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*Preserving American Jewish History*

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Box 21, Folder 1, Graham, Billy, 1967-1969.

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# ADL BULLETIN

PUBLISHED BY THE ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH, DECEMBER, 1967

## Conversation with Billy Graham

At Montreal Billy and Rabbi Gilbert.

### The noted evangelist gives his views on Israel and Jews.

BILLY GRAHAM had just returned from his crusade in Kansas City. His calendar included, in rapid succession, meetings with evangelical leaders, a visit to former President Dwight Eisenhower at his home in Gettysburg, and a new crusade in Japan. Sandwiched between these engagements was one more—interview: Rabbi Arthur Gilbert.

I had met the noted evangelist in Berlin late last year when, representing the Anti-Defamation League, I had attended the World Congress on Evangelism. I was the only Jew there.

Disturbed by the attitude toward Jews of some evangelicals, and by the fact that while dialogue between American Jews and American Christians of most denominations was increasing it remained almost non-existent between Jews and evangelicals, Billy invited me to his home in Montreat, North Carolina. He said he wanted to help.

"Visit my home, spend time with me in conversation," he said in Berlin. "Let us go into the problem in greater depth."

THE "PROBLEM" was spelled out in *Christian Beliefs and Anti-Semitism*, the first book in the University of California research series conducted under an ADL grant. The sociological study documented that fundamentalist Protestants, to a larger degree than other Christians, believe that Jews as a people are guilty of the crucifixion, have therefore suffered as a

punishment from God, and will never be forgiven until they accept Jesus. The study revealed that while considerable numbers of evangelicals are free of prejudice in their daily lives, far too many hold a stereotypic conception of the modern Jew of such a nature as to justify anti-Semitism. For the most part they believe and preach that the Jew is lost—some even going so far as to view Jews as pagans who must be converted to Christianity in order to be "saved."

Indeed, these sentiments were expressed by some of the 1200 evangelical clergymen brought together from around the world at the convocation in Berlin. "Without Christ," one delegate asserted, "Jews are lost." Another, an Arab Christian, said he believed Jews were gathered in Israel so that with one blow they might be destroyed in a conflagration prototypic of the battle of Gog and Magog.

But Billy himself had a far different view which he dramatically expressed in his opening address.

"... Of the Jewish people we ask forgiveness," he cried out. "We must remember that our Savior was born of a Jewish mother and it is to this people that we owe our Bible."

NOW I WAS in Montreat to continue the conversations begun with Billy Graham in Berlin. In an evening and a day at his home, we dined together, read Scriptures together, and with his wife, Ruth, spoke of many things.

The world-famous evangelist said he thought the lack of dialogue between Jews and evangelicals might stem from the latter's insistence on proselytizing and the

Jewish aversion to it. I agreed and recounted incidents when evangelical Protestants had taken unfair advantage of the dialogue. Billy said that as he grew in sensitivity his own method of handling Jews attending his crusades had changed. When Jews step forward at his crusades, he makes no special missionary appeal for their conversion. He urges that they study Hebrew Scripture, certain, he said, that they will find the Messiah in the words of the Old Testament.

OUR CONVERSATION moved to the crisis in the Middle East. Acknowledging the sympathetic response of many individual Christians toward Israel's plight, I spoke of widespread Jewish dissatisfaction with the lack of official Christian response to the Arab threat of genocide. I reminded Billy that I had elicited an official statement from him and had received no answer. He said he was on a crusade in Canada at the time and had delayed his reaction because of the pleas of evangelical Christians in Arab countries who feared reprisals from their host governments. He pointed out, however, that during an hour-long interview on Canadian TV, he had articulated his "total and whole sympathy with Israel." In addition, he had been in touch privately with American political figures urging support for Israel's right to survival.

"The Jews are God's chosen people," he declared. "We cannot place ourselves in opposition to Israel without detriment to ourselves."

Billy said that despite his caution in offending Arab sensibilities, his strong pro-Jewish views were so well known that he has been barred from the United Arab Republic since 1961.

I told him that his sentiments were en-

Rabbi Gilbert, an author and lecturer, was director of ADL's department of religious curriculum research at the time of this interview. He is currently assistant to the president of the Jewish Reconstructionist Foundation.



couraging but that Jews are not certain how enthusiastically to accept Christian fundamentalist support offered on the basis of a literalist reading of prophecy in Scripture. In Jewish experience, such Christian affirmations of the "chosen" concept and the gathering of the exiles as fulfillment of prophecy had been accompanied frequently by warnings that Israel would be destroyed in a catastrophic battle, seen by some evangelists as a confrontation between America and the Soviet Union or China. Some had given this interpretation with such enthusiasm that it appeared almost to be a wish that the catastrophe would occur soon. In their view the battle would usher in the age of the Messiah. This kind of thinking, I said, lends itself to passivity in the face of harsh political realities. The will to prevent international chaos and disorder is repressed as the fundamentalist, in smug, self-righteousness, sits out the trouble. Therefore, what appeared to be support of Israel might, in fact, be a disguised expression of hostility. I noted, too, that fundamentalist support for the gathering of Jews in Israel was frequently accompanied with an appeal for intensified missionary work and an anticipation of mass conversion. Thus Jews were understandably leery that Israel was not being supported for her own integrity or judged on her own merits, but was being evaluated instead in the context of a Christian timetable of events.

Billy was taken aback. He had not realized how important it was to spell out fully the implications of his words. He elaborated. He agreed that at end-time, there would be a conflagration—of what duration, he could not predict—in the Mid-East, and particularly at Armageddon. But this was an *end-time* prediction, he said. It was not a *now-time* exhortation. Furthermore, according to his reading of Scripture, Jews would be preserved, not destroyed.

His blue eyes sparkling, Billy offered his belief that the fulfillment of prophetic utterances regarding the ingathering of Jews is now being fulfilled. "The land is important," he said. "It is a gift of God to the Jews. Redemption itself is mysteriously interconnected with that land." The end-time battle, he repeated, will see Jews restored in greater security to their home and then "the nations of the world will be

judged on the basis of their treatment of the Jews."

Billy concluded: "I support the significance of Israel for the Jew—even apart from the missionaries' hopes for Jewish conversion. Israel has a meaning for Jews apart from any New Testament hopes. It is a promised condition of their existence, revealed by God in Hebrew Scripture, that Jews be connected to this land. It is there that they must struggle to live a national existence that will hopefully reflect the glory of God and serve as a sign to man that the God of Abraham is a God faithful to His promises. He lives."

Christian guilt for past sins committed against the Jewish people played a role in Billy Graham's sympathetic attitude. He was truly anguished by Christian shortcoming and believed it most important, therefore, for Christians at this point in history to refrain from manipulating or misusing Jews. "Jews have a right to be respected for what they are—a people who live still by the light of God in the Old Testament," Billy declared.

DISCUSSING Christian responsibility to law and social reform, he said both methods of change were unreliable without individual regeneration. Unlike some fundamentalist opponents of Christian social action, Billy insisted that Christians, individually and through their corporate structures, must enter the social arena and seek to improve society. In recent years, through his own crusades and public testimony, he has tried to set an example. Negroes are members of his team. He will not lead a crusade or meeting unless it is integrated. I found Billy conversant on the most recent events of racial conflict. He expressed dismay at the anti-Semitic course taken by some Black Power extremists and he questioned me closely on my own views.

"Anti-Semitism, no matter what its origins, no matter where it is found, is a blatant denial of God in the Jew. It must be repudiated," Billy said. "We must attack any shred of anti-Semitic discrimination. We must purge ourselves completely of this foul blemish from a former period of apostasy."

We concluded our discussion on the Middle East by dealing with concrete political problems. While Billy is a great admirer of King Hussein and has many

friends in Jordan, he is convinced that Jerusalem will be re-united as a Jewish city. He is certain that Jews will provide Christians and Muslims free access to all holy places.

Billy was convinced that all of the territory from the Nile to the Euphrates was promised to the Jews by God through the prophets. He feels that recent Israeli acquisition of parts of this territory may be a fulfillment of some of these prophecies. He said that if he were an Israeli official he would not yield to pressures that could jeopardize Israel's physical security. Israel was right to seek negotiations with the Arabs, he said, adding that he hopes Israel will be just—even magnanimous—in her relations toward Arabs, particularly the Arabs in her midst.

Billy and I discussed his views on the Jewish role in the crucifixion.

"The Romans killed Christ," Billy declared. "All of the people of that day had a part in the tragedy. It was man's sin as man that was responsible, not the sin of man as Jew or as Gentile. Even God played a role in the drama, for it was God's will that Jesus be sacrificed, as a reconciling atonement for man with God."

On the teaching of Paul in the New Testament, Billy exclaimed, "God forbid: The Jews are not a people rejected of God." Then he added, "Had all the Jews then accepted Jesus, the Kingdom of God would have been ushered in forthwith. It worked out to our benefit as Gentiles, however, that we were given the opportunity, through Jewish obstinacy, to come to know God. We Christians must acknowledge that through our faith in Christ, we are grafted on to the Jewish people and we share with them the blessings of God."

"It is not that we displace the Jews, or that Jews are rejected or accursed. By God's foreknowledge, not all Jews accepted Jesus so that Gentiles might come to share with the Jews God's promises for the future. The Jews with whom we are now engrafted are not only those Jews who accept Jesus as the promised Messiah, but also those Jews who still await the Messiah's first coming."

"It is wrong to presume that the sufferings of the Jews are a consequence alone of their denial of Jesus. Certainly it is Biblical to suggest that man suffers

Continued on page 8

## ADL BULLETIN

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complaints with the city's Human Relations Commission. The distribution of the documentation caused a flurry of discussion within the building, especially in view of the imminence of the annual meeting of the apartment owners.

The meeting produced a dramatic confrontation. A resolution was presented by a board member asking that the apartment owners approve the board's selective policy based on vague qualifications of applicant merit. Our group introduced a substitute motion stating that "there shall be no discrimination on the basis of race or religion."

Heated discussion lasted for over an hour. Evenly divided at first, the audience of 100 persons seemed gradually to move toward our point of view. The real issue had been further impressed on them, perhaps, by the action of the Illinois Supreme Court which on the eve of the meeting had upheld Chicago's Fair Housing Ordinance. Sensing the swing in popular feeling, the maker of the original motion suddenly withdrew it, clearing the way for an almost unanimous voice-vote passage of the motion barring discrimination.

IN THE aftermath, the brokers involved in the conciliation hearings held by the Commission on Human Relations as a result of the ADL complaints agreed to serve appropriate notice of the now established policy of Vista Homes. The two realtors signed formal agreements pledging to offer the aggrieved University couples the opportunity to contract for any available property offered through them. They also pledged that all their employees would be notified in writing of the agencies' obligations under the Fair Housing Ordinance, indicating that any employee violations would be grounds for dismissal; that all listing agreements would henceforth contain written statements of intention to comply with the Ordinance; and that within ten days a sworn affidavit would be submitted certifying that none of their applications for sales or lease contained any reference to race, religion, or national origin.

The Chicago ordinance deals only with the actions of brokers, not of individual or cooperative sellers, but such a law at least makes it impossible to use a broker in the process of discriminatory selling, and the inability to use brokers would cramp sales considerably.

It would seem that our democracy has evolved to the point where relatively few persons are willing to defend discriminatory housing publicly. In the Vista Homes instance, the evidence was sufficiently clear so that further evasive maneuvers on the part of discriminatory persons became impossible.

## BILLY GRAHAM

Continued from page 2

punishment as a consequence of sinfulness, but there is also a suffering that is a martyrdom. Christians have also suffered in history. Are we to explain all suffering as punishment? Certainly not.

"Furthermore, we must confess that Christians sinned against Jews in the name of Christianity. Not God, but men who failed to claim of God in their hearts perpetrated every terrible bloody thing. We must repudiate that past not defend it, nor even explain it away.

"All men are in need of God's forgiveness. Jews are under no special guilt and, in fact, the Church stands in the same need of forgiveness.

"It is my conviction," continued Billy Graham, "that Christ is the way to God's forgiving love, but it ill behooves me to judge Jews as a people lost to salvation. God, in His own time and way, will judge all men by the light according to which

they live. We must distinguish he who lives by no revelation from one who knows that God is revealed in nature, in the world, and in history. The believing Jew's whole approach to life is testimony to his faithfulness to the God of his fathers. Christians must respect such devotedness to God."

BILLY AND I talked of still other subjects, the plight of Jews behind the Iron Curtain, the relatedness of post-Biblical rabbinic Judaism and the New Testament, distorted Christian notions of the Pharisees, the moral issues involved in the Vietnam war, the dialogue between Jews and Christians. He is a brilliant man, with a perceptive mind, and most important, a heart that cares deeply about people.

I left Montreal satisfied that our dialogue would continue, encouraged that evangelicals are no longer inaccessible. I left Montreal respectful of Christianity—and strengthened in my Judaism.

### STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Act of October 23, 1962; Section 4369, Title 39, United States Code)

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9. Paragraphs 7 and 8 include, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, also the statements in the two paragraphs show the affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and

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2. Mail subscriptions	171,000	176,300
c) Total paid circulation	171,000	176,300
d) Free distribution (including samples) by mail, carrier or other means	3,900	4,000
e) Total distribution (sum of C and D)	174,900	180,300
f) Office use, left-over, unaccounted, spoiled after printing	3,000	2,700
g) Total sum of E & F—should equal net press run shown in A)	177,900	183,000

I certify that the statements made by me above are correct and complete.

(Signed) Lynne Iannietto, Editor

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*Trish*

February 5, 1969

Marc Tanenbaum

Gerald Strober

Visit With Dr. Robert Fern

On January 31st I spoke by telephone to Dr. T. W. Wilson of Montreat, North Carolina concerning the Iraqi situation and the possibility of Dr. Billy Graham issuing a statement on the fate of the Iraqi Jews. Dr. Wilson mentioned that Dr. Graham was very concerned with the Iraqi problem and that in the last several days had talked with high officials in Washington concerning the situation. He indicated that part of the problem Dr. Graham has in determining whether to make public statements on specific issues is informational, that is, Dr. Graham is often not clear as to the facts surrounding a given problem. For example, Dr. Wilson mentioned that his first reaction to the hangings was, "Why don't the Iraqi Jews leave the country?" He did not realize that Jewish emigration is banned. He suggested that I contact Dr. Robert Fern who is in New York City arranging Dr. Graham's June meetings at Madison Square Garden. He said that Dr. Fern would report to Dr. Graham directly any information we could give him concerning the situation of Iraqi Jewry.

I contacted Dr. Fern that afternoon and we arranged for him to come to our offices on Tuesday, Feb. 4th.

Rabbi Rudin, Mrs. Banki and I had a lengthy discussion with Dr. Fern. Dr. Fern taped the discussion. He said that he would send the tape to Dr. Graham along with his evaluation of our meeting. We briefed Dr. Fern on the situation confronting Iraqi Jewry and gave him several documents including a fact sheet on Iraq, a copy of the petition of the Grand Rabbi of Bagdad to the Iraqi government, a copy of Jews in Arab Lands, a copy of the Everett Parker release and telegram and copies of letters to U Thant from Rev. Bilheimer and Msgr. Oesterreicher. Dr. Fern indicated that Dr. Graham is quite interested in the fate of the remaining Iraqi Jews and that basically his sympathies would certainly be with them. He was concerned as to the sources of our information. He stated that if Dr. Graham were to issue a statement he would immediately be called upon to cite the sources of his information. Dr. Fern therefore asked us to provide him with the sources of the information contained in the fact sheet.

He said that a letter from Justice Arthur Goldberg to Dr. Graham confirming the reliability of the information in the fact sheet would be sufficient. Dr. Ferm left us with the feeling that if such a letter could be sent, Dr. Graham may issue a public statement on the Iraqi situation.

We also discussed in general terms some theological aspects of the Jewish-Christian relationship as it relates to evangelical Christians. I think that the I A D staff felt that this was a good contact and that Dr. Ferm would be open to future communications from us. He stated that he would be happy to receive from us any further information we have on the Iraqi situation and we will put him on our Christian mailing list.

One final note is of interest. When I escorted Dr. Ferm to the lobby, he stated that there are some Christians who would be quite concerned to know that Dr. Graham had sent him to the American Jewish Committee for a briefing. Dr. Ferm indicated that the fact that he had come evidences a willingness on the part of Dr. Graham to seek out information on vital contemporary issues.

Mrs. Banki is following-up the Justice Goldberg communication,

GS:as

CC: J. Rudin  
J. Banki



February 12, 1969

Arthur J. Goldberg

Judith H. Banki

Re: Attached

As part of our effort to mobilize Christian opinion in protest of the Iraqi trials and hangings, Rabbi James Rudin, Gerald Strober and I met with Dr. Robert O. Ferm, an associate of Dr. Billy Graham for the past 18 years. Dr. Ferm told us that Dr. Graham had already made known privately his "personal concern" regarding the Iraqi situation, but must be particularly cautious about any public statement because anything he says is sure to be challenged. He questioned us about the sources of our statements during the briefing, and then added, "Of course if a man of the stature of Mr. Justice Goldberg were to verify this information, I am sure Dr. Graham would be more than satisfied."

Accordingly, I drafted a letter in your name to be sent to Dr. Graham. The enclosures, in addition to our fact sheet, includes some copies of statements made by leaders in the Christian community and of the Iraqi legislation discriminating against Jews. I hope you will find the letter acceptable. Mrs. Selma Hirsh will follow up with your secretary to determine whether or not you are sending it.

Thank you for your cooperation.

JHB:as

Encs.

P.S. Please note that although the letter is addressed to Dr. Graham at his headquarters in North Carolina, it will be delivered to his associate, Dr. Ferm at the New York headquarters. We think it preferable to send the letter by personal messenger and will arrange for its transmittal. Dr. Ferm will then forward it to Dr. Billy Graham.

CC: B. Gold  
S. Hirsh

February 13, 1969

✓  
The Rev. Dr. Billy Graham  
Montreat, North Carolina

Dear Dr. Graham:

At a recent meeting between your associate, Dr. Robert O. Ferm, and staff members of the American Jewish Committee, Dr. Ferm suggested that you would welcome some personal reassurance by me regarding the status of the Jewish community in Iraq and the recent secret trials and public hangings in Baghdad and Basra.

The information contained in the enclosed fact sheet is accurate. Obviously, I am not privy to the records of the secret trials, but the facts noted in the attached sheet and elsewhere, such as the illiteracy of the alleged "mastermind" of the "espionage ring" and the constant surveillance under which the Jews have lived in Iraq since June 1967, make the charges particularly dubious, as does the very nature of the trials and executions. As for the legislation which has increasingly restricted the civil and personal liberties of Jews in Iraq since as early as 1950 and as recently as 1968, that is a matter of public record (documents attached).

A number of appeals have been made to the Iraqi government by representatives of national governments as well as by international organizations and religious leaders. Copies of some of these statements are enclosed. We would very much appreciate your adding your voice to that of other eminent Christian spokesmen who have protested the barbarity of the Iraqi actions. Perhaps even more important in order to save the lives of the remaining members of the harassed and terrorized remnants of the Jewish community in Iraq would be a statement urging the Iraqi government to allow the remaining Jews to leave



the country. Your international stature as a religious leader and your personal reputation for outstanding integrity would do much to further such an appeal.

If I may be of further assistance in this matter, please do not hesitate to contact me.

Yours sincerely,

Arthur J. Goldberg  
President

AMERICAN JEWISH  
ARCHIVES



זכר אלה יעקב וישראל

AJG:as  
Encs.

June 5, 1969

Dr. Robert Fern  
1500 Bergen Blvd.  
Ft. Lee, New Jersey

Dear Dr. Fern:

This is to confirm the date and time of the meeting with Dr. Billy Graham. We will be happy to have Dr. Graham and his colleagues meet at our office on Monday, June 23rd between 10 and 11 in the morning.

We are now putting together a list of people who will be present at the meeting and when this list is finalized I will be happy to share it with you. If it is possible, I would appreciate learning from you the names of those individuals who will be accompanying Dr. Graham on the 23rd.

I appreciate your efforts in helping to arrange the meeting and look forward to seeing you in the not too distant future.

Cordially yours,

Gerald Strober, Consultant  
Interreligious Affairs Department

GS:as



THE AMERICAN JEWISH COMMITTEE

date June 9, 1969  
 to Marc Tanenbaum  
 from Gerald Strober  
 subject Program for the Billy Graham Meeting

(June 23)

The following is a suggested program for the meeting with Dr. Billy Graham on June 23rd.

1. Opening Remarks of Welcome - Mr. Philip E. Hoffman, Pres. American Jewish Committee
2. Introductions - Mr. Bertram Gold, Exec. V. P. American Jewish Committee
3. Introduction of Subjects and Moderation of Discussion - Rabbi Marc Tanenbaum

Possible subjects for discussion:

- a. Israel and the Middle East Crisis
- b. The relationship between American Jews and Evangelical Protestant community.
- c. Christian teaching and anti-Semitism.
- d. Proselytism, Conversion, theology of the people of God.
- e. Church and State.

There will, of course, be an opportunity for Dr. Graham and his colleagues to introduce subjects for discussion.

GS:as

**June 9, 1969**

**Marc Tanenbaum**

**Gerald Strober**

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**GS:as**





## THE AMERICAN JEWISH COMMITTEE

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

Office of the President

June 10, 1969

Dear Friend,

Dr. Billy Graham, nationally prominent Protestant leader, will be visiting New York City within the next several weeks.

We have arranged an informal, off the record, meeting between Dr. Graham and Jewish academic and communal leaders, on June 23, from 9:30-11 A.M. It is our hope that in such a session, a frank exchange of views will take place.

The meeting will be held on the 8th floor of the Institute of Human Relations, 165 East 56 Street, New York City. I hope you will join us on this occasion.

Given the shortness of time, please excuse the use of a form letter. It would help us in making arrangements if you would let us know if you can attend (PL 1-4000, Extension 206).

We look forward with pleasure to meeting you on June 23.

Cordially,

Philip E. Hoffman  
President

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-22-

MONDAY, JUNE 23, 1969

BILLY GRAHAM CONFERS  
WITH JEWISH LEADERS

By Religious News Service (6-23-69)

NEW YORK (RNS) -- An American Jewish Committee official praised evangelist Billy Graham for breaking down stereotypes about Baptist insensitivity to social concerns.

Rabbi Marc Tanenbaum, director of the Jewish Committee's department of interreligious affairs, confirmed that the Baptist preacher had met with about 30 Jewish religious and community leaders after the evangelist mentioned the meeting in a press conference marking the end of a 10-day crusade here.

The meeting, it was explained, grew out of planning for a National Baptist-Jewish Scholars Conference scheduled Aug. 18-20 at the Southern Baptist Theological Seminary in Louisville, Ky. That meeting will be sponsored by the Southern Baptist Home Mission Board and the American Jewish Committee's interreligious affairs unit.

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Rabbi Tanenbaum said there was a "genuine feeling of rapport" between the evangelist and the Jewish leadership. He said those at the meeting had "faced frankly" theological and sociological differences between the traditions, and had explored "the strong common bonds we feel as people who share a common reverence for the Bible and Biblical inheritance."



BILLY GRAHAM RECEPTION

June 20, 1969

✓ THEODORE ELLENOFF  
✓ RABBI HAROLD GORDON  
RABBI ARTHUR HERTZBERG  
✓ RABBI GILBERT KLAPPERMAN  
JOSEPH KLINGENSTEIN  
✓ RABBI BENJAMIN KREITMAN  
✓ RABBI MORRIS KERTZER  
RICHARD MAASS  
✓ RABBI I. MOWSHOWITZ  
✓ EDWARD MULDOVER  
~~RABBI LOUIS I. MULDOVER~~  
✓ RABBI LOUIS I. NEWMAN  
RABBI JACOB PHILIP RUDIN  
RABBI SOLOMON SHARFMAN  
RABBI A. SCHINDLER  
RABBI B. SEGAL  
✓ RABBI SEYMOUR SIEGEL  
✓ DAVID SHER  
✓ RABBI DAVID SILVERMAN  
✓ HANNAH STEIN  
✓ RABBI BERNARD WEINBERGER  
Rouel KRONISH

STAFF

✓ BERTRAM H. GOLD  
✓ RABBI MARC TANENBAUM  
✓ RABBI A. JAMES RUDIN  
✓ GERALD STROBER  
✓ MORTON YARMON  
✓ SIMON SEGAL  
✓ MORRIS FINE  
✓ SELMA HIRSH  
Sam Katz

BILLY GRAHAM'S 'COFFEE HOUSE'  
PROGRAM CALLED SOLID SUCCESS

THURSDAY, JUNE 19, 1969

By Religious News Service (6-19-69)

NEW YORK (RNS) -- Colored lights played over the large ballroom, and huge flowers fluoresced under "black" lights. On the stage a rock group from Pittsburgh played current hits, and at the tables the young people -- no one over 25 was admitted -- talked about Christ.

The coffee house sponsored by Billy Graham's New York Crusade has been a solid success in the numbers it has drawn -- some 800 to 1,000 have come each night -- and has also given an unusual opportunity for Christian witness.

Three musical groups, one from Australia, one from Pittsburgh and one from Washington, D.C., have provided music for the young people who came to drink Pepsi, eat potato chips and talk, and members of the troupes have made their own witness to Christ.

At the tables, volunteers trained by the Crusade team talked with visitors about the need for following the Christian way, but the musical groups have been the focus of attention.

On the sixth night of the New York campaign Mike Johnson, the lead guitarist for the Exkursions, a "hard-rock" group from Pittsburgh, finished a round of secular songs, and then began to talk quietly of his religious experience.

He and other members of the band had made the "drug scene," Mike said, but had not been satisfied until they turned to Christ. Since his conversion, he said, he had found that "you can really dig life... and reality" when you follow Jesus.

Before the show began, he told an RNS reporter that a few times since his conversion, he had gone back -- briefly -- to drugs, but that each time, even though the drugs got him "high," they had not satisfied him, and he felt that he had betrayed Christ's trust in him.

The mustached, side-burned guitarist urged those in the hushed room to make their own decisions for Christ. The young people filed slowly out. Some stopped to talk with Crusade counsellors.

The coffee house has followed the Crusade evangelism meetings in Madison Square Garden. The services, led by Mr. Graham, have drawn, in six days, more than 131,500, and resulted in 5,634 personal decisions for Christ.

The largest attendance was on the sixth night of the Crusade -- a Wednesday -- as 20,000 filled the Garden arena and 4,500 were directed to the Garden's Felt Forum, where they watched the services on a huge, closed circuit color TV screen.

Mr. Graham, in his sermon, said that wars and the evils of mankind "come from within."

(more)



RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

-2-

THURSDAY, JUNE 19, 1969

"It is a heart problem," he said. "We have to get the heart changed. We have to get the heart transformed." An estimated 972 persons came down the aisles to respond to his call.

The largest number of decisions, however, came on Saturday night, the second of the Crusade, as 1,009 registered their commitment to Christ.

-0-

MULTI-MEDIA JAZZ ORATORIO  
SET AT INTERCHURCH CENTER

By Religious News Service (6-19-69)

NEW YORK (RNS) -- With a necessary nod to Johann Sebastian Bach, the Manhattan premiere of a multi-media jazz oratorio has been set for June 25 at the Interchurch Center here.

Titled "Christ Lag in Todesbanden" (Christ Lay in Death's Bonds), it is modeled on the famous Bach cantata of the same name and carries the sub-title, "Where Do We Go from Here?"

Co-sponsors of the program are the School of Social Music at Union Theological Seminary and the Department of Church and Culture of the National Council of Churches.

The score for the musical happening is by Ed Summerlin, composer of the first jazz Mass performed in a church. Roger Ortmyer, poet and director of the NCC's culture department, has written the text which is intended to create a contemporary expression of the Easter story.

The music employs traditional and unorthodox effects of voice and instruments, including strings, trumpets, trombones, alto saxophone, bass, drums, tap recorder, transistor radio, and overhead projectors.

Direction of the composition will be in the hands of Herbert Beattie, a singer with the New York City Opera and San Francisco Opera Companies. Mr. Beattie was in charge of direction when the work received its world premiere last March in Massapequa, N.Y., at a concert sponsored by the Nassau Council of Churches.

The composition's presentation at the seminary's workshop has the primary purpose, according to a seminary spokesman, of stimulating "the creation of new music, new repertoire, new techniques to inspire local choirs and congregations."

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PROSPECTIVE INVITEES TO BILLY GRAHAM MEETING

JUNE 23rd 9:30-11

Philip E. Hoffman NO  
Elmer L. Winter NO  
Max M. Fisher  
David Sher YES  
Jack A. Goldfarb NO  
Joseph Klingenstein ?  
Richard Maass YES  
Frank Altschul NO  
Mervin Riseman NO  
Newton Glickel ?  
Bernard Abrams  
S. H. Scheuer

Jewish Community People

Abraham J. Heschel NO  
Wolfe Kelman NO  
Balfour Brickner NO  
Irving Greenberg NO  
Bernard Mandlebaum NO  
Seymour Siegel YES  
Emanuel Rackman NO  
Arnold Jacob Wolf NO  
Bernard Weinberger YES  
Gilbert Klapperman YES  
Israel Mowshowitz YES  
Isaiah Minkoff

Henry Siegmán NO

J. PRINZ

Jaacobs Philip Rudin

Robert Gordon

A. Hertzberg

Solomon Shalomman

Arnold Stern YES

Louis Newman YES

Edward Mukdover ?

Ted Elsenoff ?

Bernard Segal ?

Benjamin Kristman YES



6/23/69

## INSCRIPTION FOR GRAHAM GIFT

TO COMMEMORATE THE FIRST VISIT OF THE REVEREND  
DOCTOR BILLY GRAHAM TO THE INSTITUTE OF HUMAN  
RELATIONS, THE AMERICAN JEWISH COMMITTEE IS  
HONORED TO PRESENT THIS UNIQUE VOLUME OF  
SACRED SCRIPTURE AND COMMENTARY, THE SPIRITUAL  
BOND OF GOD'S WORD WHICH LINKS CHRISTIANS AND  
JEWS

~~HEBREW DATE~~

7 Tammuz 5729

~~ENGLISH DATE~~

June 23, 1969

THE AMERICAN JEWISH COMMITTEE

date May 13, 1969  
to Marc H. Tanenbaum  
from Gerald Strober  
subject

Dr. Billy Graham will be in New York City from June 13-23 to hold a major crusade at Madison Square Garden.

I think we might explore the possibility of holding a private luncheon for Dr. Graham. The purpose of such an event could be to establish an interreligious relationship with Dr. Graham, to meet key members of his staff, including T.W. Wilson who will very likely be in New York during the crusade, and to explore issues such as the Middle East and Jewish-Evangelical relations in the U.S. I am certain he would be interested in the August colloquium with the Southern Baptists.

If we decide to set up a meeting we might have a good contact in Dr. Robert Fern who visited our office several months ago to discuss the Iraqi crisis.

I would suggest that if you are inclined to arrange a meeting that we begin immediately to set it up since there will be a tremendous demand on Dr. Graham's time when he is in the city.

GS:rd  
cc: Judith Banki  
James Rudin



## RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

-28-

MONDAY, JUNE 23, 1969

### BILLY GRAHAM CONFERS WITH JEWISH LEADERS

By Religious News Service (6-23-69)

NEW YORK (RNS) -- An American Jewish Committee official praised evangelist Billy Graham for breaking down stereotypes about Baptist insensitivity to social concerns.

Rabbi Marc Tanenbaum, director of the Jewish Committee's department of interreligious affairs, confirmed that the Baptist preacher had met with about 30 Jewish religious and community leaders after the evangelist mentioned the meeting in a press conference marking the end of a 10-day crusade here.

The meeting, it was explained, grew out of planning for a National Baptist-Jewish Scholars Conference scheduled Aug. 18-20 at the Southern Baptist Theological Seminary in Louisville, Ky. That meeting will be sponsored by the Southern Baptist Home Mission Board and the American Jewish Committee's interreligious affairs unit.

Rabbi Tanenbaum said that in his introduction of Mr. Graham to the Jewish group he had said he was "greatly impressed by the sensitivity and concern that he (Graham) expressed for social justice and for commitment to confront such basic issues as racial injustice, poverty, war and the generation gap."

"Anyone who knows the classical Baptist heritage which emphasized individual piety and personal salvation," remarked the rabbi, "has carried around an image that certain versions of the Baptist tradition were rather insensitive to social or group concerns."

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"My own feeling is that he contributed to a break-through in overcoming some of the mythology about the Baptist leadership's concern for social and economic issues."

Rabbi Tanenbaum said there was a "genuine feeling of rapport" between the evangelist and the Jewish leadership. He said those at the meeting had "faced frankly" theological and sociological differences between the traditions, and had explored "the strong common bonds we feel as people who share a common reverence for the Bible and Biblical inheritance."

-0-

June 23

THE AMERICAN JEWISH COMMITTEE

CONFIDENTIAL

**date** June 4, 1969  
**to** Rabbi Marc Tanenbaum  
**from** Gerald Strober  
**subject** Meeting with Dr. Billy Graham

I received a telephone call today from Dr. Robert Ferm, an associate of Dr. Billy Graham. Dr. Ferm reported that Dr. Graham would like to accept our invitation for a meeting while he is in New York City later this month. Dr. Graham would like to meet at our office on Monday, June 23rd between 10:00 and 11:00 A.M.

I mentioned to Dr. Ferm that I would have to consult with you to clear the date and time and that I would communicate with him in the next two or three days to solidify the appointment.

Dr. Ferm said that Mr. Graham was especially interested in having as many of the proposed participants in the June 23rd meeting as possible attend, as individuals, one session of his New York Crusade which is to be held at Madison Square Garden from June 13-22nd. Dr. Ferm is sending several reserve seat tickets to me. I have discussed this with Judy Banki and we both feel that the invitation to attend the Graham meeting reflects an anxiety on Dr. Graham's part concerning the June 23rd meeting at the AJC. Apparently Dr. Graham is concerned that some of the individuals who may be present at our meeting will have a stereotyped view of his activities. He evidently feels that if participants in the June 23rd session can see him in one of his Crusade settings they will have a more balanced view of his intentions and work. Dr. Ferm stressed that Mr. Graham was most interested in having the participants in the June 23rd session understand what his New York meeting involves. I mentioned to him that several of the Jewish participants would not be in New York during the period of Dr. Graham's Madison Square Garden meetings and, of course, we are under no obligation to attend these meetings.

I definitely feel that we should go ahead with the June 23rd session for the following reasons:

- A. To establish an interreligious relationship with Dr. Graham.
- B. To, in a preliminary way, discuss American Jewish concerns for Israel and the Iraqi Jews.
- C. To discuss the Southern Baptist Colloquium and other aspects of our activities involving evangelical Protestants.

GS:FM - c.c. Judy Banki - Rabbi A. James Rudin



Monday, June 23, 1969

MEETING WITH BILLY GRAHAM AND JEWISH LEADERS AT AMERICAN JEWISH COMMITTEE

Ronald Kronish

The American Jewish Committee convened a meeting of a small number of Jewish leaders to talk informally with Billy Graham. Present at the meeting were members of the American Jewish Committee staff as well as representatives of Reform, Conservative and Orthodox rabbinical leadership. I represented the UAHC.

To say the least, hearing Billy Graham talk in this small group setting was a fantastic learning experience for me (and it seemed so for everyone present). My image of the man as a wild raving fundamentalist evangelist was severely shattered. He talked softly and succinctly, and his position vis a vis Israel was very impressive.

After prefacing his remarks with the usual statements about the need for dialogue and communication, he talked mostly about his relationship to Israel. First he explained why he felt so at home in Israel when he was there, the main reason being that he has studied the Bible so much. (At this point, he sidetracked with a quick story about how his wife, upon looking down at Jerusalem from atop the Mount of Olives, referred to it as a "Biblical smorgasbord".) He pointed out that, contrary to the worries of many Jews, he went to Israel not to proselytize but to visit the Holy Places and talk to people.

In addition to his love for Israel as the land of the Bible, Mr. Graham related some of his personal ties to Israel. He sends a tour of American people to Israel every month (100-150 go with his "Protestant expert on Israel" for a 2 week visit). Also, one of his daughters married a Swiss and they have gone to Israel to work (he claims that they are more Zionist than many Zionists). Another son and daughter are in Israel working on motion pictures. They've made one on Jerusalem and they are working on another one now.

Before dealing with some of the political implications of Israel vis a vis the Christian community, Rev. Graham briefly waxed theological on the subject of

Israel. He stated that he believes that Israel is God's chosen people and that nothing will dislodge Israel from the face of the earth. (He cited portions from Deuteronomy and Isaiah as proof.) He said, "No combination of powers will dislodge Israel because God is with them."

On his most recent trip to Israel, Rev. Graham met with Golda Meir and Abba Eban (his "old friend") and he offered his help in whatever way possible. He told Mrs. Meir that because Christians in Arab countries are worried about his pro-Israel statements (for fear of reprisals against them), he will refrain from public pronouncements on behalf of Israel but instead he promised to work privately in using his influence wherever possible. In connection with this, Rev. Graham mentioned that he has discussed Israel a number of times with President Nixon, and as of his most recent visit with Nixon in Key Biscayne, he described the President as "extremely sympathetic" towards Israel.

After his short talk, Rev. Graham responded to a few questions. I asked him what the Christian reaction has been in the United States to his pro-Israel position. He didn't directly answer this, but instead explained briefly some aspects of the factionalism in Christianity. Some Protestant eschatologists believe that prophecy is being fulfilled in Israel (e.g. reconquest of Jerusalem and expansion of territory, as promised by God in the Old Testament). On the other hand, there are still some fundamentalist Christians with deep-rooted prejudice who uphold the belief that Jews put Christ to death (a belief which Rev. Graham preaches against).

When asked about the alleged silence of the Christian churches concerning Israel after the June 1967 war, Rev. Graham responded that this had to do with leadership rather than with the lay people. He feels that most American Protestants are pro-Israel, but the church leaders have had to be cautious because they fear upsetting the Christian situation in Arab countries.



In addition to these statements concerning Israel, Rev. Graham responded to a few questions dealing with separation of church and state. He explained that there is now a movement to pull out of businesses owned by the church. He feels that one should pay tax on business owned by the church. In his own case, he formed a separate, tax-paying organization which sells his books and records. Rev. Graham stated that he believes in total separation of church and state; his denomination doesn't even take loans from the government, although some Baptist universities (Stetson, Wake Forest, Baylor) are now beginning to get federal money.

On the issue of prayer in the public schools, Rev. Graham mentioned that even though most Baptists are against it, because they believe in separation of church and state, he happens to favor prayer in the public schools because he feels that "our youth need moral teaching". He objects to forcing certain prayers on students, but he does suggest that something like reading the Ten Commandments daily or having students memorize them would be beneficial to their moral education.

In talking with us, Rev. Graham conveyed great integrity and honesty. He was not loud and pompous, as one might have expected. When he didn't fully know an answer to a question, he humbly said that he didn't know. He answered questions well and succinctly. In short, this did not appear to be the same Billy Graham of TV and Madison Square Garden. Those of us who were fortunate to talk with him informally came away with an impression of a powerful, yet extremely sensitive, human being, who expressed an unusual love for Israel and the Jewish people.

June 23, 1969

The Rev. Dr. Billy Graham  
Montreat, North Carolina

My dear Rev. Graham:

In behalf of my colleagues in the Rabbinate, the American Jewish Committee and myself personally, I want to express our deepest appreciation for your visit with us this morning.

As I hope you may have felt from the response of those present, you elicited an unprecedented warmth, cordiality, and respect for your position that has already made this experience a memorable one for all of us.

We are especially grateful for your candor and forthrightness on the several questions that we talked about. Clearly, you helped overcome a number of misconceptions and strengthened the bonds of fellowship between our peoples. We are especially appreciative of your strong supportive understanding of the right of the people and the State of Israel to survive as well as your forthright views on the deicide question, prejudice and anti-Semitism, and on the profound Biblical bonds that link us together.

Under separate cover I am taking the liberty of sending you a booklet that I have written on "An Introduction to Jewish Customs and Holy Days," with its accompanying record of liturgical selections from the religious services of Judaism.

Also, in response to your request, I am enclosing a draft copy of the program that we are sponsoring with the Southern Baptist Convention, August 18-20 at the Louisville Theological Seminary. If there is the



The Rev. Dr. Billy Graham

-2-

June 23, 1969

least possibility of your attending the conference for even a short time, I know that all of us would be honored by your presence. In any case, we plan to publish the proceedings and will be more than happy to share them with you.

I do hope that we will have the privilege of meeting with you again in the near future. We take seriously your expression about wanting to have an opportunity to put questions before our group. Nothing would give us greater pleasure than to arrange for such an occasion at the earliest opportunity that is convenient for you.

Again, with our heartfelt good wishes and our prayers for God's continued care over you and your family, I am

Cordially yours,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs Department

MHT:MSB  
Encls.

P. S. Should your children in Israel ever find themselves in need of any assistance of whatever kind, please feel free to inform them that the American Jewish Committee maintains an office in Jerusalem - 9 Ethiopia Street - under the direction of Dr. Louis Shub. If you wish, I would be glad to let him know that members of your family are in Israel, and that he should make himself available for whatever co-operation they might wish to have.

**MEETING WITH DR. BILLY GRAHAM - JUNE 23, 1969**

**Opening Remarks of Welcome - Mr. Philip Hoffman**

It is most fitting that this morning we meet in the same room which was the site in 1963 of the historic meeting between American Jewish leaders and the late Vatican official of blessed memory, Cardinal Bea. On that occasion, a frank discussion ensued, which was to become the basis of the beginning of a new relationship between the Roman Catholic and Jewish communities. That session, which we recall with such fond memories, testified in singular fashion to the value of dialogue and open interchange carried on by men of good will in an atmosphere of mutual respect. It is in such a spirit that we meet today.

As Jews we are indebted to the enormous contributions our Baptist neighbors have made to the cause of religious liberty and the understanding of problems of religion and state.

As individuals we recognize Dr. Graham's concern for the moral and spiritual well being of the nation and we are most happy to welcome him and his colleagues to our midst.

Our meeting will procede as follows: Mr. Bertram Gold will introduce those present and Rabbi Marc Tanenbaum will lead the discussion.



Philip Hoffman  
Elmer L. Winter  
Max M. Fisher  
✓David Sher  
Jack A. Goldfarb  
Joseph Klingenstein  
Richard Maass  
Frank Altschul  
Mervin Riseman  
Newton Glickel  
Bernard Abrams  
S. H. Scheuer

Jewish Community People

Staff People

Abraham J. Heschel  
Wolfe Kelman  
Balfour Brickner  
Irving Greenberg  
Bernard Mandlebaum  
✓Seymour Siegel  
Emanuel Rackman  
Arnold Jacob Wolf  
✓Bernard Weinberger  
✓Gilbert Klapperman  
✓Israel Mowshowitz  
Isaiah Minkoff  
Henry Siegman  
~~Jacob~~ Prinz  
Jacob Philip Rudin  
Robert Gordis  
Arthur Hertzberg  
Solomon Sharfman  
✓Hannah Stein  
✓Louis Newman  
✓Edward Muldover  
✓Ted Ellenoff  
Bernard Segal  
✓Benjamin Kreitman  
✓Harold Gordon  
Charles Liebman  
Gershon Cohen  
✓David Silverman  
✓Morris Kertzer  
Julius Goldberg  
William Rosenthal  
Arnold Kaiman  
Albert Vorspan  
✓Ronald Kronish  
Alexander Schindler

✓Bertram H. Gold  
✓Rabbi Marc Tanenbaum  
✓Rabbi A. James Rudin  
✓Gerald Strober  
✓Morton Yarmon  
✓Simon Segal  
✓Morris Fine  
✓Selma Hirsh  
✓Sam Katz

AMERICAN JEW  
ARCHIVE



PROSPECTIVE INVITEES TO BILLY GRAHAM MEETING

American Jewish Committee

Philip E. Hoffman  
Elmer L. Winter  
Max M. Fisher  
David Sher  
~~Emory Klingsman~~  
Jack A. Goldfarb  
Joseph Klingenstein  
~~William Rosenwald~~  
Richard Maass  
Frank Altschul  
Mervin Riseman  
Newton G. Keel  
S. H. Schevartz  
Bernard Abrams  
Bertram Gold  
Marc Tanenbaum  
A. James Rudin  
Judith Banki  
Simon Segal  
Sam Katz  
Gerald Strober

Jewish Community

Abraham J. Heschel  
Wolfe Kelman  
Balfour Brickner  
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Bernard Mandlebaum  
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Emanuel Rackman  
Arnold Jacob Wolf  
Bernard Weinberger  
Gilbert Klapperman  
Israel Mowshowitz  
Isaiah Minkoff





June 24, 1969

The Rev. Dr. Billy Graham  
Montreat, North Carolina

Dear Rev. Graham:

In behalf of the officers and staff of The American Jewish Committee, I want to thank you most warmly for taking the time and trouble out of your obviously heavy schedule to meet with us yesterday.

From all the comments that we have received from the participants it was a most useful meeting. We appreciate especially your openness and candor in dealing with the several difficult questions to which you addressed yourself.

We do hope that you will find it possible to come back and visit with us in the near future. I know that my colleagues would very much welcome an opportunity to become better acquainted with you on a personal basis and to be able to exchange views on the many matters in which we have such obvious common interests.

With warmest good wishes, I am

Sincerely,

Bertram H. Gold  
Executive Vice-President

BHG:MSB

June 24, 1969

Dr. Robert Fern  
R D #1  
Jefferson, Georgia

Dear Dr. Fern:

I want to thank you for all the efforts you made in setting-up yesterday's meeting involving Dr. Billy Graham and representatives of the Jewish community.

I think I speak for a genuine consensus when I say that those present were impressed by Mr. Graham's sincerity, warmth and grasp of issues of common concern. I personally feel it was a most meaningful encounter and one, I trust, that shall be followed-up in the days to come.

I hope that yesterday's meeting may be the forerunner of a new dialogue between Evangelical Christians and the American Jewish community. I was most interested in Dr. Graham's comments concerning his desire to ask questions and I hope that in the not too distant future we will be able to have another session in which my colleagues would be able to discuss with Dr. Graham those matters of interest to both communities which are on his mind.

Again, please be assured of my personal appreciation for all of your efforts. With warm regards,

Cordially yours,

GS:as

Gerald Strober, Consultant  
Interreligious Affairs Department



Dr. Graham said he felt that he related to the Jewish people:

1. religiously through the Old Testament. The importance of the Old Testament in his preaching. Here he also mentioned the Jewish background of Jesus and the early disciples.

2. Sociologically - here he discussed the history of persecution against Jews conducted by "so called Christians". He said that all Christians are guilty as far as Jewish experience is concerned and he also asks forgiveness of the Jewish community as a Christian.

3. Politically - Here Graham mentioned his positive feeling for the State of Israel. He said that his daughter and son-in-law have committed their lives to Israel and will be working on a Moshad in the next few months. One of Mr. Graham's sons is also working in Israel.

Graham said two months ago he had a two hour meeting with Golda Meir and said at that time it was difficult for him to speak out in favor of Israel because of pressure of Christians living in the Arab states. He feels that he is a spokesmen for Israel. Graham promised Mrs. Meir that he would continue speaking privately to government officials concerning Israel's problems and he made the pledge that if a crisis did arise and if Mrs. Meir needed a public statement she should inform him through the Israeli ambassador to the United States. Graham said that he feels that Israel eventually will hold all of the land promised to Abraham and that Israel shall be the greatest world power. Graham said that three weeks ago he had dis-

cussed the Israel situation with President Nixon and he assured the group that President Nixon is personally pro Israel and indeed is more sympathetic to Israel than he was one year ago.

It was also interesting to note that Dr. Graham in describing his own ideological stance characterized himself as a conservative theologically and as a liberal on social issues. Earlier he had stressed the Jewish concern for the social welfare of humanity and here he seemed to be identifying himself with this concern.





PROSPECTIVE INVITEES TO BILLY GRAHAM MEETING

JUNE 23, 1969

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Elmer L. Winter  
Max M. Fisher  
✓ David Sher  
Jack A. Goldfarb  
Joseph Klingenstein  
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Henry Siegman  
Jacob Prinz  
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Arthur Hertzberg  
Solomon Sharfman  
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✓ Louis Newman  
✓ Edward Muldover  
✓ Ted Ellenoff  
Bernard Segal  
✓ Benjamin Kreitman  
✓ Harold Gordon  
Charles Liebman  
Gershon Cohen  
✓ David Silverman  
✓ Morris Kertzer  
Julius Goldberg  
William Rosenthal  
Arnold Kaiman  
Albert Vorspan  
✓ Ronald Kronish  
Alexander Schindler

✓ Bertram H. Gold  
✓ Rabbi Marc Tanenbaum  
✓ Rabbi A. James Rudin  
✓ Gerald Strober  
✓ Morton Yarmon  
✓ Simon Segal  
✓ Morris Fine  
✓ Selma Hirsh  
✓ Sam Katz

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# The New York Board of Rabbis, Inc.

Orthodox — Conservative — Reform

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Director of Chaplaincy Services

Rabbi I. Fred Hollander  
Associate Director

June 24, 1969  
8 Tammuz 5729

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

Dear Marc:

Once again I want to commend you, Bert Gold, Mr. Sher and the entire American Jewish Committee for your wisdom in arranging yesterday's meeting with Billy Graham.

Enough was said to emphasize that in which we are deeply interested and the message was loud and clear. His response on the subject of Israel especially, was particularly gratifying. We are sending him a letter expressing this aspect of our meeting.

With all good wishes.

Cordially,

*Hish*  
Rabbi Harold H. Gordon

HHG:gg

## PAST PRESIDENTS

\*Rabbi Henry S. Jacobs, 1881-93  
\*Rabbi Kaufmann Kohler, 1893-1902  
\*Rabbi H. Pereira Mendes, 1902-06  
\*Rabbi Joseph Silverman, 1906-07  
\*Rabbi F. de Sola Mendes, 1908-09  
\*Rabbi Maurice H. Harris, 1910-11  
\*Rabbi Bernard Drachman, 1912-13  
\*Rabbi Rudolph Grossman, 1914-15

\* Deceased

Rabbi David de Sola Pool, 1916-17  
\*Rabbi Isaac S. Moses, 1918  
\*Rabbi Moses Hyamson, 1919  
\*Rabbi Nathan Stern, 1920  
\*Rabbi Clifton H. Levy, 1921-22  
\*Rabbi Simon R. Cohen, 1923-24  
Rabbi Israel Goldstein, 1925-26  
\*Rabbi Barnett A. Elzas, 1927-28  
\*Rabbi Elias L. Solomon, 1929-30

\*Rabbi Harry Weiss, 1931-32  
\*Rabbi Max Drob, 1933-34  
\*Rabbi Samuel J. Levinson, 1935-36  
\*Rabbi Israel Goldfarb, 1937-38  
\*Rabbi J. X. Cohen, 1939-40  
\*Rabbi Joseph Sarachek, 1941-42  
Rabbi Joseph H. Lookstein, 1943-44  
Rabbi A. M. Heller, 1945-46  
Rabbi Theodore N. Lewis, 1947-48  
Rabbi Simon G. Kramer, 1949-50

Rabbi Morris M. Goldberg, 1951-52  
Rabbi David J. Selligson, 1953-54  
Rabbi Emanuel Rackman, 1955-56  
\*Rabbi Joseph Miller, 1957  
Rabbi A. Alan Steinbach, 1958  
Rabbi David I. Golovensky, 1959-60  
Rabbi Harry Halpern, 1961  
Rabbi Israel Mowshowitz, 1962-63  
Rabbi Max Schenk, 1964-65  
Rabbi Edward T. Sandrow, 1966-67



*Grober*

June 30, 1969

Dr. T. W. Wilson  
Box 877  
Montreat, No. Car.

Dear Dr. Wilson:

I am enclosing the Religious News Service article I mentioned to you in our telephone conversation of June 27th.

I can only repeat again what I wrote to Dr. Robert Fern that the meeting was overwhelmingly successful and hopefully the forerunner of future contact and discussion.

Cordially,

Gerald Strober, Consultant  
Interreligious Affairs Department

GS:as  
Enc.

August 6, 1969

The Rev. Dr. Billy Graham  
Montreat, North Carolina

Dear Rev. Graham:

This is to acknowledge belatedly your gracious letter of July 2nd to Rabbi Marc Tanenbaum.

Rabbi Tanenbaum has been away from the office on a combined vacation and short sabbatical. He is expected to return to the office the latter part of August and your letter will be brought to his attention at that time.

We have received the beautiful autographed photograph of yourself. Many thanks.

Sincerely yours,

Miriam S. Binder  
Secretary to Rabbi Tanenbaum

MSB:mmm



BILLY GRAHAM

July 2, 1969

My dear Rabbi:

Thank you for your good letter of June 23. Indeed, dear friend, I am the one that should be thanking you for giving me such a wonderful opportunity to meet a remarkable group of people. I certainly hope we can have a repetition of this meeting at some future date.

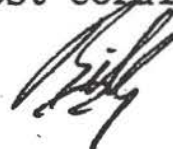
I especially appreciated the remarks made by yourself, Mr. Gold and Mr. Sher. You gave me one of the warmest and most gracious receptions I have ever had from any group anywhere.

I am deeply grateful that you sent me your booklet "An Introduction to Jewish Customs and Holy Days". Both my wife and I will enjoy it.

I shall convey to my children in Israel your kind offer.

I shall be most honored to send you an autographed photograph.

Most cordially yours,



Rabbi Marc H. Tanenbaum  
The American Jewish Committee  
165 East 56 Street  
New York, New York 10022

# RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

-4- THURSDAY, SEPTEMBER 11, 1969

Mr. Graham said the need for revival was pointed up by the falling memberships of churches, declining enrollments in seminaries, and declining church giving.

Many clergymen are discouraged and have lost their message, he said. One minister told him he planned to leave the ministry unless he found what he was looking for at the evangelism congress in Minneapolis.

In discussing campus disturbances, Mr. Graham said "there are many idealists among student dissenters who are seeking a sense of Christian justice, but there are others who want to burn the country down."

He said the evangelism congress would explore the relation of evangelism to social action and acknowledged this would bring disagreement among the participants.

As for himself, Dr. Graham said:

"You cannot separate conversion from social involvement....we must bring the church back to the point where we see that both personal conversion and social involvement are taught in the Scripture."

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## CHURCH-RELATED SCHOOL TEAMS LAUNCHED TELEVISED FOOTBALL

By Religious News Service (9-11-69)

NEW YORK (RNS) -- It's Saturday afternoon and the male members of the family are anchored to a seat in front of the television set. Did you ever wonder how this Saturday "football madness" began?

The first televised football game was sent out over the air waves on Sept. 30, 1939. The contest involved Fordham University, a Catholic institution here operated by the Jesuits, and Waynesburg College, a United Presbyterian school in western Pennsylvania about 50 miles south of Pittsburgh.

The game, won by Fordham 34-7, was televised by the National Broadcasting Company. It was played in the stadium at Randall's Island on New York's East River and was seen by an estimated 200 viewers who had sets in those pioneer video days.

Roger J. Hackett, director of sports information at Fordham, said that plans are not complete for a celebration of the 30th anniversary of the first TV grid game. One idea, he said, would be to televise the school's opening game this year. He admitted, however, that it might be difficult to find a TV station willing to handle the event. Fordham, once a big-time football power which accepted bowl bids, currently plays what is called "club football" in which the team is operated by students.

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RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

-3-

THURSDAY, SEPTEMBER 11, 1969

BILLY GRAHAM: SOME SCHOOLS, TEACHERS  
'GO TOO FAR' IN SEX EDUCATION

By Religious News Service (9-11-69)

MINNEAPOLIS (RNS) -- Some sex education in the nation's public schools is "going too far," and some teachers are not qualified to teach the subject, evangelist Billy Graham said at a news conference here..

He said fourth, fifth and sixth graders are "too young" for some courses that would be better left to students of high school age.

Mr. Graham, attending the U.S. Congress on Evangelism, said he objected to the kind of sex education which teaches "just an animal act."

"I would not like my children subjected to a sex education in which God, the beauty and joy of marriage are not taught," he said.

He predicted there would be "a lot more controversy (over sex education) before we settle it" and observed that some northern European nations are not happy with the results of a "permissive" society.

Mr. Graham expressed sorrow over the death of resigned Episcopal Bishop James A. Pike whose liberal theology was so distant from his own that "he and I hardly agreed on anything."

"The only thing we agreed on was our friendship," the evangelist added.

Dr. Pike had the effect of "making people search their own hearts as to what they believe," Mr. Graham said.

He thought the controversial bishop had a negative effect on the nation as far as his espousal of the "new morality" was concerned.

"In theological areas, I don't think he did any harm to the church," the evangelist said.

Mr. Graham defended President Nixon's practice of holding religious services in the White House and of his own appearances on such television shows as "Laugh-In."

Through the TV appearances, he said, he can reach people who would never enter a church.

The evangelist revealed that he has donned old clothes and talked with hippies in the North Beach of San Francisco and along Sunset Strip in Los Angeles.

He found that many hippies "are talking about love but do not have the capacity to love." He said they are turning to sex and drugs instead of the church because of the church's failure to present the Gospel properly and because parents have failed to teach the Gospel.

(more)

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DEC 8 1969

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Olander I.T.

December 1, 1969

Mr. Samuel L. Scheiner  
211 Produce Bank Building  
100 North 7th Street  
Minneapolis, Minnesota 55403

Dear friend:

How kind of you to write me! We did appreciate your letter of November 24th so much.

I consider it a great honor to be considered a friend of Israel. I only hope that I deserve that designation. In my judgment, the re-birth of the State of Israel is the greatest event to take place in our lifetime, and possibly during the past 1900 years. Having been a Bible-believer since I was eighteen years of age, I must be numbered with others of the same conviction in deep appreciation for all that the God of Abraham, Isaac and Jacob has given to us through Israel.

Mr. Scheiner, believing the divinely inspired prophets as we do, we know that there will always be an Israel, and as a Bible-believing Arab in Beirut told me, "Though Russia, United States, England and France all go against Israel, they will all lose. This land belongs to the Jews." There may not always be a U.S.A. but there will always be Israel. "For I am with thee, saith the Lord, to save thee; though I make a full end of all nations to which I have scattered thee, yet will I not make a full end of thee..." (Jeremiah 30:11)

It has been my great joy and privilege to speak in behalf of Israel in many cities of the world. Thus far this year in Auckland, Dunedin, Invercargill, New Zealand; Australia; and several cities in the United States. Also, I have been to Israel seven times this year, and will be going on the 36th visit in about two weeks.

You should contact Mrs. Lois Weigand at the Billy Graham office in Minneapolis. With both her radio program and with her gifted pen, she consistently holds Israel before our people. Also, you would enjoy the book: INSIDE JERUSALEM by Arnold Olson. It may be obtained from the Evangelical Free Church, 1515 E. 56th Street in Minneapolis.

Again thank you for your lovely letter. I will look forward to seeing you in Minneapolis one of these days.

Sincerely,

Roy Gustafson  
Roy W. Gustafson

P.S. Oh! please contact our Minn. office in January for our new film: HB 1:44:11. It is more Zionist than Ben Hur!! R.G.

[end]

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RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

-2-

MONDAY, SEPTEMBER 15, 1969

He said that salvation can be obtained only through Christ and asked his listeners to repent, believe and witness to others.

Because of the great crowd, Mr. Graham did not ask persons to come forward, but he did ask those willing to receive Christ publicly to stand where they were. Ushers then brought literature to those making decisions.

Members of the arrangements committee said the congress was "a tremendous success" and had exceeded all expectations. Dr. Paul P. Fryhling, chairman of the executive and program committee, cited the genuine spirit of unity and oneness that had developed "despite the gamut of theological posture and variety of church emphases."

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DR. CALDERONE TELLS NCC CHURCHES  
MUST WITNESS FOR SEX EDUCATION

By Religious News Service (9-12-69)

INDIANAPOLIS, IND. (RNS)--The director of the controversial Sex Information and Education Council in the United States (SIECUS) told the National Council of Churches here that churches must stand up and witness for sex education in the public schools.

Dr. Mary S. Calderone, addressing the NCC's General Board, declared that "deliberately concocted lies in the name of Christianity" have brought SIECUS under heavy fire.

She rapped the John Birch Society and Billy Hargis' Christian Crusade as the attackers.

Dr. Calderone asserted that teaching sex in the schools is needed to counteract the "raw sex all around us," including the implication in family magazines that unmarried sex relations is the "in" thing.

"If the parents teach only in terms of negatives -- and we know how the young repudiate negatives in this day -- then the school must teach positives," the speaker said.

Dr. Calderone said SIECUS is a voluntary health organization that has no program for sex education in the schools but provides basic background information for those who want it.

She denied charges that sexual experimentation is encouraged by SIECUS or that it even goes on in schools. And she answered questions from the floor -- in which she was "quoted" as having encouraged extra-marital sex -- by reading what she said were the actual quotes which had virtually the opposite meaning.

Dr. Calderone vowed she would continue her fight for sex education and she was greeted with a standing ovation at the close of her address.

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.....DAILY SPOT COVERAGE OF MAJOR ACTIVITIES OF  
RELIGIOUS GROUPS THROUGHOUT THE UNITED STATES.....

STADIUM JAMMED, THOUSANDS TURNED AWAY  
AT EVANGELISM 'CONGRESS' FINAL PROGRAM

MONDAY, SEPTEMBER 15, 1969

By Religious News Service (9-15-69)

MINNEAPOLIS (RNS)--The first U.S. Congress on Evangelism ended here with a gigantic rally addressed by evangelist Billy Graham at which thousands of persons had to be turned away.

An estimated 21,000 persons jammed into the Metropolitan Sports Center in suburban Bloomington, which has a seating capacity of 18,000. Thousands more heard the program via loudspeaker outside the arena.

Police estimated from 6,000 to 8,000 cars containing persons headed for the rally were not allowed to leave the freeways because the parking lots were already jammed.

It was the second mass event of the Congress that exceeded all expectations.

On the previous night, 18,000 young people turned out for a youth musical "turn-on" starring singer Pat Boone. Of these, some 12,000 crowded into the Minneapolis Armory and some 6,000 more followed the event on closed circuit television in an auditorium several blocks away.

The closing rally at the sports center started 40 minutes earlier than planned because it filled up so early. Dr. Oswald C.J. Hoffmann chairman of the Congress, arrived 45 minutes late, despite a police escort, because of the traffic jam.

Mr. Graham suggested that one reason so many people came was "to see what a Lutheran and a Baptist looked like together," referring to Dr. Hoffmann, preacher on the Lutheran Hour, and himself, a southern Baptist.

For his address, Mr. Graham took a text from Hebrews 12 which predicts that God will shake not only the earth but also the heaven, but promised a kingdom that cannot be shaken.

The evangelist cited changes taking place in society and in religion but said some things never change--the nature of God, God's word, the moral law, human nature, God's purpose in the world, the way of personal salvation.

Mr. Graham said the world is headed for judgment and that at the end of the judgment, the Kingdom of God will come in the person of Jesus Christ and there will be "Utopia."

(more)

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RT

## Billy Graham, Here for Crusade, Says City Needs 'Awakening'

Billy Graham, looking tanned and healthy after a week of vacation in Florida, stepped off a train at Pennsylvania Station yesterday and began final preparations for his first New York crusade since 1957. On Friday evening the 50-year-old evangelist will open a ten-day crusade at Madison Square Garden. He hopes to fill the arena's 20,000 seats each night and to reach additional millions of people by turning the Garden into what he termed "a gigantic television studio."

At a news conference shortly after his arrival, Mr. Graham said that he hoped to revitalize the city's spiritual life. "Anyone walking down Times Square can see why New York is in need of a great moral and spiritual awakening," he declared.

During the next few days he will make a series of television and radio appearances, including spots on the "To-

day" and "Tonight" Shows, the "Merv Griffin Show" and William F. Buckley Jr.'s "Firing Line."

Last night several routines he had taped previously were shown on Rowan and Martin's "Laugh-In." Mr. Graham said that the producers had given him control over material that was used before and after his sections of the show, and he added that he even wrote some of the gags himself.

In 1957 Mr. Graham conducted a 16-week crusade in the old Madison Square Garden that drew 2.3 million people. More than 56,000 of them came forward to make "decisions for Christ."

Each night's meetings, which begin at 7:30 on weekdays and 7 on Sundays, will be taped and televised later the same evening in New York, Detroit, Philadelphia, Boston, Washington and Cleveland.

Mr. Graham said that he did

not expect any difficulty from James Forman, the militant black leader who disrupted services at Manhattan's Riverside Church as part of a campaign to raise \$500-million in

"reparations" from white churches and synagogues for injustices allegedly done to American Negroes.

"I don't think we're going to have any outside speak-

ers," the evangelist remarked. "I'm going to do the preaching. If he were to come, we would welcome him with a big smile and hope he enjoyed the service."

