenbaum attended a Christian Crusade meeting as Billy Graham's guest; since he and his organization have been promoting a film on Israel produced by Graham's organization, which in its complete version presents the State of Israel as a prelude to the Parousia (the second coming of Christ), a time when everyone—including all Jews—is expected to embrace Jesus Christ; since he has been calling on the Jewish community to reexamine its traditional alliances with liberal Protestantism and to consider new alliances with evangelical Protestantism; since he joined with Billy Graham and Bob Hope in a superpatriotic Fourth of July "Salute to America," which did little to advance the "pluralism" and "individualism" that are now seen as threatened by Key '73 (while, at the same time, in a different setting, he warned against the dangers of civil religion!).

Such embarrassing inconsistencies are the result of an approach to Christian-Jewish relations that is neither an authentic expression of Jewish faith nor takes seriously the Christian faith commitment. Rather, it is a manipulative approach, determined by considerations entirely extrinsic to the real religious interests of Judaism and Christianity.

Of course, I understand Tanen-

baum's "opening to the right." It is motivated by a belief that political power is shifting, or has shifted, to the conservative forces in America, and he believes it is therefore in the interest of the Jewish community to form new alliances with these forces. Whatever may be said in support of such a strategy—I am not personally convinced that even on pragmatic grounds the short-range advantages will not be more than cancelled out by long-range disadvantages—the fact remains that such considerations are extrinsic to the interreligious enterprise, reveal a manipulative approach, and ultimately trip over their own contradictions.

There is another problem that deserves comment, although it can only be dealt with marginally in the context of this article. Bernards, Tanenbaum, and others have urged Christians to recognize Judaism as a legitimate avenue of salvation for Jews. A major ground of their criticism of Key '73 is the refusal of evangelical Christianity to accept this notion. I believe that upon closer examination, this criticism must be seen as problematic, at best.

Whether or not Christianity confers a salvific status on Judaism is clearly a Christian theological issue, just as the question of the salvific status of Christianity in Judaism is an internal Jewish theological issue. A Christian understanding of Judaism can emerge only out of the Christian faith experience. There is a certain irrelevance to suggestions made by Jews to Christians concerning the status of Judaism in Christian faith, for no Jew can speak out of the Christian faith experience.

Furthermore, the moment the question of "status" ceases to be an internal theological issue and becomes a subject of "negotiations" across faith lines, then each side has a right to expect a quid pro quo

from the other. While such give-and-take is desirable from a human relations point of view, it is obviously destructive of the religious integrity of the participants in the dialogue.

I do not personally entertain any great enthusiasm for Key '73. The emphasis on sin, the promise of easy salvation, its promotional and manipulative approach—none of these is calculated to inspire confidence in the depth of its spirituality. But surely, no one who has prided himself in his friendship with Billy Graham can suddenly feign outrage at what are after all the hallmarks of fundamentalist evangelical Protestantism. In any event, these are not "Jewish" reservations, and they do not offer grounds for Jewish objections to Key '73.

The threat to Jewish survival in modern society come not from Key '73, or related evangelical efforts. It comes, instead, from religious indifference, from the allurements of a secular and irreligious society. Inter-marriage, which according to the recent CJFWF survey is approaching the 50 percent mark, is not the result of apostasy to the Church, but of indifference to Judaism, specifically, and to religion, generally. An intensely Christian environment, far from posing a threat, can in fact make for a more traditional Jewish community. The Chief Rabbi of Great Britain, Immanuel Jakobovitz, wrote recently:

It cannot be overemphasized that the danger to Judaism today no longer lies in the allurements of Baptism exercised by a devoutly Christian society. It may perhaps result in a handful of defections from the Jewish faith. Instead, it lies in the threat of indifference in a pagan society which has already claimed hundreds of thousands of spiritual casualties from traditional Judaism. [*Judaism*, Winter 1966]

I have pointed out in a different

context that an interesting aspect of the secularist orientation of Jewish defense and social service agencies is the subtle way in which these agencies have historically misapplied the church-state separation principle to eliminate religious influence from American public life—as distinguished from the institutions of government. This they have done on the assumption that Jews are most secure in a secularized society in which religious differences are least visible.\*

Such a view is wholly antithetical to traditional Jewish values. A policy aimed at weakening the influence of religion on society—in its public no less than its private manifestations—is a perversion of Judaism. Furthermore, the assumption that a Jew would not stand out in a secularized society is based on a conception of religion as a compartmentalized aspect of life, something to be expressed only in the privacy of one's home and synagogue. It should be clear that nothing could be as foreign to Judaism as such a view. The distinctiveness of a religious Jew should be most strikingly conspicuous in a secular setting.

The defensiveness of Jewish reactions to Key '73 is not only unwarranted; it is harmful to Jewish interests. By marshaling inappropriately the entire history of forced conversions, pogroms and persecutions, as Bernards does in his article, and to suggest, however indirectly, that these are the dangers that Key '73 poses, is to promote those feelings of hostility and bitterness which Bernards warns against in his article. That Christians cannot engage in evangelical witness without Jews invoking the specter of anti-Semitism and pogroms must clearly become a source of resentment.

What I object to most, however,

\*"Is the Synagogue Becoming a Church, the Rabbi A Priest?" Henry Slegman, *Judaism*, Winter 1972.

are the imputations of Jewish insecurity and internal weakness implicit in this defensiveness—as if Judaism stands on so frail a reed as to be blown away by the slightest wind that comes along. It is an implication that is not lost on Christian evangelists and, more importantly, on our own youth.

I do not for a moment believe that any significant number of Jews will be won over to Christianity by Key '73. Those few who will convert will do so because of our own failures, because we have allowed Jewish life to become so secularized, so emptied of transcendent meaning, that some of our children will turn to Christianity and to other faiths in order to fill a terrible spiritual void. The answer to this problem is not an offensive against Key '73; that would be a misdirection and utter waste of Jewish energies and resources. What is needed is a painful reexamination of the priorities of American Jewish life. We have in recent years paid much lip service to the need for such a reordering of priorities. The number of Jews who will embrace Christianity during the course of Key '73 will constitute a measure of how wide is still the abyss between our rhetoric and our commitment.

## Solomon S. Bernardis

My published views on the implications for Jews of the Key '73 campaign of Christian evangelism currently being conducted in this country are to be found in two articles—"The Jesus Movement" and "Key 73—A Jewish View"—which appeared, respectively, in the November 1973 *ADL Bulletin* and the January 3, 1973 issue of *The Christian Century*.

On examining Rabbi Henry Sieg-

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man's unfair interpretation of my perspectives, I must admit that my initial impulse was simply to invite readers to look at my two pieces, compare them with what my critic says they mean, and let it go at that. After all, the day is short, and there is so much work to be done—why distract oneself with replying to irresponsible criticism? In point of fact, I invite interested readers to drop me a note (at 315 Lexington Avenue, New York City 10016), and I shall have both articles forwarded to them, so that they can judge for themselves.

But Rabbi Siegman has raised other issues—relating not only to Key '73, but to the broader questions of community wisdom and strategy concerning Christian evangelism, and these questions deserve discussion.

I judge the matter of Christian evangelism seriously. It is, in my view, an extremely sensitive and complex problem, fraught with serious implications for Jewish-Christian relations, and therefore requiring clear thinking, objectivity and tact. At the same time, no issue which has come on the Jewish community agenda in recent years has been more "grass-roots" than this.

The concern with Key '73 and related phenomena now being discussed by boards of rabbis, Jewish college-age and high school youth associations, women's groups, and Jewish community relations offices and organizations, is not contrived. It is a response to questions being raised by rabbis, educators, synagogue officials, and most of all, pathetically anguished and perplexed parents around the country, asking for guidance, insight and leadership.

What is the problem? We are currently in the midst of a mood of anti-establishmentarianism, wherein the established norms and structures of society are being questioned and rejected. The drug culture is the most prominent symbol of this revolt, but there are other manifes-

tations, such as the astrology, witchcraft and Satanism cults. Other alternative life-styles have been offered, still in the anti-establishment mood directed to newly-discovered or newly-revealed faiths, such as the various Hindu and Buddhist oriented groups like Hari Krishna and others which are under the leadership of resident or visiting guru-teachers. Last but not least, there is the Jesus Movement: the Jesus Freaks, the Jesus People, and their most extreme expression, the Children of God communes.

Turning our attention to the Jesus Movement, we find that these groups make no formal demands upon the prospect, no formal request to affirm a Christian creed, no formal affiliation with a church or a church organization—but zealous, endless hymn-singing, repetition of key New Testament phrases and passages, virtual deification of the Jesus figure, a very simplistic, literalist understanding of the Gospels, and a passionate search for other adherents.

In this context, the evangelistic organizations of a more normative inhibited type, but nevertheless ardently looking for converts—such as the Campus Crusade for Christ, the Youth for Christ, Young Life, the Navigators' Student Program, the Inter-Varsity Christian Fellowship, the missions-to-the-Jews groups, and others—have found new opportunities for work. Their activities have been particularly focused on children, youth and young people. Contrary to regulations in some countries which require the reaching of the age of majority to change one's religion, there are of course no such restrictions in this land.

Jews have been affected by the Jesus Revolution, naturally. On college and high school, and even junior high school campuses, in the evangelical-conscious sectors of this country, on the West Coast, in the Bible Belts of the South and Midwest, and in pockets of zealotry in



the East, Jews have been attracted. They do not necessarily come from the ranks of those with little or no Jewish education, be it added, nor from homes where *Shabbat*, *kashrut* and other Jewish values are not respected and observed. How many Jews have been brought into the orbit of the Jesus groups it is difficult to say. Probably the number of "official" conversions to Christianity has been small, although every loss to the Jewish community, whether of one or of many, is seriously to be reckoned with. Very likely, there is a larger number of Jews, particularly young people, who, in one way or another, have been wrapped up in one of the Jesus groups, attending and/or playing in Gospel rock concerts, or dance performances, or rap sessions, or taking free recorder or Israeli dance lessons with guileful missionary-teachers, etc. Often, parents learn of these interests of their children long after extensive exposure to these groups, and after emotional involvements have been deepened, so that there is a *fait accompli* situation attended with much anguish and confusion, not to speak of dissension and the fragmenting of families into warring units.

**W**e Jews have had contact with Christian evangelism for a long time. As a matter of fact, from the very birth of Christianity, disputes and arguments with Jews about whether or not their hoped-for Messiah had come were punctuated by proof-texts (Christian allegorical and figurative interpretations of Hebrew verses which "proved" to Jews that they had betrayed their own sacred Scriptures), and, when the proof-texts proved unconvincing, by that handy weapon of the frustrated, hateful name-calling. Thus Jews are vilified in numerous New Testament passages as spiritually blind, stubborn, demonically perverse, corrupt and degenerate,

culminating in the climactic charge of having been responsible for the arrest, trial and crucifixion of Jesus. In addition, the Jewish religion is described as spiritless, mindlessly legalistic, without inwardness or creativity. The Fathers of the Church, in the centuries following its founding, decided that Israel, the religion and the people, had, in rejecting Jesus, forfeited its chosenness, and that the Church was henceforth the New Israel.

It is this invidious estimate of Jews and Judaism in the Gospel writings which infects and reinfects every generation of New Testament readers, and which reinforces and nurtures anti-Semitic attitudes in some 40% of Christians in this country today, as the research under the direction of Charles Glock and Rodney Stark, in the study, *Christian Beliefs and Anti-Semitism*, indicated. With a religious image of Jews which is touched with contempt, there is fertile ground for believing and accepting the numerous anti-Jewish stereotypes which abound in our society. Reading the Gospels with a literalist, this-is-the-inerrant-sacred-word approach, without historical perspective or theological sophistication, the adherents of the evangelistic groups caught up in the Jesus movement are willy-nilly nurturing the principal ingredients of anti-Semitic attitudes. For Jews who are affiliated with the Jesus groups, this immersion into New Testament literalism must be mind-blowing, and a sure introduction to intense self-hatred.

The current approach to Jews on the part of the evangelistic groups, as well as the missions-to-the-Jews groups, involves another dimension, which it is well that Jews be aware of. It is the persuasion of deception and fraud, of a new terminology, of smooth, honeyed words, of a relaxation of the requirements of formal conversion, of the assurance that one can be both a Christian and a Jew at the same time.

It runs something like this: the Jewish prospect is not asked to give up anything of his background—he can retain interest in the synagogue, in Jewish rites and ritual objects (some of the Jews for Jesus wear embroidered skullcaps and fringes dangling at their sides), in the cause of Israel, Soviet Jewry, etc.; no confession of Christian faith, no baptism, is for the moment required—all one need do is become a "completed Jew" and accept Jesus. Jews are not to be talked to in terms of Christ, conversion, the cross, virgin mother, missionary, or the Gospel—in their place one is to use recommended equivalents—completion or fulfillment instead of conversion, altar of wood in place of cross, mother of the Messiah for virgin mother, minister for missionary, good news for Gospel. It is advisable to express concern for the Jewish interests of the prospect, such as intermarriage, Israel, anti-Semitism, and the like.

The cruel deception in this strategy is the claim that one can be a Jew and a Christian at one and the same time, as if to assume that Jewishness is mere ethnicity, mere family-togetherness, and is not indissolubly linked with Judaism and the Jewish religion. "God, Israel and Torah are one," is the way the mystical tradition puts it, and the millennial experience of the Jewish people affirms it.

Key '73 is in the genre of revivalist, fundamentalist Christian evangelism. It was mounted some six years ago by a core of evangelicals led by Dr. Carl Henry and the Reverend Billy Graham, who issued a call to all American Christians, regardless of denominational perspective, to unite in a consolidated, federated effort to call America to Christ. For a denomination to have resisted pleas to join in Christian evangelism, it would have involved taking an official stance against a crucial article of Christian faith, much as the responsible lead-

ship of these denominations found the appeal pietistic, monolithic, and narrowly focused on individual salvation to the exclusion of the socialospel. Thus, all of the mainstream denominations—with the exception of the Episcopalians, the northern presbyterians and United Church of Christ—joined hands with 130 or so smaller denominations, institutions, and evangelistic crusade groups, in this effort. The apparent aim is to put the stamp of Christian ecumenism and fervor on American society, along with effecting a possible turn-around in church affiliation, attendance, giving, and zeal for converts. The success of these efforts remains to be seen.

It is all a matter of one's point of view, I suppose. From the standpoint of the evangelizing Christian, he is engaged in an act of love, he is conferring a favor on a non-Christian, especially a Jew, in proclaiming the good news of Jesus of Christ. On the other hand, Jews,

the object of this proselytizing, perceive of Christian evangelism as another reminder of Christianity's flaw that Judaism is flawed, inadequate, like a three-legged table, unable to sustain itself. Furthermore, the appeal to convert is asking the Jew to commit spiritual suicide, to disappear as a faith-community.

Both of these reactions to Christian evangelism undermine Jewish-Christian relationships on the basis of mutual respect and trust. No dialogue of lasting or fruitful worth can be sustained when one partner in the discussion is committed to the spiritual obliteration of the other. This point was one which the late Abraham Joshua Heschel made repeatedly and with unflagging persistence at several dialogue seminars which I attended a number of years ago, at which he was a principal speaker. And, as he put it in an interview which he gave to *The Jerusalem Post* of July 9, 1965, the idea that Judaism is a passing

phenomenon and the hope of (their) conversion on the part of many Christians makes a genuine contact between Jews and Christians an impossibility. To put it bluntly, if we dedicate our lives to the preservation of Judaism, how can we take seriously a friendship that is conditioned ultimately on the hope and expectation that the Jew will disappear? How would a Christian feel if we Jews were engaged in an effort to bring about the liquidation of Christianity?"

In the light of the above, the concern which I have with Key '73, and its proponents, is that it has given a new status and legitimacy to proselytizing thrusts directed at Jews by evangelicals and missions-to-Jews groups, and therefore threatens to undermine the fabric of sound, ongoing relationships between Jews and Christians. No one is talking about Jewish fears of forced conversions today—this is utterly ridiculous. But the evident relish with which some evangelicals are looking forward to successes among Jews is disturbing. The magazine *Christianity Today*, fountainhead of evangelical Christianity, stated in an editorial (Dec. 8, 1972):

"The great problem for the Jewish community is that substantial numbers of Jews are turning to Christ and that Key '73 may accelerate the trend. But in a free society that guarantees religious liberty, this is a normal risk that all religions must assume."

We are, of course, prepared to take this "normal risk," but it does not mean that we do not have a corresponding responsibility to take three necessary steps: (1) alert the Jewish community to a calm, comprehensive insight into implications of the Jesus Movement and Key '73, (2) urge rabbis, educators, and community workers to proceed with the development of short-range and long-range programming approaches to young and old, in terms

of studying the basic differences and the common ground between Judaism and Christianity, understanding the nature of Jewish identity, as well as developing greater rapport with the alienated and estranged among us; (3) call upon the people of goodwill within the Christian community to dissociate themselves from proselytizing efforts directed at Jews and to repudiate the dishonest strategy of the evangelicals and Jews for Jesus missionaries, as inimical to honest Jewish-Christian interchange.

Let me in conclusion point out that all responsible agencies in the Jewish community are concerned about this problem, including all of the religious groupings in the Orthodox, Conservative and Reform traditions, as well as the Synagogue Council of America. Under the umbrella of the NJCRAC task force, these groups have drafted a series of memoranda intended to serve as guidelines for future action. While there is no warrant for an alarmist, panicky attitude, there is a basis for serious concern, not only for the smaller or the larger numbers of Jews who will be attracted to evangelical groups, but for the whole pattern of community relations in this country.

## Marc H. Tanenbaum

There is so much in Siegman's article that is intellectually dishonest, cheap and polemical that it would take more space than I am allotted to demonstrate in detail just how potentially divisive and damaging it is to the Jewish community and to Jewish-Christian relations. Perhaps the best course for us would be to ignore entirely his malicious and unfounded statements. But since he does bear the honored title of "rabbi," and since his article does contain a number of unfortunate statements that can be used as proof-texts against the

best interests of the Jewish people, it is necessary that they not be allowed to go uncontested. I will confine myself to four major misrepresentations and distortions in Siegman's incredibly superficial article:

1) *Jewish reaction to Key '73*: It is quite revealing that Siegman does not cite a single text, quotation, phrase, or case history from the several research documents on "Evangelism and the Jews" prepared by the American Jewish Committee. Instead, he resorts to innuendo and invectives, caricaturing our analyses as "hysterical," "alarmist," "inimical to the real interests of religious Jewry," and that the reactions of "secular Jewish defense agencies . . . are not 'Jewish' reservations." That is hardly evidence for a serious argument or for a responsible critique of a significant issue. It is, in fact, little more than crude name-calling and an unbelievably arrogant defamation of any view that does not conform with his own as "un-Jewish."

So "hysterical" and "alarmist" is the position of the American Jewish Committee and of myself "as a major critic of Key '73" that all the national religious and communal agencies who constitute the National Jewish Community Relations Advisory Council (NJCRAC)—including the Orthodox, Conservative, and Reform congregational constituencies of the Synagogue Council (those "mindless conformists") — have agreed unanimously to send the background document that the AJCommittee prepared on "Key '73" and on "missions-to-the-Jews" groups to all the Jewish community relations councils and rabbinic associations throughout the country as the basis for helping Jewish communities to cope effectively with the actual problems of stepped-up proselytization activities in their neighborhoods and in their colleges and high schools.

And if the AJCommittee's position and my own are "accusatory,"

"hostile," "hysterical," "alarmist," and "not Jewish," those horrendous qualities apparently have not deterred Henry Siegman from approving personally the AJCommittee's background document on "Key '73" to which he gave the *hechsher* of the Synagogue Council as co-sponsor with the NJCRAC! Thus Siegman is perpetrating a shell game on the press, and on the Jewish and Christian communities, and he ought not to be allowed to get away with it. When you take into account the fact that his constituent organizations have endorsed the position taken by the American Jewish Committee in their sponsorship of the NJCRAC document, it is evident that the Jewish communal agencies are representing "the real interests of religious Jewry" far more authentically than does Siegman, who is obviously speaking only for himself. And the plain truth of the matter is that the organized Jewish community is in no way alarmist; it has a rational concern about a real problem, and it is coming to grips with it with a sane, balanced and sensible approach.

2) "*Faith*" versus "*human relations*": Siegman's major attack on the so-called "secular Jewish defense organizations" is based on his assumption that a "significant divergence separates those for whom interreligious contacts—whether they favor or oppose them—involve fundamental questions of faith, and those for whom it is essentially a question of improved human relations." And obviously, we are asked to believe that the "interreligious contacts" of the Synagogue Council involve "questions of faith" while those of the AJCommittee and the ADL are based solely on "human relations," which he castigates as "manipulative" and as "extrinsic to the interreligious enterprise."

Why does Siegman deceive the Jewish community and raise false expectations in the Christian community when he knows full well that

the Synagogue Council is officially forbidden to deal with "questions of faith" by force of an absolute veto that has been exercised consistently by the Orthodox rabbinic and congregational constituents of the Council? Why does he persist in lying about the actual programs of the Jewish communal bodies, when he knows full well that the AJCommittee and the ADL have done the pioneer and fundamental work in the clarification of theological issues with the leading scholars from all branches of Judaism and Christianity? As any serious, objective, and honest student of Jewish-Christian relations is aware, the major landmark achievements that have resulted in the growing Christian revision of negative and hostile theological perceptions of Judaism, the Jewish people, Israel, the Christian roots of anti-Semitism can be traced directly to the decades of creative initiative, serious theological scholarship, and hard work of the AJCommittee, the ADL, and other Jewish communal bodies.

Neither Henry Siegman nor the Synagogue Council were related in any way whatsoever to the Jewish community's activities that contributed to the adoption of the historic Vatican Council Declaration on non-Christian Religions which opened a whole new chapter in Catholic-Jewish relations. Nor to the 1961 Declaration of the World Council of Churches which called for revision of Christian teachings about Jews and Judaism, and the repudiation of anti-Semitism. Nor are they now related to any of the major programs which we conduct with every mainline Protestant denomination and the Greek Orthodox Church in the United States. (See the "Compendium on Christian Statements and Documents Bearing on Christian-Jewish Relations," available from the AJCommittee, 165 East 56 Street, New York, N.Y. 10022). The truth is that were the Jewish communal bodies to aban-

on their interreligious programs on questions of faith" and on "human relations," American Jewry would be left virtually bereft of any effective activity in this field.

Not only it is bad enough that he has made practically no significant, substantive contribution to this vital area, but in an irresponsible and potentially damaging way he is now trying to impede and undermine the constructive work of others. Henry Siegman declares: "A Christian understanding of Judaism can emerge only out of the Christian faith experience. There is therefore a certain irrelevance to suggestions made by Jews to Christians concerning the status of Judaism in Christian faith, for no Jew can speak out of the Christian faith experience."

That, of course, is a half-truth, and one that is truly "inimical to the real interests" of world Jewry. For 2,000 years the Christian community has had "a Christian understanding of Judaism," and for the most part it was negative and hostile. It can be demonstrated decisively that it was not until the Jewish-Christian dialogues, and especially the academic and theological dialogues, were inaugurated by Jewish communal bodies and Christian groups during the past 30 years or so that fundamental revisions took place in the Christian understanding of Judaism, resulting in the unprecedented appreciation of Judaism by growing numbers of Christians as a permanent, living faith community, with the consequent abandonment by many Christians of their conversion efforts among Jews.

For a variety of religious, social, economic, and political reasons, the evangelical Christian community associated with Key '73 is the last major Christian population that we are seeking to confront with the need to bring its "Christian understanding of Judaism" into conform-

ity with the dynamic realities of the Jewish religion and Jewish communal life, as the Roman Catholics and liberal Protestants are well on their way toward doing. As a result of several years of painstaking and sensitive dialogue with major evangelical leaders, we have begun in recent months to see the first signs of positive changes and new thinking. (We are now preparing for publication a document surveying these changes as part of the impact of Key '73 and our work with it in various communities in the United States.)

Now Rabbi Henry Siegman comes along and pontificates that "there is a certain irrelevance to suggestions made by Jews to Christians concerning the status of Judaism in Christian faith." It is difficult and complicated enough to have to deal with hard-core fundamentalists who resist the revision of their attitudes toward Judaism and who prefer being left alone with their anachronistic, status quo theologies that reduce Jews and Judaism to stereotyped candidates for conversion, and nothing else. Why does Henry Siegman, a paid representative of the Jewish community, have to provide them with a Jewish justification and rationale for not wanting to change their views?

3) *Key '73 and evangelism*: So pervasive is Siegman's misunderstanding and misrepresentation of the basic issues raised by Key '73's ideology for America, for the place of Judaism in certain evangelical world-views, and of my activities in relation to the evangelical community that they can be characterized as nothing less than a perversion of truth and reality. In this limited space, I cannot deal adequately with all his distortions; and I must therefore invite the reader to read my document on "Evangelism and the Jews" which treats these issues more extensively.

Just several points: "an intensive religious atmosphere permeating our public life" that is based on a vision

of America as a "Christian evangelical empire" does frighten me, and it should frighten any Jew who knows anything about the situation of the Jew in that America in which evangelical Christianity and American nationalism were regarded as synonymous. In such "an intensely Christian environment" Jews were second-class citizens, denied the right to vote and to hold public office. Such an "intensely Christian environment" that perceives Jews as "incomplete" and "unfulfilled" may make for a traditional Jewish ghetto, but it will not make for the support of a pluralism in which Jews continue to be full partners, free to be themselves religiously, culturally, socially, economically, and politically.

To challenge those evangelical assumptions about the nature of American society and the proselytizing view toward Jews implicit in the Key '73 campaign slogan and program objectives ("to reach every person in North America with the Gospel of Jesus Christ during 1973") is not a sign of "Jewish insecurity and internal weakness." On the contrary, only Jews deeply rooted in their Jewish faith and proud of the honor and dignity of their traditions and their people would have the security and the moral courage to confront such a movement and to demand an honest and just response to the legitimate Jewish questions that we pose. Those who provided justifications and rationales for Christians not to modify their misperceptions of Jews are the ones who suffer from a failure of nerve and basic Jewish insecurity which should disqualify them from representing the Jewish cause.

4) *Jewish survival and religious indifference*: In our document on "Evangelism and the Jews" we made clear that whatever defections of Jewish young people to Christianity we will experience will grow far more out of our own failures to

# On Jewish Counterculture

Norman L. Friedman

make Judaism a living, meaningful reality than from other causes. So, here too, Siegman offers us no new revelation. The only differences in our positions is that while Siegman merely talks about the "religious indifference" of Jewish young people as a threat to Jewish continuity, and the need for "reordering Jewish priorities," it is the so-called Jewish agencies which he constantly and falsely maligns as "secular"—such as the Council of Jewish Federations and Welfare Funds and the American Jewish Committee—that carried out the most extensive and searching analyses and programs dealing with the enrichment of Jewish religious, cultural, and social life. Let him produce a single document or program that can begin to compare with the task force work of the American Jewish Committee on the American synagogue, the American rabbinate, Jewish family life, Jewish youth, Jewish academicians, Jewish women.

And finally, the time is past due that the Christian as well as the Jewish communities come to terms with the fact that—contrary to Siegman's incessant polemic on the point—there is no single Jewish agency today, with the possible exception of what remains of the Jewish Bund—that professes an ideology of secularism. If Siegman has concrete evidence to the contrary, I challenge him to produce the documentation. If he has none, then let him stop his *chilul hashem* against legitimate and representative institutions of organized Jewish life. He is simply playing into the hands of the enemies of the Jewish people—including the proselytizers—who love nothing better than to have their stereotypes of the "secular Jew" confirmed and validated—by a Rabbi yet.

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Within the past year, CONGRESS BI-WEEKLY (May 19 and September 8, 1972 issues) carried debates about the nature and significance of the so-called "New Jewish Movement." As an interested but nonpartisan observer, the current writer will briefly explore and analyze some prospects of the New Jews as a social movement, especially since they appear by 1973 to be at an important crossroads in their development.

First, a brief review and overview of what the New Jewish Movement (or "Jewish counterculture" or "Jewish Student Movement"—there is no uniformly-used name) has been and done is in order. The New Jewish Movement was an offshoot of the general student political activism and cultural rebellion of the 1960s, the Six Day War of 1967, and the ethnic pride feelings of recent years. It has included numerous themes and subgroups. Even before 1967, there were some Jewishly-oriented New Leftists who were seeking "radical" Jewish positions on social issues. After 1967, a number of pro-Israel radical Jewish militant groups blossomed (such as the Radical Zionists) who actively took up the causes of Israel and Soviet Jewry. Finally, a third major subgroup were the spiritual communalists, whose main focus was the building of alternative and intimate Judaic *havurot* (fellowships), for cooperative study and living, such as the now well-known Boston (1968) and New York (1969) *Havurot*. This thrust was related to the larger youth counterculture

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quest in the 1960s for less impersonal and more meaningful human contacts in small organic communities and communes.

These groups, though somewhat different in degree of political left-of-centerness, shared in a cultural critique of the mainstream Jewish "Establishment" as bourgeois, impersonal, elitist, and lacking in ethnic and/or spiritual fervor. All were preoccupied with the theme of seeking truly "authentic" Jewish identities and total "life-styles." Some individual New Jews were engaged separately in only certain subgroups and themes; others participated in a more overlapping and interlocking fashion in several, usually in relation to the size and particular history of the Movement in a given city.

By 1973, the various New Jews probably numbered at least about 2,500 partisans and fellow travelers in cities and on campuses across the country, mainly in the teens-to-early-thirties age bracket. They had defended Israel on campuses and had protested for Soviet Jewry. They had "confronted" Federations. They had founded about 60 "underground" style Jewish newspapers, as well as a national "nonpolitical" umbrella organization, North American Jewish Students' Network, which held conventions in 1971 and 1972. They had given birth to their own literary "little magazines," like *Response* and *Davka*. They had established various style *havurot*, and fashioned new "creative" religious services. Finally, they had a book about themselves, *The New Jews* (1971), edited by James Sleeper and Alan Mintz, and two others related to them, forthcoming in 1973: *The Jewish Radical* edited by Jack Porter and Peter Dreier, and *Con-*

temporary Judaic Fellowship in Theory and in Practice edited by Jacob Neusner.

In what ways could these developments from 1967-1973 be viewed as a "social movement"? To what extent has the New Jewish Movement progressed through such typical social movement stages as: (1) discontent, unrest, and a call for new directions; (2) definition of a point of view and development of group consciousness; (3) crystallization of an explicit movement structure, ideology, and set of activities? Clearly, it is still somewhere in stage two, and might or might not ever make the transition to stage three. Moreover, as a movement, it must not only decide how formalized and explicit it will become, but also decide upon the needs (ideas, actions, etc.) and orientation (current or permanent) of change it seeks. Also, does it want to try to effect partial change (reformism) or total change (radicalism) in itself and/or others?

Thus far, in its diffuse and uncoordinated early stages, its participants have already exerted significant influence of a reformistic nature during the last few years. It is, of course, nurturing its own relatively small but enthusiastic following. But it has also exerted some impact on the larger Jewish Establishment; it has been partially responsible for a reordering of Federation priorities and for a toughening of the Establishment's stance in regard to Soviet Jewry, and has contributed to the more general renewed interest in Jewish cultural and ethnic identity. Moreover, Establishment groups and especially synagogues are adopting some of the concern for a sense of community, as more discussion is heard in establishment circles about the need for less bigness and isolation and more of a communalistic and experiential dimension in synagogue life. In these ways the New Jewish Movement—through some of its needs and activities—has already had

a revitalizing and reforming influence on contemporary Jewish life. It is possible, even probable, that the Movement will end, sooner or later, without having gone beyond this second stage group consciousness point of view.

**T**ransition to a third stage movement—of an explicit and unified structure, ideology, and set of

activities—would necessitate certain conditions and the resolution of certain special problems. A structured organization would need to unify on the national as well as local and regional levels. It would need to possess leaders of sufficient ability, visibility, and charisma—a component very much lacking thus far in the New Jewish Movement. It would need to accept the importance

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## JEWISH STUDENTS AND THE JESUS MOVEMENT: A Follow-up Report Samuel Z. Fishman

In the spring of 1972, responding to reports of a significant and widespread Jewish student response to resurgent Christian fundamentalism, the B'nai B'rith Hillel Foundations conducted a survey of more than eighty American college campuses in order to determine the degree to which such reports were confirmed in actual experience. The schools which were surveyed covered geographic locations which are approximately representative of the distribution of Jewish student enrollment. Fifty of the respondents indicated that there was indeed an upswing of fundamentalist activity at their campuses, but only fifteen schools were identified as campuses where Jewish students had actually been won over by Christian evangelists. In most instances the number of Jewish students affected was less than five, although at a few large schools (University of Michigan, University of Pennsylvania, and University of California, Los Angeles), <sup>the</sup> incidence of Jewish conversion was estimated to be as high as 25 or 30. The survey flatly contradicted claims later published in Time magazine that "young Jews are converting to Christianity at the rate of six or seven thousand a year" (June 12, 1972).

Further analysis of the situation indicated that any response on the part of the Hillel Foundations or the Jewish community should be highly selective, treating the underlying causes of this rather limited phenomenon. The report stressed the need to face the crucial problems which many of our young people confront--estrangement from family and community, insufficient Jewish training and education, limited understanding of the total Jewish

experience, psychological and social isolation, etc. However, "the challenge of redeeming 'lost souls' will not be met by massive programs as much as by the establishment of one-to-one relationships with competent counselors, committed fellow Jewish students, or effective rabbis and teachers."

Continued expression of community concern over this subject prompted us to again survey the field in order to determine the current dimensions of this development and, more importantly, to acquire new insights into the issues which confront Hillel and the Jewish community. Sixty representative campuses were selected for this more recent survey, including a major proportion of those which last spring reported on active situations. The quantitative results were strikingly similar. Over forty of the schools indicated that the Jesus movement had virtually no impact upon Jewish students. Several indicated that the fall had been relatively quiet even in comparison to what had occurred last spring. Of the dozen or so campuses which reported that Jewish students were indeed being affected by evangelistic activities, the same handful indicated a number as high as fifteen or twenty. In these instances a vital precaution has to be added. The number of Jews who actually are baptized (as distinguished from those who attend prayer meetings, rock concerts, or discussions about Jesus) is still very limited.

The chief concern of the respondents to the survey touches upon the atmosphere which intensive proselytizing activities generates in the campus setting. Even Jewish students who do not convert may be gravely troubled by challenges to knowledge, faith, and identity which they are not prepared to cope with. Hillel directors agreed that appropriate responses were called for in order to limit the potential impact of these evangelizing efforts.

The new evangelical thrust of fundamentalist Protestantism reflects a coming together of individuals and groups of divergent and discrete backgrounds.



The most visible college-based body is the Campus Crusade for Christ, which has been functioning for more than twenty years. It has a large professional staff, and its membership consists primarily of young people who, as a generalization, can be classified as relatively "straight"--clean shaven, conservative, and from fairly conventional personal and religious backgrounds. By contrast, those students who identify themselves as "Jesus freaks" are often products of the radical youth and drug culture of the past decade. They are searching for a new lifestyle, are primarily self-starting and autonomous, and are led by slightly older non-professional contemporaries with gifts of leadership and inspiration. At the University of Michigan there is a Catholic pentacostal group known as the Word of God community.

All respondents agree that Jews are not a primary target of the current evangelical push; however, given the open setting of American and campus society, Jews are bound to be affected by such developments. Although it is common practice to refer to young Jews who have joined fundamentalist groups as "Jews for Jesus," there is in fact no national or regional organization with this name. Here too there has been a joining of interests between the older Hebrew-Christian movements and the newer, more radical, Jewish student converts. The American Board of Missions to the Jews, founded in 1894 and generally known as Beth Sar Shalom, has found a new lease on life through the current Jesus movement. Thus the evangelist Martin (now calling himself Moishe) Rosen, Northern California director of the American Board of Missions to the Jews, enjoys a current prominence which he had never known before. The American Board of Missions to the Jews is the body which initiated the mass advertising campaign about "those smiling faces" and produced the controversial television film "Passover," an account of a Beth Sar Shalom "seder."

Both the Campus Crusade for Christ and the American Board of Missions to the Jews have access to significant funds when it comes to producing materials for distribution to potential converts. At Southern Illinois University in Carbondale, for example, various fundamentalist groups are reported to have distributed 10,000 free copies of the New Testament.

None of the campus respondents was of the opinion that antisemitism is an identifiable factor in the missionary programs, although a few stipulated that any attempt to convert the Jews is by definition an antisemitic act. The birth of the State of Israel and the reunification of Jerusalem are theologically significant moments for fundamentalist Christian thought, opening that the Second Coming is not far off. It is to be a time of glory for which, presumably, the children of Israel should be preserved intact.

Among Jewish students who have in fact converted there prevails the unusual claim that they have not abandoned their identity as Jews. By contrast, they put forward an idea which has not been heard since the early days of Christianity, that it is possible for a Jew to embrace Jesus without abandoning his Jewish identity. No responsible segment of the Jewish community appears ready to accede to this claim.

Appropriate responses to these observations and developments fall into three broad categories:

1. Campus program innovations
2. Community policy actions, and
3. Counseling with students who have been directly affected.

On those campuses where the presence of the Jesus movement is more keenly felt, the B'nai B'rith Hillel Foundations have initiated a variety of programs in order to provide a Jewish perspective on the central issues.

Thus, for example, at Los Angeles Valley College a series of five weekly public lectures was presented by a Jewish member of the faculty on the topic "Jesus in the Context of History: A Jewish Approach." At UCLA one of the Hillel directors offers a course in the Hillel free Jewish university on "The Messiah in Judaism: Textual, Historical and Contemporary Perspectives." At Pennsylvania State University the rabbi teaches a course on the "Jewish Understanding of the New Testament." Guest lecturers and scholars are invited to speak on such topics as "Why Jews Don't Accept Jesus." One Hillel director conducts informal sessions on "everything you've wanted to know about Jesus but were afraid to ask."

Additional program developments are in the planning stage, including weekend retreats for intensive exploration of relevant issues and experiences; training student outreach workers as teachers, tacticians, and counselors; preparation of interpretative and inspirational literature; establishing havurah living groups; and intensification of the sense of Jewish community and fellowship within the campus setting.

A few Hillel directors have reported instances of "crisis" situations where immediate counteraction was initiated. At a UCLA lecture the Hebrew-Christian speaker suggested that "had the six million who died in the Holocaust become Christians, Jesus would have saved them from the gas chambers." A counter-statement was issued at once, declaring that "there is little Shalom in Beth Sar" and denouncing this "cynical exploitation" of the Jewish people's greatest tragedy. At the University of Michigan a prayer meeting was called on the evening of Yom Kippur, and Jewish students were invited to attend. The few who did were met by a line of Jewish students wearing tallisim and distributing a leaflet to remind them that "tonight is Kol Nidre, the holiest night of the year," and inviting all Jews as brothers to their people's Kol Nidre service. An anecdote in a lighter vein is reported from Temple

University. When a certain Jewish student was approached by a Christian missionary, the Jewish student indicated his readiness to debate the relative merits of Judaism and Christianity provided that they spoke in the original language of scripture -- the Jew would use Hebrew and the missionary Greek! The "dialogue" quickly ended.

A number of policy implications emerge from these reports and a pattern of action on the part of Hillel staff and students is now evident. At several schools the dean of students or the director of university housing has agreed to issue a statement assuring every student's right to privacy in his own dormitory room and forbidding door-to-door proselytizing or soliciting of any kind. Hillel directors are conferring with the university president, the director of religious affairs, and other officials in positions of authority in order to interpret to them the sensitivities of the Jewish community to aggressive conversionary activities. At one school in Los Angeles conferences were initiated with the coordinator of student activities, the result of which was the issuance of "guidelines for appropriate activities of religious clubs." The guidelines urge a strict separation of church and state and forbid actions which "derogate either expressly or by implication another religion or faith," or "are directed to another specific religious group or faith."

At many campuses the Hillel directors have initiated discussions with their fellow campus ministers (including sometimes representatives of fundamentalist groups) in order to enlist their support in defining tolerable limits to conversionary programs and to express their opposition to efforts specifically aimed at Jewish students.

At the University of Michigan, several campus ministers prepared papers

on "religious witnessing in the university community." In the statement of the Hillel director he drove home the point that "after Auschwitz the Christian mission to the Jews must come to an end. To say that the Jews are damned and in need of salvation is to start out once again on the inevitable path to Auschwitz. When you missionize or proselytize me you say that you do not recognize my right to exist as a Jew." At least one Christian scholar has declared that missionary appeals to the Jews are based upon a misunderstanding of New Testament theology which, he argues, instructs that the proselytizing must be carried on among the gentiles and that, by implication, Jews are to be left alone.

Some caution must be exercised in the process of public protest and invocation of campus regulations. At UCLA, for example, the abuses of Beth Sar Shalom led to their temporary suspension as a group permitted to use campus facilities. However, the announcement of this action provided them both publicity and the martyr's role. Raising too much of a hue and cry may be ultimately counterproductive. What is called for is essentially quiet diplomacy, in which Hillel directors and Jewish community leaders seek out university officials and church leaders in order to express Jewish concern over attempts to lure away Jewish students through slick advertising techniques and zealous exploitation of personal crisis. Where there are violations of university regulations concerning such matters as intrusion into the dormitory room or abuse of free speech privileges, restraining influences must be exercised.

Perhaps the most significant response of all would be to emphasize once again the importance of enhancing personal relationships between potential Jewish adherents to the Jesus movement and competent teachers, rabbis, counselors and, perhaps most important of all, peers with an understanding of the issues involved.

This report may be concluded by citing the comments of two of our most able and experienced Hillel directors. From UCLA comes the following question: "Who are more important, 3000 alienated Jewish students who may seek a balanced approach to Judaism or thirty Hebrew Christians? Who should receive the greater proportion of my time?" And from Rutgers the director writes: "It is obvious to me that, despite the obvious problems which the 'Jews for Jesus' pose, the real issues lie elsewhere. Assimilation, secularization, and the obvious poverty of spiritual resources within the American Jewish community are the most significant causes for alarm. When one wants to consider the threats of other faiths, the challenge posed by Eastern religious, Yoga, Hare Krishna, transcendental meditation, etc., involve far more Jewish youth (many in a serious and mature manner) than do the Jesus people."

One may use a medical analogy in summarizing the present situation. Among the collectivity of the Jewish people there may be a tiny percentage who are presently the victims of a rare and unusual "malady"; by contrast, there are thousands who are suffering from a chronic and debilitating "ailment." If the individual afflicted by the rare malady is a member of one's immediate family or circle of acquaintances, it is clear that all resources must be mustered in order to effect a cure. Nevertheless, when it comes to a consideration of the use of community funds and resources, the challenge remains what it has always been: to create a setting among our young people in which the chronic plagues of indifference, ignorance, and alienation may be more effectively counteracted.

## CIVIL RELIGION IN AMERICA

By Rabbi A. James Rudin

The recently concluded academic conference on "Civil Religion in America" was held at a most "American" time and place: the Southeastern Baptist Theological Seminary in Wake Forest, North Carolina just a week before Election Day. The conference's co-sponsors, the Seminary and the American Jewish Committee, brought nearly 60 scholars together for three days to grapple with the meaning and the implications of Robert N. Bellah's 1967 contention that "...there actually exists alongside of and rather differentiated from the churches an elaborate and well institutioned civil religion in America." The conference's co-chairmen were B. Elmo Scoggin, Professor of Hebrew and Old Testament, Southeastern Baptist Theological Seminary, and Rabbi Marc H. Tanenbaum, National Director, Interreligious Affairs, American Jewish Committee. Jews, liberal and conservative Protestants, Roman Catholics, whites and blacks heard Father Andrew Greeley, the Director of the Center of American Pluralism of Chicago, Rev. Charles P. Henderson, Jr., the Assistant Dean of the Chapel of Princeton University, Dr. C. Eric Lincoln, Professor of Sociology and Religion of Union Theological Seminary, Dr. Arthur Mann, Professor of American History of the University of Chicago, and Dr. Elwyn A. Smith, Provost of Eckerd College in St. Petersburg, Florida deliver major papers on the central theme. All five agreed that a civil religion or "Americanity" (Lincoln's term) does in fact exist, though not in a formal or liturgical sense. Henderson believes that such a civil religion "is

sustained by individuals of unusual charismatic power (Presidents and Presidential candidates) and by a series of broadly based social movements."

Mann traced the historical forces that produced the Declaration of Independence and the Constitution, pointing out that even 18th century America had a pluralistic population. Less than half were of British stock, the rest being Irish, Indian, French, African, blacks, Germans and Scandanavians. This amalgam of peoples plus the ideology of the Enlightenment made pluralism an historic reality and established certain values (self reliance, communal optimism, religious tolerance, national chosenness and intense patriotism) as vital ingredients of America's civil religion.

Lincoln saw "Americanity" as a third force beside Christianity and Judaism, the "semi secular, unofficial but characteristic religion to which most Americans appeal when an appeal to religion is indicated. It is the religion that most Americans feel when they feel any religion at all." Such a force is quite capable of decisively shaping and altering the national culture. Elwyn Smith's "Religion of the Republic" has been formed by moral demands and prophetic thrusts, but now it has "degenerated into piety and the social witness of the Protestant Churches has been dulled." Today's civil religion, according to Smith, is "amoral, pietistic and largely alienated from its earliest roots." His presentation was aptly entitled: "Piety is in; Morality is out!"

Andrew Greeley made a spirited defense of "his people," the



white ethnic Roman Catholics. He denied that they are "superpatriots," rather, this group is instilled with a love of nation that stems from a sense of gratitude for what this country has done for them. "It was not an ethnic who said, 'My country right or wrong'", Greeley reminded his audience. Indeed, the ethnic "was less likely than his fellow American to favor the Vietnam War, and his opposition to Communism did not lead him to object to rapprochement with China or the Soviet Union." Greeley's ethnic defines his civil religion around "the flag, the Star Spangled Banner, the Constitution, the Declaration of Independence, the Capitol building the office of the Presidency...but he has not been in America long enough...where it becomes easy to hate and despise the United States."

The Conference participants generally agreed with the five speakers that there is a civil religion replete with symbols, leaders, truths, and most important of all, transcendent values. The discussion, however centered on three critical issues. First, what is the meaning of "Americanity" for genuine pluralism and for the entire Christian-Jewish encounter in this country?

Rabbi Tanenbaum, who initially proposed the conference theme, expressed "a Jewish ambivalence" based on theological and historical considerations. Civil religion has a virtuous side, he said, in that its belief and ritual systems register on the public consciousness of Americans a sensitivity and appreciation of commonly shared Jewish and Christian moral and spiritual values, such as, thanksgiv-

ing for the bounty of the nation, gratitude for its liberties, and so forth. At the same time, civil religion constantly provides a temptation to idolatry by becoming the object of ultimate loyalty in place of the God of Abraham, Isaac, and Jacob. Not only does the legacy of the Prophets of Israel require a repudiation of such false gods, but the Jewish experience with Nazi Germany's "Kultur Religion" has mandated eternal vigilance against the demonic exploitation of civil religion for masking and sanctifying anti-human programs of a political regime. Rabbi Tanenbaum expressed serious concern over certain aspects of the current religious revival which appear to encourage unreason, pietism, the occult and apocalyptic -- tendencies which attended the early stages of totalitarian regimes. He called these forms of "cheap grace" for which an uncritical society could pay dearly, especially if religious leaders cozy up with political authorities whose prestige they appropriate to advance their religious programs.

Second, what are the implications of such an American religion for race relations? E. Eric Lincoln said, "The Enlightenment in America was damped out by the issue of slavery before the flame was fairly set to the wick." Finally, how is civil religion used and abused by political leaders for their own particular purposes? Henderson noted that "...the method of insuring the permanence of political experiments is religious legitimation...Presidents and Presidential candidates attempt to show their own proposals are self evident expressions of ultimate principle."

The emerging nation wide evangelical campaign, "Key '73", was viewed by many Conference participants as a possible threat to the pluralistic religious scene. A zealous and perhaps coercive attempt to "call the continent to Christ" would run counter to the historic pattern of American civil religion, that is, the coexistence of various faith groups living in mutual accomodation. The threads of "Americanity" would be badly strained if the leaders of "Key '73", already reinforced and strengthened by President Nixon's overwhelming victory, narrowly define the parameters of America's religious beliefs, if they attempt to discredit pluralism, and most dangerous of all, if they seek to make their own special brand of evangelical Christianity the new de facto "religion of the Republic."

At the end of the Conference, Dr. Thomas A. Bland, Professor Christian Ethics and Sociology at Southeastern Baptist Theological Seminary, read the "Wake Forest Resolution" which he helped draft, together with Dr. E. Luther Coperland, Professor of Missions, Southeastern Baptist Theological Seminary. The Resolution said in part:

We affirm the right of every group to proclaim its truth. We deplore tendencies of certain proselytizing movements which do not adequately respect the integrity of diverse religious and cultural groups and which manifest inadequate respect for personhood. We would hope that movements for religious renewal would recognize that a genuine religious commitment involves profound responsibility for redemptive and reconciling action in society.

"Key '73" has the potential to upset the carefully wrought delicate balance among religious groups, and the possibility of its radically reshaping the component parts of civil religion deeply

troubled the Wake Forest participants.

C. T. Vivian, the University Minister of Shaw University in Raleigh, North Carolina, and a long time activist in the Southern Christian Leadership Conference, and Lincoln provided a black corrective to the obvious celebration of civil religion by some of the conference participants. The oft stated values of compassion, fair play, and individual self fulfilment (Nixon's "Driving Dream" and George McGovern's call to "Come Home America") were duly acknowledged as integral parts of "Americanity", but so too were racism, militarism, a crushing and arrogant corporate state (vide Charles Wilson's remark about General Motors), a selfish work ethic, a "white man's burden" and "manifest destiny." This is the "dirty little secret," the ugly side of the shining coin of American civil religion.

Lincoln felt that "aggressive black religion that was in and of the West" but "excluded from full participation when the culture of the West was determined" may become a fourth force in American life, one with a "more compassionate perspective on humanity." Such a force, he believed, would enhance and deepen religious pluralism.

Since American Presidents have often used religious rhetoric to articulate their political principles, the danger always exists that a Chief of State will dramatically dominate and appropriate the emorphous civil religion to fit his own narrow purposes. Speaker after speaker saw the "demonic" potential in a nationalistic faith that is carefully manipulated by its leaders. After all, any nation that defines itself as "special, unique, and outside of history" as


did many 19th century historians, can run wild overseas or at home, always shielded by a facade of pietism backed by American might.

Some at Wake Forest saw "Americanity" as a "safety valve" since it provides an outlet for religious sentiment without ever becoming fanatical and overly doctrinaire. The Pledge of Allegiance with its recently added "under God" phrase, the public prayers given at political and government gatherings, the Thanksgiving and Memorial Day holidays are usually devoid of rancor, extremism, or divisiveness. History is filled with the bloody episodes of those who believed they espoused the truth instead of a truth. Thus, civil religion could be seen as a unifying and binding force since it allows people to appear religious without really being religious.

Such a view was criticized at Wake Forest because "Americanity" does contain those transcendent truths and values that stir deep passion and commitment. Civil religion it was argued, is a very "real and authentic" religion. Indeed, civil religion may be a more potent force than either Judaism or Christianity in its ability to move men to action. "Americanity" can make extraordinary demands upon its adherents, and sometimes its followers become, in fact, the "supreme sacrifices" on civil religion's altar of faith. Hardly, a shallow faith!

It has been said that belief in God is "as American as apple pie." Maybe so, but the Wake Forest Conference was a necessary first step in carefully analyzing that religious pie, discovering the source of the apples, the recipe for baking them, and the always

present danger of rotten apples being in the mixture. Wake Forest was also an attempt to build a new religious coalition that will "preserve and defend" religious pluralism and those ideals of civil religion that will allow us to become a true human community and not merely a powerful nation.



# An epistle to Christians AND rabbis



**bill  
frank**

This is Frank's Second Epistle to the Christians."

It's been exciting and interesting, the reaction to my first epistle.

Oh, yes, by the way, make that:

"Frank's Second Epistle to the Christians and at the same time, a Strong Nudge at the Sha-Sha Wilmington Rabbis."

Know what "Sha-Sha" means? If you are a "Sha-Sha Rabbi," you don't want to rock the boat or cause a commotion. Literally, "sha-sha" is translated into "quiet—quiet."

Now let me tell you, if I had the "chutzpah" (impudence) to have written my first epistle to the Christians you can imagine how much more chutzpah it takes to chide the Wilmington rabbis. They have chosen to remain silent in this controversy over Key '73, perhaps the greatest and best organized Christian evangelical movement the nation will ever experience.

Since my first letter to the Christian on Dec. 7, there have been a number of letters from some of my best friends who, you should know, are Christians. They have protested that Key '73 is not intended to hurt Jews nor embarrass them. Nor is Key '73 geared as an anti-Semitic movement.

Okay—honest statements from honest men. But the letter that irritated me was the one from Al Rosevich.

Rosevich says he's Jewish. Good. He also says he attends the Methodist Church. So? A halo he wants? I've been through the whole route of exposure to Christianity from fundamentalist Methodist camp meetings to the high church Anglican and even an audience with the Pope in Rome—that is, 564 persons and myself.

Rosevich taunts me when he says he is surprised at my lack of information about Key '73. I suggest he tell that also to such notable Jewish leaders as Rabbi Maurice N. Eisenrath president of the Union of American Hebrew Congregations; Rabbi Balfour Brickner, director of the union's inter-faith department; Rabbi Louis Bernstein, president of the Rabbinical Council of America, and Rabbi Marc H. Tannenbaum, of the American Jewish Committee. They have expressed strong concerns about Key '73.

And here on the Delaware level, I hope Rosevich also tells Nathan Barnett, executive director of the Jewish Federation of Delaware that he, too, is misinformed when he (Barnett) recently wrote:

"While the Jewish community, both nationally and locally has taken no position, this evangelistic drive may pose serious difficulties for the Jewish community and problems which the Jewish Community Relations Committee will carefully watch."

Barnett is the secular "voice" of the Jewish community in Delaware, and in a recent article he admitted there is no cause for panic but, he added:

"What does concern me are the implications of Key '73 in respect to our pluralistic society. In this regard, it has to be recognized that the evangelicals see America and Christianity as

one and the same, so that Jews and other non-Christians may no longer be perceived as partners in the American society."

Now what about the Wilmington rabbis? When I first heard about Key '73 back on Dec. 7 I called a prominent Wilmington rabbi to get his views. Oy vey! He said he didn't know what it was all about. He hadn't heard about it and wasn't even aware of the growing concern among national Jewish spiritual leaders!

Another Wilmington rabbi had heard something about it but apparently, he was so parochial minded, he decided it didn't concern him nor affect him. Good.

Eventually, the Wilmington rabbis got together for a discussion and their consensus was: "Why say anything?" This amounts to, "Let's not make any trouble. Let's not disturb the calm waters."

Well, this is most disconcerting to those of us who do read what the national leaders say. Can it be the national spiritual leaders are on the verge of paranoia?

In the meantime, the national Anti-Defamation Committee of the B'nai B'rith, a Jewish order, also expressed great concern about Key '73. But here in Wilmington? The rabbis placed their fingers on their lips and said, "Sh—sh—sha." Only Barnett spoke out, cautiously, mildly and with restraint, but he did raise his voice.

And so, in the best of friendship, I'd like to caution the Key '73 evangelists: "Proceed in the best of health and lots of luck and success."

If an evangelist comes to my door, the first question I shall ask is:

"Tell me, my good friend. How come the President of what you call a Christian nation bombed the hell out of such a small country, called North Vietnam? It smacks of the ancient times when evangelists carried a cross in one hand and a flaming sword in the other."

# JEWISH IDENTITY CENTER

1453 LEVICK STREET • PHILADELPHIA, PENNA. 19149

(215) JE 5-4398



בית ישראל חי

האט דיר עטאון? אַקלסט נישט פאַרגעסן!  
געטענק וואָס דער ייִדישערמלך

## JEWS FOR JESUS?

approaches. In essence, however, they remain the heirs of all the Christian missionaries and zealots whose obsessive need to save the Hebrew led to such an historically "pleasant" relationship between Jew and Christian.

Indeed, there is a remarkable revival of militant missionary zeal in our times. The fraudulent and deceitful "Hebrew Christians," the Jesus movement on campuses and the traditional sects—all have been smitten by the need to proselytize the Jew.

And what irony lies in the interest of Jewish youth in Christianity! What sublime ignorance of the history of their own people and what an obscene spitting on the graves of our Jewish ancestors who defied a less subtle Christianity which offered them "salvation" or death. What historical ignoramuses are these young Jews who rush into the arms of the churches whose cassocks are filthy with Jewish blood.

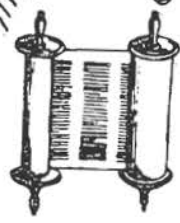
Shall we forget the ruination of Jewish life in Spain—not in 1492—but as early as the sixth and seventh centuries when the Visigothic Kingdom, newly saved and presumably smiling in its newly-adopted Christianity decreed the destruction of the Jewish community if it did not convert? Who will tell our smiling Jewish converts that, for their ancestors, the glorious Crusades were heralded by cries of "kill a Jew and save your soul" and who will remind them of the "glorious heroism" of the followers of Jesus in the year 1096 as the Jews of Speyer, Worms, Mayence and Cologne were burned at the stake and slain by the naked sword? Who will tell the Jesus Freaks of the massacre of English Jews at York and the expulsion of Jews at the instigation of the Church from land

after land in Europe? Who will inform the intellectually ignorant of the Inquisition and the Auto-da-Fe, of the burning of the Jewish books, of the kidnapping of Jewish children so that they might be saved, of the same vile and insane hatred of Jews from the mouth of the Protestant Martin Luther as from those Catholic bishops? Who will describe the centuries of torture, degradation, poverty, death and destruction at the hands of those who preached Jesus and whose heirs today wish to tell us that theirs is a faith of beauty and goodness? If they could, they would force upon us today that which they once did; it is only their inability to use coercion which today turns the murderers of our grandparents into the smiling charmers of today.

What kind of people are we who have no knowledge of the greatness of our ancestors and who can, thus, sit in the shade of the cross which took their lives from them in such pain and terror? What a disgrace to the name of the Mighty Jews who once lived that they should have produced such descendants!

Let it be known and shouted forth that there are no such things as "Hebrew Christians." It is a fraudulent and cynical attempt to deceive the lost and lonely Jew. "Hebrew" and "Christian" are two terms—mutually exclusive, mutually contradictory. Ours is a faith based upon the Bible of Moses and the rabbis; theirs is a belief in a man who rejected that Bible. Ours is a faith in a Revelation at Sinai which is eternally True; theirs is a belief that is no longer valid. Ours is a belief in the coming of the Messiah; theirs is a belief that he already came. For us Jewish is beautiful and indivisible—it shares no allegiance with others.

There is a compulsion on the part of Christianity to seize others. Its faith in itself is too weak to allow, in this world, religious coexistence. We Jews have no missionaries; we need none. Let each faith concentrate on bringing out the best in its own people and the world will be a better place in which to live.



IF ONLY THE JEWISH LEADERS, THE RABBIS AND THE JEWISH WRITERS OF ALL JEWISH PUBLICATIONS WOULD VISIT OUR MINI JEWISH IDENTITY PICTORIAL CENTER THEY WOULD SAY FOR THEMSELVES THE REAL ANSWER TO ASSIMILATION AND "KEY 73"

Some time ago full-page advertisements appeared in New York, Los Angeles and Miami (and for all one knows, in other cities, too) showing a group of smiling, happy people obviously at peace with themselves and the world. Above their heads, hovered the caption:

"Why Are All These People Smiling?"

The answer was happy, smiling and to the point. All the above were Jews who had found Jesus.

It is good to know that Christianity has, at last, solved all its own problems and made all its own members good, decent, faithful, honest and happy so that it now has time to worry about giving Jews all the benefits of that fountain of blessings. It is heart-warming and inspirational to consider that all Christians have now reached that level of holiness, piety and goodness so that nothing is left for Christian sects to do but to recruit Jews into the midst of the faithful. It is remarkable to consider that Christianity has no problems, stands strong and convincing to all of its own people, is ideologically calm and restful, has smoothed over all theological disputes, has gained the unchallenged confidence and loyalty of all Christian youth and stands powerful and tall without a care in the world—so that all it need spend its time, money and efforts on, are Jews.

The particular sect that placed the advertisements is but one of a whole host of Christian missions who eat, drink and sleep for nothing more than to save Jews—no matter how unwilling they may be to be rescued. To be sure their methods of saving Jews have changed with the times and with the need to attack from different

JNITY



נייב צייסן, נייב לידער, פּרעמדע קוואַלן רוישן, לאַמיר היטן מיט קדושה אונדזער ייִדיש לשון.

Hebrew Identity



JNITY

OUR ANSWER AND FREE JEWISH IDENTITY CENTERS S.O.S.I.





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BEHIND every advance of the human race is a germ of creation growing in the mind of some lone individual. An individual whose dreams waken him in the night while others lie contentedly asleep.—Crawford H. Greenwalt

### ASSIMILATION

"In Russia the authorities are trying to root out Judaism, so there is no danger of assimilation. In American, where you are free to be Jewish, the danger of assimilation is great."

Golda Meir

DEDICATED TO

Culture

Heritage



עם ישראל חי

## Adult Proud Of His Heritage

To the Editor:

I would like to share with your readers the pleasure and the enlightenment felt when I visited the miniature Jewish Pictorial and Information Center in the basement of Yaakov Riz, Educational Director of the Jewish Identity League. I saw a wonderful display and felt a deep sense of pride in being a Jew. Yaakov Riz gave me all kinds of educational materials, free of charge, ranging from Jewish Traditions and Law to Yiddish and Soviet Anti-Semitism. Everything was documented.

As a young man myself, I feel that a project like this is relevant for our young people, that being the establishment of a Jewish Identity Center I agree with Mr. Riz, that our young people are missing the culture which is denied to them in religious schools. I now see that you can't educate a generation of Jews only on rituals, prayer and Bar-Mitzvah. We need desperately the Jewish culture which we didn't receive as youngsters.

I would like to see more young people come visit, and help Yaakov Riz who is dedicating his whole life to bringing us back to being aware of our real identity in The Great American Melting Pot.  
Merion Allen Halpern

## Holocaust Exhibit Open

An exhibit of materials relating to the Holocaust is located at Jewish Identity League Headquarters, 1453 Levick St.

A special invitation is extended to the Rabbis of Philadelphia, and all Jewish Community leaders to visit the miniature "Yad Vashem" by contacting Jacob Riz, JIL educational director at JES-4398

## Apathy May Erode Jewish Culture

NEW YORK (JTA)—A Jewish secular educator warned that "from the earmarks of apathy prevalent at this moment, Jewish cultural activities in the United States may cease to flourish and even exist by the year 2000."

Joseph Mlotek, Educational Director of the Workmen's Circle told his organization that "those who protest, as they should, against the pad-locking of Soviet Jewish cultural centers, should recognize that their own apathy is molding the padlocks on Jewish secular educational institutions in the United States."

But, concurrently with "ear marks of apathy," there is also a wide curiosity on the part of young people which is spurring an appreciation of Jewish secular values.

## Baltimore Jewish

Times  
Jan. 29, 1973

## Youths Invited To 'Kumzits'

A Yiddish-Israeli "Kumzits" will be held by the Jewish Identity League at the Young Israel Synagogue, 6427 Large Street, at 7:30 P.M. on Sunday. A "kumzits" is a youth-oriented campfire-style combination of folk singing, story telling, discussion, and singalong. Admission is free, and teen-agers as well as young adults are welcome. The Jewish Identity League wishes to thank the Young Israel Synagogue for the use of their facilities, and also to appeal to other synagogues in the area for similar use of their auditorium. Offers can be directed to Yaakov Riz at JE 5-4398.

Jan. 13, 1973

EVENING BULLETIN

## Louis Cassels:

Of God and man

# Jews fire back at 'Key 73'

Alton, S.C. — 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 tract at Washington, D.C., where the campaign was planned.

## Martyr Protestants

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 unreluctant anxiety.

Rabbi Mario 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 win 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.

## Director is 'surprised'

The Rev. Dr. Theodore A. Raedeke of St. Louis, executive director of "Key 73," replies that the evangelistic effort will not be aimed at Jews any more than any other group. But neither will Jews be excluded, he added. Raedeke says he's surprised that anyone should consider it an anti-Semitic act for Christians to attempt "in love" to tell Jews why they believe Jesus was the Messiah, whose coming was foretold in Hebrew prophecy.

Jews have been conditioned by history to view with alarm any concerted effort at conversion undertaken by Christians in a predominantly Christian country. They remember, only too well such episodes as the 15th Century Inquisition in which thousands of Sephardic Jews had to flee Spain to avoid forced conversion to the Catholic religion.

## Jews 'sensitive'

No Jewish leader seriously anticipates attempts at forced conversion in America, where the power of Government—essential to an Inquisition—is 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.

"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."

(United Press International)

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ON YOUR ACTION NOW!

The Road to Jewish Identity

THROUGH JEWISH IDENTITY CENTERS! HELP!

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פרעמדער און רוסלאנד.

PLEASE POST

PLEASE POST

# YOU ARE A JEW. MOSCOW THINKS YOU ARE LOWER THAN AN ANIMAL.



THE CIRCUS IS COMING!  
THE CIRCUS IS COMING!



THEY ARE BRINGING THE MOSCOW ANIMAL CIRCUS TO PHILA. AND THEY ARE LEAVING JEWS BACK IN RUSSIA AGONIZING BEHIND BARS.

WE NEED YOU AT THE SPECTRUM  
ON JANUARY 4, 6, AND 7.

OUR CONSCIENCE DEMANDS  
THAT RUSSIA'S MOSCOW  
CIRCUS BE STOPPED SO  
THAT THE CRIES OF  
THOUSANDS OF JEWS ARE  
HEARD. BE PART OF THIS  
MASS PROTEST DEMONSTRATION.

## ANIMALS ENJOY HUMAN RIGHTS... JEWS DO NOT

WE LEAVE FROM YOUNG ISRAEL SYNAGOGUE (HELLERMAN & LARGE STS.)

THURSDAY JAN. 4TH - 5:45 PM  
SATURDAY JAN. 6TH - 5:45 PM  
SUNDAY JAN. 7TH - 11:45 AM  
AND 4:15 PM

## Religion

## Jews:

Why  
Some  
Turn to  
Jesus

Paul David Cooke was born into what he calls an "intellectual Jewish home" and had a bar mitzvah because "I wanted roots in some tradition." Two years ago he switched signals, joined a radical branch of the Jesus People movement and committed himself to "serving Jesus with everything I have."

Mr. Cooke, who is 22 and has adopted the Biblical name of Lazarus, is one of a growing — or at least more visible — number of Jews who seem to be embracing Christianity. Jewish religious leaders consider this trend toward conversion a serious problem for their religion and they are beginning to react.

The Synagogue Council of America, an umbrella group of rabbinic and congregational bodies from the Reform,

Conservative and Orthodox movements, has recently begun a six-month study of the situation. The American Jewish Committee initiated an educational campaign last week to inform Jews in a "balanced and objective" way about the trend.

Last month the Massachusetts Rabbinical Court of Justice ruled that an individual born to Jewish parents has abdicated "his rights as a member of the Jewish faith" if he joins any of the organizations of Jews who have embraced Christianity.

The old problem of conversion had subsided in the ecumenical climate of recent years, but now is appearing in at least three forms — the Jesus movement, missions to the Jews, and evangelistic campaigns.

## Jesus Movement

Although statistics are unavailable, it is evident that Jews constitute a significant minority of the young people now "turning on" to Jesus — certainly more than the 3 per cent that Jews represent in the American population.

Why is this happening? One obvious explanation is that the Jesus movement, like the Hare Krishna, Zen and other thriving religious cults, is answering a spiritual thirst among young people and that Jews share this thirst.

The inevitable implication — that traditional Jewish religious forums have been inadequate for people like Paul David Cooke — is one that many Jewish leaders acknowledge has validity. Michael Wyschogrod, a Jewish philosopher at Baruch College, for instance, asserted recently that Jewish religious organizations have become so "secularly minded" and "insensitive to deep religious concerns" that they have forced young Jews to look elsewhere for meaningful religious experiences.

It has also been pointed out that the Jesus People teach a brand of Christianity that can easily appeal to many Jews. They focus on the person of Jesus, a Jew, and pay little attention to

doctrinal abstractions like the trinity that has been at the core of Christian-Jewish negotiations. They tend toward a loyal belief in the Bible and evangelistic doctrines of fundamentalist Protestantism.

The Jesus People also show more interest than most Christian groups in the Old Testament, and a communal lifestyle of many groups — at a time when family structure has been de-emphasized or weakened in the United States — fosters some of the values associated with a family in Jewish tradition. "The Jesus People can often be a substitute for the family," said Rabbi Norman E. Frimer, of the Hillel Foundation at Brooklyn College.

Rabbi Frimer laments, though, the fact that the

Jesus revolution fosters anti-intellectualism and the pursuit of individual salvation at the expense of the social responsibility that has always marked Judaism.

## Missions to Jews

For various reasons — including the emerging ecumenical spirit, self-doubt about their past claims to a monopoly on religious truths, and guilt about Christian involvement in the Nazi holocaust — most major Christian bodies in recent years have quietly eliminated their special evangelistic efforts among Jews. Independent evangelistic groups, however, have continued the efforts, and some are beginning to attract attention.

The Manhattan-based American Board of Missions to the Jews encourages the creation of congregations of former Jews and has spent \$80,000 this year on television time and newspaper space for an advertisement that shows a group of Hebrew Christians—Jews converted to Christianity — and proclaims "so many Jews are wearing 'that smile' nowadays." A Board-related group calling itself "Jews for Jesus" is now functioning in San Francisco, and the Young Hebrew Christian Alliance, formed in 1965, promotes "messianic Judaism" on college campuses.

Although it is far from clear that these groups are making sizable gains, Jewish leaders are nervous about

the attention they are creating. Rabbi Marc H. Tanenbaum of the American Jewish Committee, for instance, has warned that they tend to "undermine acceptance among Christians of the new 'theologies of Judaism' that regarded Judaism as complete and valid in itself, not simply 'a stage on the way to Christianity.'"

## Evangelistic Drives

With the support of some liberals, evangelical Protestants are preparing two major new evangelistic thrusts in the near future. While the thrusts are not aimed specifically at Jews, they nevertheless will include Jews in their appeals. One of the efforts is Ex-

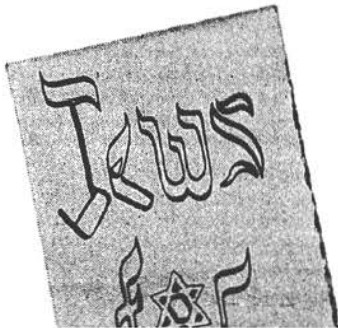
'72, which is sponsored by Campus Crusade for Christ and is expected to draw tens of thousands of young people to Dallas next month for training in evangelism. The other is called Key 73, a national evangelistic effort scheduled for next year by more than 100 Protestant — and a few Catholic — organizations. These efforts are publicized with phrases like "blitz the country for Christ."

Of these campaigns, Rabbi Tanenbaum says that the very idea of setting out to convert the country to Christ would seem to be a throwback to days when religious pluralism had not been fully accepted and citizens acted as if "Christianity and America were one and the same."

—EDWARD B. FISKE

*The whole world is watching the American people's response to Nixon's latest and most dangerous escalations. Answer him in a massive, peaceful demonstration in the streets of the nation's capital.*

# Emergency March on



# editorial views of the news

~~W. Tannenbaum~~  
Rudni  
STrober

## A Harmful Distortion



J. I. FISHBEIN

A recent B'nai B'rith report claiming that only a "negligible percentage" of Jewish students are converting to Christianity has been severely criticized by the National Committee For Furtherance of Jewish Education as being "completely misleading."

"Publishing such a report is a harmful distortion," said Rabbi Jacob J. Hecht, executive vice president of the NCFJE, which for more than a quarter century has sponsored Anti-Shmad, an organization devoted to combatting Jewish conversion to Christianity.

"The B'nai B'rith's tragic error stems from counting in its survey only formal conversions to Christianity," Rabbi Hecht explained. "By this definition, B'nai B'rith ignores the thousands of Jewish youths lost to Judaism through back-sliding or through acceptance of Christianity without ever being officially converted."

Rabbi Hecht said that reports received by NCFJE representatives from various college campuses indicate a large-scale defection of Jewish youth from Judaism, one that is increasing tremendously as a direct result of certain, well-financed Christian evangelistic groups bent on wooing Jewish students away from their religion.

"The truth is that most of the Jewish students on our college campuses today are not identified with Judaism and do not have Jewish awareness," he said. "Call it conversion, call it rejection of one's family, it makes no difference whether a Jewish youth exchanges his faith for that of another religion or just becomes faithless. That Jew is lost to Judaism."

According to Rabbi Hecht, the B'nai B'rith announcement is comparable to "giving someone a sleeping pill when his house is on fire."

"It lulls you to sleep at the very moment you must be most vigilant," he said, pointing out that the threat to Judaism from various evangelistic Christian movements has been recognized by many other leading Jewish organizations, such as the American Jewish Committee, whose director of interreligious affairs, Rabbi Marc Tannenbaum, has described the situation as "perilous."

"How B'nai B'rith can persist in throwing cold water on the efforts of those concerned

about the threat is beyond comprehension," he said.

Rabbi Hecht pointed out that a quarter of a century ago, when NCFJE's Anti-Shmad organization began the fight against Jews intermarrying and converting, "these same false prophets told us there was nothing to worry about; now they are repeating the story with even more disastrous results."

Rabbi Hecht also criticized the B'nai B'rith for saying in its report that the number of Christian students converting to Judaism was as great, if not greater, than the number of Jewish students converting to Christianity.

"Is this the way to build up Judaism, making deals where a Christian is exchanged for a Jew?"

"Hopefully, enough Jews in America today will see the light, and not allow themselves to be misled by senseless studies like this," he concluded. "And the eyes and hearts of our people will remain alert and vigilant, totally rejecting any idea of easing off the efforts to save our Jewish youth."

This of course, is where our big tzorah lies. Instead of facing up to the truth, we always seem to want to cover it up. We seem to feel that if we pretend the problem doesn't exist, it will go away by itself.

At the time the B'nai B'rith issued the report, we wondered whether anyone would have the courage to call it exactly what Rabbi Hecht calls it, "a harmful distortion." All one has to do is take an afternoon off and visit any college campus. You don't need an expensive survey to learn the truth about what is happening to our youth.

One of the most depressing factors to those who are concerned with Jewish survival in America is this insistence by the professional fund raisers in all organizations that the picture was never brighter. Just give them your check—and stop worrying! Everything will then be all right! So the years go by and we sink deeper and deeper into the mire of no return. That's why this observer has so many grave doubts about a viable American Jewish future.

We owe Rabbi Hecht a debt of gratitude for daring to speak out. Why cannot others do the same?

### Quote Of The Week

Billy Graham, the moral leader and friend of Presidents, was asked by Newsweek's Jane Whitmore how he felt about Mr. Nixon's resumption of the bombing of North Vietnam. His unpublished answer: "... The whole world has a great deal of violence going on which doesn't occupy the headlines. There are many people being killed in this country by drunken drivers and crime. Man is prone to violence and there will be no cessation of that, not until the Christ of our Kingdom comes." But what of the bombing? "I deplore the suffering and the killing in the war and I pray it can be ended as soon as possible. But we also have to realize that there are hundreds of thousands of deaths attributed to smoking."

Not for its own sake alone, but for the sake of society and good government, the press should be free. —James A. Garfield

**Rabbi Tanenbaum:****EVANGELISM TREND NOTHING NEW;  
COULD BE 'BLESSING' FOR JEWS**

"You can't fight something with nothing!"

"Jews who have given nothing to their children can't stand in judgment against them for trying to find something in Christianity!"

Those are powerful statements and they concluded a dramatic and emphatic discussion by one of America's foremost

rabbinical leaders as he examined the campus evangelical movement and its threat to Judaism.

Rabbi Marc Tanenbaum, director of Interreligious Affairs for the American Jewish Committee had the full attention of the large audience Monday evening at the JCC.

"We're giving our young people a post-graduate secular education, but we're feeding them on juvenile Judaism," he admonished the parents, community and religious leaders and college students assembled there.

"It's time to stop trifling with Jewish education, and give our rabbis and educational leaders free reign to do their job—they're not fund raisers, not administrators, not public relations men—they're teachers,

and we're not letting them teach!"

The dynamic rabbi made these vocal accusations as he answered questions following his lecture on Key '73 and the other campaigns planned by Christian leaders to "call the country to Christ."

Rabbi Tanenbaum emphasized that the original concept of the campaign was not aimed at proselytizing the Jews to Christianity, but warned that Jewish young people, like all others, are searching for answers to many of life's problems, and unless they have a firm Judaic background they may be swayed and caught up in the movement.

The young people of today are anxious to find themselves; they are anxious to be an individual; they don't want to be controlled by "the system."

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**Good Things To Eat**

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**Evangelistic . . .**

(Continued from page 10)

This, he contends, is the basic reason America has witnessed the growth of so many communes.

The current trend is nothing new in the history of mankind, nor in the history of America, he said. Every time the world is in disorder, humanity seeks a messianic redemption and each time we witness the upsurge of satanic cults, witchcraft and the occult. Characteristic is the appeal for personal salvation. History has witnessed numerous incidents of individuals grasping this disorder and unrest and using it to further their own aims. It is this potential danger we must understand and fight, he stressed.

"This might well be a blessing in disguise," he added, "for now our Jewish young people might begin to turn to their own religion for the answers to their problems. Judaism has always held the answers for those who sought them. We have weathered many storms throughout the centuries—and we will survive this one too!"

Asked what importance he attached to the meeting of Israeli Prime Minister Golda Meir and Pope Paul VI last week, Rabbi Tanenbaum called it "a meeting of great significance."

Claiming that it wasn't "just a chance meeting arranged at the last minute," he said he knew from inside information several weeks ago that "something was brewing."

The press has made a big issue over the fact that the Vatican authorities "hastened to say nothing has been changed in the Vatican's attitude toward Israel." This isn't the point—the point is that for the first time in history the head of the Catholic church and the head of the State of Israel have met and have had amiable discussions.

Rabbi Tanenbaum told the audience that immediately following the Vatican meeting he received two phone calls from Rome, both stressing the significance of the meeting, which they described as "friendly."

"Do you realize that there are 14 Arab diplomats at the Vatican? Every one of them descended upon Vatican authorities like a horde of locusts. Naturally every church leader feared for Catholics in every Arab nation if it was acknowledged that the Pope and Mrs. Meir had held a friendly discussion. "There was an IMMEDIATE order put out to calm these diplomats, to appease them, to convince them that the Pope had not gone to the Israeli side."

Smiling to his audience, he commented "they made such a big deal out of emphasizing that it was no big thing that it makes us realize how important it was."

Rabbi Tanenbaum was brought to Denver by the local chapter of the American Jewish Committee. Arnold Siegel is president, Mrs. Jean Dichter, executive director and Rabbi Stanley M. Wagner introduced him.