Series C: Interreligious Activities. 1952-1992
Box 21, Folder 3, Graham, Billy, 1972.
By Religious News Service (4-7-72)

CHARLOTTE (RNS) -- Evangelist Billy Graham opened a five-day crusade here with a sermon that included a strong appeal for racial harmony.

Christians should not ever "blame the Jews" for the crucifixion of Jesus, he said. "The Romans crucified him."

Mr. Graham also told the predominantly white audience that Jesus was aided by a black man on the way to Calvary and may have been dark-skinned himself.

"Don't any black person ever say, Christianity is a white man's religion," he continued. "He (Christ) belongs to the black man as well as to the white and the Oriental."

Mr. Graham also touched on the question of racism in preliminary remarks early in the service.

"If we don't have harmony and racial peace, and learn to live together," he said, "we're going to have racial war in which blood will be shed in this country in the next seven to ten years."

Approximately 15,000 people attended the service, filling the Charlotte Coliseum and spilling over into the adjacent Ovens Auditorium where the service was relayed by closed circuit television. A number of young people sat cross-legged on the grass outside, listening over loudspeakers.

Dr. Dean Colvard, chancellor of the University of North Carolina at Charlotte and chairman of the crusade executive committee, told the audience they were taking part in a silver anniversary. He said that Mr. Graham had held the first of his team crusades in Charlotte 25 years before.

"Charlotte and the state have been glad to share you with the world, Billy," Dr. Colvard said. "But we're glad to have you back again."

Mr. Graham responded that he was glad to be back "where you can get a plate of grits and ham in the morning." The Southern Baptist was born near Charlotte and now makes his home about 100 miles to the west at Montreat, N.C.

Mr. Graham said the current crusade (April 5-9) would probably be his last one in Charlotte. He challenged the audience to move the city away from the label of "crime capital" of the Carolinas and back to the image of the most church-going city in America.

(more)
RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE -2- FRIDAY, APRIL 7, 1972

Charlotte, he said, could be the "spiritual Queen City of the South."

The biblical story of the "good thief" served as the theme of Mr. Graham's sermon for the opening service. An estimated 500 "inquirers" came forward at the conclusion of the service as the 1,700-voice choir sang "Just As I Am," and Mr. Graham stood with head bowed.

Among those sharing the platform with Mr. Graham were United Methodist Bishop Earl G. Hunt, Jr.; the Rev. E.V. Hill, pastor of a black Baptist church in Los Angeles; the Rev. David MacLagan, a Scottish minister who told of being converted at a Graham crusade; and regular members of the Graham staff.

More than 600 young ministers and seminary students were in Charlotte for a "laboratory" study of evangelism in connection with the crusade.

They heard lectures by Graham associates and other prominent churchmen during the day, and attended the crusade service in the evening.
April 14, 1972

Dr. Billy Graham
Montreat, North Carolina  28757

My dear Dr. Graham:

I have just had occasion to read a report in the Religious News Service of your address before the Crusade in Charlotte.

The references in the RNS report to your comments regarding the role of the Jewish people in the Crucifixion were brief. Nevertheless, it gave me a sense of your continued contribution to educating and sensitizing the consciences of the Christian people to turn away from the ancient and unhistoric collective indictment of "the Jews" and rather to affirm the true spiritual character of the Crucifixion event.

I simply wanted you to know of our appreciation of your invaluable efforts in seeking to overcome the negative aspects of our historic past and to lay the foundations for a more positive and mutually respectful approach in relations between Christians and Jews.

As I read reports about the Campus Crusade for Christ to be held in Dallas, June 1972, and also about the plans for the "Key '72" evangelism program, I can only hope that something of this sensitivity with regard to negative teachings about the Jewish people, as well as a respect for the living reality of Judaism, will be present in the spirit as well as in the program of these evangelical efforts.
I presume to make these comments not with a view toward intruding on the inner affairs of the Christian community, but rather out of a mandate which I feel my responsibilities to the Jewish community as well as to the best interests of interreligious friendship require. Sensitive dealing with these issues in advance of these campaigns can help prevent much misunderstanding and unnecessary friction later on.

I know that you will receive these comments in the irenic spirit in which I offer them.

With warmest good wishes and my continued prayers for your good health and strength, I am,

Cordially as ever,

Marc H. Tanenbaum
National Director
Interreligious Affairs
Montreat, N.C. 28757
April 18, 1972

My dear Marc:

Thank you for your good letter of April 14. I appreciate your encouraging comments concerning remarks I made in Charlotte. I have made a point of doing this in every sermon that I preach concerning the death of Jesus Christ.

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

With warm personal greetings, I am

Cordially yours,


Rabbi Marc H. Tanenbaum
National Director
Interreligious Affairs
The American Jewish Committee
Institute of Human Relations
165 East 56 Street
New York, New York 10022

Dictated but signed in his absence.
April 25, 1972

Mr. Max Fisher
2210 Fisher Building
Detroit, Michigan 48221

Dear Max:

I thought that you might be interested in this recent exchange of correspondence between Billy Graham and myself.

As you can see, I dealt solely with some of our concerns about the growing Evangelism campaign and its implications for Jews. I have not as yet raised the question of Soviet Jewry with Billy, I think his response is a quite good one given his religious commitment. It certainly is a warm and friendly letter which I very much appreciate.

Incidentally, I would like you to know in advance that I have been invited to speak at the forthcoming Solidarity Day observance in Detroit. If you will be in the city at that time and will have a few minutes, I would be happy to talk with you.

With warmest personal good wishes, I am

Cordially,

MHT:MSB
Enc. 
Rabbi Marc H. Tanenbaum
Original documents faded and/or illegible
Statement on Homosexuals Stirs Methodist Debate

By MIKE KAUTSCH

Sharp debate developed Wednesday as the United Methodist Church General Conference in Atlanta voted to modify a proposed denominational statement on the issue of homosexuality.

To the statement, the delegates added a qualification concerning the civil rights of homosexuals.

"The qualifying words were that the conference 'does not condemn the practice of homosexuality' and that the practice is 'incompatible with Christian doctrine.'"

In other action, the delegates voted to broaden the scope of a portion of the statement, that deals specifically with the church's support of homosexuals.

A vote also was taken modifying a section on abortion.

The modification said that the church supports "the removal of barriers to medical treatment for women." A majority vote however struck the word homosexuals and replaced it with the phrase, "all persons.'"

The action was taken after a sharp debate which included a statement by Russell Klunder of Indiana, to the effect that homosexuals in his community were preying on the young boys.

Supporters of the original statement argued that it tended to encourage the church to accept the proposition that homosexuals are "at fault as human beings, of sacred worth, and properly dealt with by them rather than with 'all persons.'"

The proposed denominational statement on homosexuality was issued by the church's Committee on Christian Social Concerns. In a section entitled, "The Nurturing Community," the statement proposed that homosexuals no less than heterosexuals are persons of sacred worth who need the ministry and guidance of the church in their struggles for human fulfillment.

The statement went on to say that homosexuals deserve a "fellowship which acknowledges reenacting relationships with God, with others and with self."

The delegates also voted to include a statement making a recommendation against "marriage between two persons of the same sex.

The recommendation came in a section affirming "the sanctity of the marriage covenant."

Methodists Vote U.S. War Pullout

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A V I E T N A M statement adopted by the church at its last General Conference four years ago, did little more than express growing concern over the cause and consequences of United States foreign policy, especially in Southeast Asia.

In marked contrast, Tuesday's statement contained a confession of guilt of Americans for their nation's Vietnam policy.

The church leaders said that Americans "moved to confess our own continuing complicity in this violence and death (in Vietnam). We have sinned against our brothers and sisters, against the earth and our creator.

"We have paid our taxes without protest; we have closed our eyes to the horror of our deeds; we have driven families from their homes into endless lines tracking across the pockmarked earth."

The statement called on the leadership of the United States to confess that what we have done in Indochina has been a crime against humanity."

The statement adopted was a "majority report," which means the report to the conference from the majority of the members on its Christian Social Concerns Legislative Committee.

A minority report, approved by a minority of the Christian Social Concerns Committee was brought to the floor.

THE MINORITY report which was rejected in favor of the majority report by a vote of $34 to 405, condemned the "sincerity of our U.S. government's attempts to end instabilities in Southeast Asia."

The minority report continued, "Yet all the efforts exerted by our nation and its leaders has only led us to the opening of North Vietnam's so-called "great war" in 1972."

The minority report specifically concluded the church group from any attempt to "fix blame on either side."

In other action Tuesday, the General Conference delegates voted overwhelmingly to spend $10,769,000 over the next four years for minority group projects.

DELEGATES approved continuation of minority self-determination grants, as well as a voluntary service and black community developers program, by concuring with a conference Committee on Christian Social Concerns report.

The report called for an appropriation of $2,685,000 annually through the next four years from the church's general benevolence fund, World Service, to support the projects.

Also to be continued as a re-authorization of Tuesday's action is the United Methodist Voluntary Service and the black community developers, two programs started under the denomination's Fund for Reconciliation.
Intolerable, Methodists
Brand U.S. War Role

By BILL BUCHANAN

United Methodism's highest law-making body Tuesday labeled U.S. involvement in the Southeast Asian war an "intolerable monstrosity" and called on the government to "confess what was termed a "crime against humanity."

In a lengthy, debate-stymied afternoon, the representatives of the 10.5 million member denomination voted by a narrow margin to set Dec. 31, 1972, as the deadline for all troop withdrawal, financial underwriting of the war and release of all prisoners of war.

"In the four years since the (1968) General Conference... what was then an urgent priority has become an intolerable monstrosity," the document stated.

"We have since then invaded Cambodia, widened the war in Laos, unleashed millions of bombs over the entire area, leaving more than 20 million craters in those lands, defeating one-sixth of the acreage in South Vietnam, and destroying food crops and millions of acres of forests," said the document.

Citing the deaths of an estimated 35,000 Americans and 224,000 Asians, the document called on the church to "confess our own continuing complicity in this violence and death. We have sinned against our brothers and sisters, against the earth and our Creator."

The document stated that the political settlement should be left "in the hands of the Vietnamese," and that the U.S. should announce its intentions of paying "reparations to victims of the war under United Nations auspices."

The strong majority committee statement against the U.S. involvement in the Indochina war was adopted over a milder minority committee version which said that "the U.S. has been forced to resume its air strikes into North Vietnam" but called on all parties to "cease all military operations now."

Speaking on behalf of the majority report, Robert Young of Durham, N.C., told the conference at Atlanta Civic Center that it will possibly mean that "we may not win with honor, but withdraw with dignity."

"As a church and as a nation," he continued, "we may have to repent and ask forgiveness of the Vietnamese people. It may mean having to say we were wrong. But in God's name, when do we ever get to be too big to admit we're wrong?"

Questioning the conference's action, Victor Vinhuan, a delegate from the Philippines, pointed out that the United States has a commitment to protect the nation in the event of invasion and rhetorically asked where the conference's position left his nation.

"I think firmly that war is evil," said the Philippine delegate, adding that "in my own belief, what your country is doing in Vietnam is a demonstration of its courage and honesty."

Speaking on behalf of the majority report adoption, Dr. Georgia Harkness, a southern California theologian, said that "we as citizens have not been fully responsible."

"Responding to Vietnam's apparent endorsement of U.S. activities, she said, "We must recognize that there is guilt all around. We can't confess the sins of Hanoi, but we can confess our own."

Kenneth Cooper of the Alabama-West Florida Conference who was one of the drafters of the minority report, told the conclave that "I do not believe it is your intention to indict our President and Congress as war criminals."
Methodists Bar Graham Endorsement

BY BILL BUCHANAN

The United Methodists General Conference Monday night declined to endorse the ministry of Billy Graham in the wake of castigating remarks leveled against the famed evangelist by a conference delegate earlier in the day.

Charging that Graham shows a "radical insensitivity to burning human needs," Dr. Richard D. Pittenger of Heron, S.D., had urged the Methodist Church to present a "full gospel" which will "make full demands on our total life."

The attack on Graham came in the wake of the lawmaker's endorsement of Key '73, a "par-Christian" evangelistic effort scheduled for next year that involves 130 denominations and religious groups.

Described as "the most broad-based program of our time," the referendum on national evangelistic programs marks the first time United Methodists have participated with such diverse groups as Pentecostals and the National Council of Churches at the same time.

The Methodist involvement was approved with lengthy applause.

A later attempt in the day to re-establish Graham's credibility with the United Methodists failed by a narrow vote.

"I do not feel it is in the spirit of Key '73 nor is it in the spirit of this great conference to castigate a great Christian evangelist," said Dr. Pittenger for his wonderful ministry," said Gordon in a motion to strike Dr. Pittenger's remarks from the record.

Gordon, a delegate from Pennsylvania, suggested that "this conference send Christian greetings to Dr. Graham, our love and affection for him and our prayer that our God may continue to bless him as he provides such a needed and effective ministry to our time."

When put to a show of hands vote, the motion was defeated by what was estimated to be a five-to-four decision among the 1,000 voting.

In opening his attack on Graham, Pittenger said he was not opposed to Key '73 or other evangelistic efforts, but warned against "itinerant evangelists... who blast either openly or by inference, those who insist on the validity of Christ's clear teachings."

"Many of our people," continued Pittenger, "support in a massive way the ministries of those who present a full gospel. One of those, who wields vast influence with people in high places, who has become a sort of high priest of the new American folk religion, has on at least two occasions in my hearing made this convoluted about pending legislation relating to control in the galleries."

"We had pets when I was a boy, and we didn't ask the federal government to get rid of them for us. We got rid of them ourselves," Dr. Pittenger quoted Graham as having said.

In a calm, but lengthy statement, Pittenger asked the delegates: "I wonder if Billy Graham would have made that same speech to those who share in the ministry to families bereaved when their babies die as the result of rat bites suffered in a ghetto apartment house?"

"If I submit that the United Methodist Church must somehow disavow this kind of radical insensitivity in burning human need," said Pittenger.
Methodists Vote Social Reforms

By BILL BUCHANAN

United Methodism's highest lawmaking body capped an action-packed day by approving almost unanimously Wednesday night a sweeping social principles statement granting limited status to homosexuals, approving a much more liberal attitude toward abortion and supporting selective conscientious objection to war.

Earlier Wednesday, Gov. Jimmy Carter told the 20,000 Methodists and observers that the evangelist Billy Graham has had a "profound influence on my life." The governor's words of praise for Graham came in the wake of casting votes made Monday by convention delegate Dr. Richard D. Pittenger of South Dakota.

Carter did not refer to the rebuke against Graham by Pittenger that was backed by a delegate vote, but instead spoke of his inter-

See METHODISTS, Page 12-A

The conference, moving toward the close of its two-week quadrennial meeting at Atlanta's Civic Center, bogged down frequently during the day as conservatives and liberals battled over many traditional bones of contention between the two camps.

After often emotional debate, the delegates approved the rights of "freedoms of speech, religion, assembly and communications media ... the right of privacy ... and the guarantee of the rights of adequate food, clothing, shelter and health care" by the government.

While admitting that "homo"s have a duty to abide by laws duly adopted by orderly and just processes of government," the delegates allowed that "individuals are subject to the judgment of God."

Therefore, we recognize the right of individuals to dissent under the constraint of conscience.

We assert the duty of churches to support everyone who suffers because of conscience and urge government seriously to consider restoration of rights to such persons while also maintaining respect for all who obey.

"We support those individuals who conscientiously oppose all war, or any particular war, and who, therefore, refuse to serve in the armed forces."

The 1,100 delegates also rejected "national policies of an enforced military service in peacetime as incompatible with the Gospel."

The Methodists voted to recognize homosexuals as "persons of sacred worth," but said that "we do not recommend the practice of homosexuality and do not consider it compatible with Christian teachings."

Under the topic of "Human Sexuality," the conference affirmed that "homosexuals no less than heterosexuals are persons of sacred worth who need the ministry and guidance of the church in their struggle for human fulfillment."

"We recognize that sexuality is a gift of God," the document stated. "Although men and women are sexual beings, whether or not they are married, sex between a man and a woman is only to be clearly affirmed in the marriage bond."

The conservatives again won a battle when they got through a motion stating that "the church does not recommend marriage between two persons of the same sex."

"Homosexuals are praying on young men in our hometown and the police can't stop them," said one delegate in an emotional plea against recognizing homosexuals.

"I don't know what I would do if one of them attacked my 15-year-old boy," added the Alabama delegate.

Arguing in favor of the section's passage, Dr. Katherine Wilcox of Traverse City, Mich., told the conference that in her experience as a clinical psychologist more heterosexuals than homosexuals are involved in crime.

"You cannot equate homosexuality with criminality," she said.

Dr. Robert W. Moon of Sacramento, Calif., chairman of the subcommittee which drew up the statement on homosexuality, asserted that homosexuality "is not an illness. It is not a sin. It's just a person's sexual orientation."

Discord at the Atlanta Civic Center, where the conference is in session, first erupted over the issue of abortions.

The conference said, "We recognize tragic conflicts of life with life that may justify abortions ... a decision concerning abortions should be made after thorough and thoughtful consideration by the parties involved with medical and pastoral counsel."

On a motion by a woman clariot, Dr. Louise Branscomb of Birmingham, Ala., the conference added the plea that states remove abortion regulations from the criminal code and place them under laws affecting medical procedures.

In a late night action, the Methodists approved $25 million in aid to minority education. The 1,000 delegates voted to allot $5 million a year over the next four years to the 12 Methodist-related black colleges, two of which are in Georgia: Payne of Augusta and Clark of Atlanta.

The conclave also voted to allot $250,000 a year over the next four years for scholarships for Mexican-Americans and an equal sum for American Indian pastor and student education.

The allocations must be approved by the denomination's Council on World Service and Finance.
Methodists

Law Bans Segregation

Methodists seem proud of their denominational track record on social issues. Page 20-A.

By BILL BUCHANAN
Correspondent, Nashville Editor

In an unprececended action Thursday, the
tentative schedule the General Conference passed
proposals requiring mandatory desegregation
of all (regional) conferences.

As part of an uneventful conclaves, the
body's principal lawmaking body has called
the amalgamation of racially constituted
conferences. But for the first time in its his-
tory, the conference has set a definite deadline
clearly marked a decision on this issue.

Four black conferences have been grouped
with seven white counterparts in the
same geographical areas.

There are 3218 black members and
5959 white members in the 11 conferences that will
merge and name the presiding bishops of
the church's five U.S. jurisdictions as me-
mbers of a binding arbitration board.

"We would be consumers," said Rev. E. L. Lesner of Little Rock, Ark.,
only black person arguing against the legis-
lation's passage. "We would not have a chance
to express our rights. We need a little more
time to pray about it and work things out.
We do not want a whip popped on our backs.

Another black delegate, Mrs. M. H.
Hampton of Kansas City, Mo., took a differ-
ent view.

"For a very long time black people
have not come to you pleading that we may have
whole rights as a minority race," he said.
"I plead with all of you. Pass this le-
lion that will bring to an end segregation
in our United Methodist Church."

Opposing the action, John C. Scherblum,
Yazoo City, Miss., attorney, said more time
is needed to work out voluntary mergers be-
tween racially constituted conferences.

"It isn't best to force action that is
ready voluntarily underway," he said, indi-
ing that "forced merger might mean less
for members of both races."

"We're just pleading for the people's
determination," argued Rev. E. L. Lesner of
Houston, Miss. "A majority of the
people, added emotionally, "forced merger"
would be done until a majority of both groups of
conference approves."

Following the show-and-tell, Fred
Schmid of Cincinnati, who chaired the com-
nittee drawing up the legislation, empha-
sized the delegates on their duty, by men-
tioning that "we have a duty to our fellow
men as we try to find Christian heads.

In late afternoon action, the General
Conference approved a new denominational
budget of $47,000,000 compounded over the next four
years.

The action means that the Methodists
will pay out $191,200,000. The new budget is an in-
crease of more than $5 million over the re-
budget of $33,492,113.
CALLS FOR POT REFORMS

Methodist Body Backs Busing

By BILL BUCHANAN
Constitution Religion Editor

United Methodists, facing a logjam of legislation on the last day of their law-making session here, made splinters of tradition by passing in rapid succession resolutions supporting busing, calling for reform of marijuana laws, and opposing wire-tapping and surveillance by the government.

In late night action Friday, the general conference passed a long-debated sweeping reorganization of the church's internal structure.

The 1,600 delegates to the two-week meeting passed resolutions right and left as they galloped headlong toward Friday's midnight adjournment.

In a show of hands vote delegates to general conference, Methodism's highest lawmaking body, called on their church to support the use of busing where appropriate for school integration and to oppose legislative action or constitutional amendment prohibiting such busing.

Citing the inequities of segregated public schools and the benefits of integrated education, the busing document affirmed that "busing of pupils is often the only method available to achieve racial integration and quality education in the public schools."

While maintaining their admonition against alcohol, the delegates called on federal and state governments to "urge reform, on rational and humane principals, of laws controlling marijuana, especially in regard to making penalties commensurate with the known dangers."

The conclave, meeting at the Atlanta Civic Center, also encouraged the review of cases of persons "already serving sentences for possession of marijuana committed before recent state and federal amendments to the laws lowered penalties."

However, the lawmakers called for strong enforcement measures aimed at reducing the illegitimate organized production, manufacture, distribution and sale of narcotics for profit.

Charging that the "no-knock" provisions of the Omnibus Crime Control Act of 1970 places the "sanctity of the home ... in jeopardy," the delegates called for its elimination because it is "destructive of rights guaranteed by the Constitution."

The delegates also asked for an end to the armed forces surveillance of civilians and called on the government to cease its dossier-keeping activities.

The delegates flatly opposed wire-tapping and electronic surveillance without a specific court order "as an unwar-\n\ntanted invasion of privacy."

The extensive reorganization is expected to reduce the number of boards, agencies and commissions from 32 to 15 and save the church about one quarter of a million dollars annually.

One of the most controversial sections of the reorganization was creation of a Council on Ministries. The council will have authority to act in executive fashion between quadrennial meetings of the General Conference, the church's highest law-making body.

The council will act as watchdog on church structure. "Eliminate overlapping and conflicting programs, review national activities in terms of relationships to local churches and engage in research and planning."

Also created were commissions on religion and race, inclusives and history, and status of women.

Implementing the new legislation is expected to take about one year. The restructure plan has been under study for four years.

Despite a number of request to withdraw the world's second largest Protestant body from the controversial National Council of Churches, delegates voted to retain membership. Continuing on the ecumenical line, the delegates voted to stay in the Consultation of Church Union, an organization which proposes to unite nine major Protestant bodies into one church.
Methodism's Finest Hour?

By EILL BUCHANAN

Maligned by some, praised by others as Methodism's finest hour, but ignored by few, the General Conference of the United Methodist Church wrapped up its quadrennial lawmaking session here last Friday night after two weeks of impassioned debates on social, theological and moral issues.

Emotion came into play on several occasions, but never so fervently as when the conference got around to consideration of the controversial Statement on Social Principles which delineates church policy in a number of touchy areas, including homosexuality, abortion and selective conscientious objection.

The more conservative of the 1,200 delegates to the conference, United Methodism's highest policy-setting body, had obvious moments of pause followed by logorrheic outbursts after the document's introduction.

And though it bore battle scars as well as footprints of a more restrictive era, the document finally passed, marking a milestone for the 8 million member denomination.

In its final form, the document grants recognition to homosexuals as "persons of sacred worth," but labels the homosexual lifestyle as "inconsistent with Christian teachings."

It endorsed abortion under certain conditions, one being "prayed for and thoughtfully considered" of all parties involved.

The document also embraced the concept of conscientious objection to war in general as well as to a particular war.

But all the action was on the floor of the conference, which met at Atlanta's Civic Center, as caucuses made their special interest bars felt.

Ranging from American Indians and homosexuals to blacks and youth, from women and evangelicals to Third Worlders and doves, the agents of change were, in the words of one preacher, "everlastingly as it is."

It was frequently pointed out during the conference that United Methodism has the most diverse constituency of any Protestant denomination.

And with many "draftees" elements of that constituency pressing for consideration, the delegates often experienced difficulty keeping their multi-colored flock flying together in formation.

But despite differences, the delegates, for the most part, emerged from the debate and controversy of one accord and with one basic aim: Addressing the church to the problems of humanity while keeping the answers in the framework of Christianity.

The resolutions and legislation passed at the conference will set the policy and posture of the church for the next four years.

During their sessions none of which were as controversial as the one concerning social principles, the delegates:

REORGANIZED the national structure of the church to reduce the number of boards, agencies and commissions from 92 to 19; an action expected to save the church $200,000 annually.

ADOPTED, almost unanimously, a new formulation of Christian doctrine that sets basic guidelines for church members based on Scripture, Christian tradition, experience and reason. The new doctrine, according to one spokesman, is based on the concept of "total and lasting.""

CONDEMNED continued U.S. involvement in the Vietnam war, called for an immediate end to all U.S. bombing in Indochina and asked both Hanoi and the United States to agree to an immediate release of all prisoners of war.

PIN-POINTED Southern Africa — Rhodesia, South Africa, Zambia, Angola, Mozambique, Guine Bissau — as areas of special concern and urged the church's disengagement from American concerns doing business in these areas.

ESTABLISHED a four-member commission on the status and role of women to work for fuller participation of women in decision-making roles in the church of which they make up 54 per cent.

ADOPTED a general administrative and program budget of $67.5 million a year for the 1973-1977 quadrennium.

SUPPORTED busing of school children for purposes of racial balance in public schools.
Methodists Reject
Homosexuality
OK

by WILLIAM CHENEY SPARKS
Atlanta Journal and Constitution
United Methodist, in approving emerging and controver-
sial new social principles, have refused to endorse the
practice of homosexuality and

have stated they consider this practice "incompatible with
Christian teachings."

The statement also said, "We do not recommend mar-
rriage between two persons of the same sex. However, the
1,000 delegates meeting here

Methodists late from for-
erign countries are surprised
at the issues and methods of
the conference."—Page 8A.

did recognize that "homosexual-
ly no less than heterosexuals are persons of sacred
worth."

They "need the ministry and guidance of the church in
their struggle for human full-
fillment as well as the spiritual
and emotional care of a fellow-
ship which enables reconcili-
ing relationships with
God, with others and self," the
statement continued.

IT FURTHER stated that
"we insist that all persons are
entitled to have their human
d and civil rights honored.

The matter of homosexual-
ity was just a small part of
the 4,000-word document on
social principles which was
approved by the delegates
Wednesday after six hours of
debate.

Final approval of the state-
ment came about 9:30 p.m.
Wednesday but until at-
ttempts had been made to re-
work most of the paragraphs

Turn to Page 21A, Column 1

which were approved one by
one.

Discord first erupted over
the issue of abortion, which
when approved read: "Our be-
lief in the sanctity of the un-
born human life makes us re-
sist: to approve abortion... We do recognize the tragic
conflicts of life with life that
may justify abortion."

AFTER CALLING on all
Christians to a "searching and
prayerful inquiry into the
sort of conditions that many
women need abortion," the state-
nment said, "a decision con-
cerning abortion should be
made after thorough and
thoughtful consideration by
the parties involved, with
medical and personal con-
sideration."

On motion of a woman ob-
stetrician, Dr. Louise Branches
from Birmingham, the con-
cference added the plea that
states remove abortion laws
from the criminal code and
place regulations in laws gov-
erning medical procedures.

A statement asserting the
"sanctity of the marriage con-
vention" was approved along
with the assertion that where
partners are "estranged be-
tween reconciliation, we recog-
nize divorce and the right of
divorced persons to remarriage.

THE STATEMENT on mil-
itary service read in part:
"We support those individuals
who conscientiously oppose all
war or any particular war,
and who therefore refuse to
serve in the armed forces."

This is the first time the
conference has approved the
principle of selective conscien-
tious objection.

In the statement, support
was also expressed for per-
sons who conscientiously
choose to serve in the armed
forces or accept alternate ser-
sices.

A 24-year-old delegate from
San Francisco unsuccessfully
asked support for those who
"conscientiously refuse to co-
operate with the Selective Ser-
vice System."

The delegate, Dick Johnson,
also announced that he re-
cently decided to refuse an or-
der from the draft and that he be-
lieved his decision was
"grounded in the gospel." He
asked support of the church
through love and prayers.

THE CONFERENCE reaff-
irmed in essence its 1968 sup-
port for the right of civil dis-
obedience.

Continued From Page 1A.

One delegate would have
added "inconsistent with pro-
porty and personal rights" in
an unacceptable form of be-
havior, but this proposal was
defeated when several Negro
delegates said that if it were
not for civil rights pressure in the
South, blacks would have been
ill.

Another portion of the state-
ment on the church's stand
which now requires the earli-
er document to the church,
because "the freedom of ev-
every person to work, to vot-
e, to choose a religious faith
without effort to enjoin or
minim, illness, marry, choose
the technology he wishes to
do so.

THE STATEMENT re-
jects racism and seeks minor-
ity self-awareness programs
and "comparative study pro-
grams" to overcome past
discrimination.

Precedents for all radical a
urged in the report as "most
support for the civil rights for
children, youth and the
aging.

It also urges the "church's long-
standing position that the
church should be founded
from alcohol and drug
abusers as a "refuge to
God's liberating and reconcili-
ing love."

The 1,000 delegates rep
represent an estimated 15.8
mills.

A LSO IN the statement:
Delegates called for "fully defined
statement of the nation's wealth."

"We support national...would
reduce the concentration of wealth in hands of a
few. We further support efforts to revise the in-
equality and elimination of...programs that may
benefit the wealth of the ex-
ence of other persons."

Delegates also critized org-
ized gambling as a "tak
society..." and in-
cluded in that church charities
and public lotteries.
DOMESTIC SERVICE

FRIDAY, APRIL 28, 1972

By Religious News Service (4-28-72)

ATLANTA (RNS) -- A short-lived period of tension between the United Methodist General Conference and evangelist Billy Graham was resolved here.

The famed evangelist sent greetings to the quadrennial legislative meeting, which returned them, thus reversing an earlier action which the delegates, it was said, had not intended.

The issue began when Dr. Richard Pittenger, a clergyman from South Dakota, criticized Mr. Graham in responding to a report on evangelism. He said the evangelist placed insufficient emphasis on social needs.

When a lay delegate from Pennsylvania attempted to have "Christian greetings" and a sort of apology sent to Mr. Graham he linked the motion to a request that the Pittenger remarks be expunged from the record.

The Conference did not want to tamper with the record and voted the motion down, including the sending of "greetings," to the evangelist.

In response to a query from news media, Mr. Graham said from Montreat, N. C., that the United Methodists would do well to return to the doctrines of their founders.

Dr. Pittenger then told the General Conference that it was never intended to repudiate the ministry of Mr. Graham, regardless of how he might feel personally. He read into the record that the Conference had not taken any anti-Graham action.

On the evening of April 27 Bishop Paul Harding, Jr., of South Carolina read a statement of greetings from Mr. Graham to the United Methodists.

The Conference, without debate, voted to send greetings to the evangelist.

Mr. Graham's message said:

"Please express my greetings in the name of our Lord Jesus Christ to the Conference. The first church that my parents took me to was a United Methodist church and I have always coveted the fire and zeal that has characterized historic Methodism.

"I have deeply appreciated the encouragement and support that Methodists have given me throughout my ministry. I recognize that in every denomination we have our supporters and our critics. I always profit from constructive criticism.

"It is my prayer that God will use the Methodists to lead America in a spiritual awakening that would bring about the salvation of many souls and the peace and social justice that we all long and pray for. God bless you all."
Discuss the New Testament Attitude Concerning Acceptance of Other Races?" that churches do have a responsibility "... to help break down racial barriers," and we reaffirm that the message of God's saving grace through Jesus Christ is a message for all men. Furthermore, we affirm that race relations is an area in which the local church can make a unique contribution to our communities, and the North Carolina Baptist Convention hereby voices wholehearted support of its member churches as they exert courageous leadership in healing the wounds of our society.

It is further resolved that the North Carolina Baptist Convention urges the Sunday School Board of the Southern Baptist Convention to not only continue to provide education in the matter of race relations, but to actively engage in the promotion of better relations between all races, and that the Board seek qualified personnel within its professional ranks.

It is further resolved that the North Carolina Baptist Convention commits its own General Secretary-Treasurer and the Secretary of the Department of Interracial Cooperation for their statements in opposition to the suppression of "Becoming," and we commend the conventions of Virginia, Kentucky, California, and the leadership of the Texas convention, and others who have voiced their disapproval of the withdrawal of "Becoming," while reaffirming the inherent worth and dignity of all men under God.

It is also resolved that a copy of this resolution be sent to Dr. James Sullivan, Executive Secretary-Treasurer of the Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee, and that copies be made available to the communications media regarding this convention.

45. Arthur J. Horner, Raleigh, offered the following resolution, and moved its adoption:

Whereas the recent action of Dr. James L. Sullivan and Mr. Allen B. Comish in withholding distribution of the publication, Becoming, as a result of the art work, text, and approach to Christian race relations, has been shocked and disappointed members of the General Baptist State Convention of North Carolina; and

Whereas the Sunday School Board has published numerous other pieces of literature of the same quality and approach as the issue of Becoming; and

Whereas the action appears to be in contradiction to A Statement Concerning the Crisis in Our Nation which was approved by the Southern Baptist Convention on June 5, 1968, and consequently published by the Sunday School Board when the statement says "And we appeal to every Christian as a brother to face the facts and work out the fellowship of truth and work out every position of race or class. We will drive our national unity by every appropriate means of common action to bridge divisional barriers which exist for reconciliation, and to open channels of a fellowship and cooperation... We will strive to resist prejudice and to combat forces that breed distrust and hostility;" and

Whereas the Negro Baptist publishing house, The National Baptist Publishing Board, has adopted a statement saying the withdrawal of this quarterly has caused a serious "setback in our Christian endeavors;" and

Whereas many young people in our college and university campuses are looking to the Church for a meaningful faith which would help them love all men, they must express because of this action their disappointment in the timidity of the Sunday School
[end]

Original documents faded and/or illegible
May 19, 1972

Dr. Gerald Strober
The American Jewish Committee
165 East 56th Street
New York, New York 10022

Dear Gerald:

Enclosed are two items which will be of interest to you. First is a Xerox copy of pages 68 and 69 of the Annual Report of the North Carolina Baptist State Convention for 1971. It contains the resolution on anti-Semitism which was adopted by the North Carolina State Baptist Convention. It is possible that you will want a copy of the whole book of reports, in which case it could probably be secured for you.

Second, here is a copy of the revised resolution on anti-Semitism which I plan to present to the Southern Baptist Convention meeting in Philadelphia the week of June 6. You will notice that it has been changed some since 1971 in St. Louis, but has the essential points of that resolution plus a few additions. I have an unqualified commitment from Tommy Starkes and his agency to support this resolution in every way possible. I am hoping that this will make the difference.

Dr. W. Randall Lolley, Pastor, First Baptist Church, Winston-Salem, North Carolina, has been appointed by Carl Bates as Chairman of the Resolutions Committee for 1972. Randall is a graduate of Southeastern Seminary and did a great deal of his work under my direction while a student here. I have sent a copy of the resolution to him, along with a letter of explanation, and have the hope that he is going to do everything possible to see that the resolution gets fair treatment. I solicit immediate reaction from you, Jim, and Marc, and hope that it will be possible for some of you to be present at the Convention in Philadelphia. Luther Copeland and I, along with our wives, are going to drive up for the Convention and will be staying at the Holiday Inn adjacent to the airport. I will be pretty closely tied to the Convention floor until the resolution is presented and until such
time as it gets a hearing. If this year is anything like last year in St. Louis, this will mean that I will spend about 95% of my time waiting around the Convention platform. In any case, I should like to hear from you, Jim, and Marc about the enclosed resolution and about any suggestions you may have for the Convention itself.

It has been some months now since I had any word from you, but I am assuming that all is well with all of you. Hannah and I are scheduled to leave the states about June 15 for two and one-half months on the island of Cyprus, where we will be engaging with G. Ernest Wright of Harvard University in an excavation. This means that we will be pretty much out of circulation until about the twentieth of August.

Please give my warmest regards to Jim and Marc, and let me hear as soon as possible your reactions to the enclosed.

Yours in the Great Fellowship,

B. Elmo Scoggin

BES/mf

Enclosure
Graham Critic Clarifies Remarks to Conference

By Religious News Service (4-28-72)

ATLANTA (RNS) -- Dr. Richard Pittenger of Huron, S.D., told the United Methodist General Conference here that he did not intend to "repudiate" the entire ministry of evangelist Billy Graham in statements made earlier to the quadrennial meeting.

The clergyman and district superintendent criticized the famed preacher and the delegates refused, on the motion of a layman from Pennsylvania, to strike the comments from the record.

Dr. Pittenger suggested that Mr. Graham did not give enough attention to the social side of the Christian gospel and he particularly recalled the evangelist's statements opposing federal rat control.

Mr. Graham had retracted his opposition to such measures and repeated this retraction after the Pittenger remarks were widely reported.

The South Dakotan did not retract his words but he said he wanted to make it clear that the United Methodist General Conference "has not made any judgment concerning the validity, nor the desirability of the continuing ministry of Dr. Billy Graham and his organization or any other itinerant evangelistic program."

He said that his words were addressed to the "valid demand" for an evangelistic stance clearly recognizing "Christ's preeminent concerns for feeding the hungry, clothing the naked, visiting the sick and imprisoned, setting at liberty those who are oppressed, being peace-makers and all the rest of the moral imperatives."

Dr. Pittenger added: "Whatever my personal feelings, I feel the weight of millions of United Methodists, some of whom were brought to Christ through the leadership of the Graham organization."

In responding to the exchange at the General Conference, Mr. Graham had said that United Methodists should "get back to the simplicity, the discipline and the theology of their founders."

Dr. Pittenger's first remarks were made during discussion of "Key 73," a North American evangelistic effort in which more than 130 denominations and groups, including the Graham organization and the United-Methodist Church are taking part.

The clergyman from Huron said he wanted to clear the issue by reading into the record that Mr. Graham had "retracted his comment concerning people being responsible for their own rats."
NOW THEREFORE BE IT RESOLVED that this Convention go on record as opposed to any and all forms of anti-Semitism; that it declare anti-Semitism unchristian; that we messengers to this Convention pledge ourselves to combat anti-Semitism in every honorable, Christian way; that we strongly request all who work with the production of literature for Southern Baptists to keep all anti-Semitic statements, inferences, implications and innuendos from that literature; that we encourage the exchange of pulpits between churches and synagogues where practicable, especially at such appropriate seasons as Easter-Passover; that we appeal to the leaders of the Soviet Union to permit Jews, Baptists and all other minority religious communities in Russia to worship freely, produce literature and sacred books for such worship, and emigrate from Russia when conscience or circumstances dictate; that Southern Baptists covenant to work positively to replace all anti-Semitic bias with the Christian attitude and practice of love for Jews, who along with all other men, are equally beloved of God.
Resolution No. --On Anti-Semitism

WHEREAS anti-Semitism has been a serious problem for the church through most of Christian history, and

WHEREAS this unchristian attitude on the part of many peoples has led to brutal persecutions of the Jews in numerous countries and societies, and

WHEREAS the most flagrant and cruel expression of this spiritual malignancy, the Nazi holocaust, transpired in our generation, and

WHEREAS latent anti-Semitism lies barely under the surface in most western, Christian cultures today, and

WHEREAS most Christian communions and denominations, including our own, have failed to take a sufficiently vigorous stand against anti-Semitism, and

WHEREAS it is clearly a moral and ethical question of the greatest magnitude, and

WHEREAS Baptists share with Jews a heritage of persecution and suffering for conscience' sake,
Say Graham Reflects The Majority in U.S.

BY WILLIAM REEL

Billy Graham is "the leader of the politically decisive majority in America," the man who "more consistently than anyone else expresses the aspirations and fears of the bulk of his fellow citizens," Lowell D. Streiker and Gerald S. Strober assert in their new book, "Religion and the New Majority" (Association Press, $5.95).

The politics of the 1970s will be significantly influenced by the resurgence of Christian fundamentalism, which Graham symbolizes, say the authors. The majority of American citizens share Graham's "vision of an America dedicated to God and committed to the ideals upon which this nation was founded; his rejection of extremism; his stress on the worth of the individual; his strong support of the work ethic; and his suggestion that God has singled out America for a special blessing and special responsibility," they say.

Streiker, a religion professor at Temple University, and Strober, interreligious-affairs consultant to the American Jewish Committee, say that major Protestant denominations, whose leaders espouse liberal social and political goals, are losing heavily in membership and financial support, while such evangelical groups as the Assemblies of God are growing.

"To Graham," the authors state, "the overly social action-minded clergy miscarried the mind and mood of their constituents." They quote from a speech by the evangelist: "Many (laymen) are becoming disillusioned with the institutional church; they are hungry for a personal vial experience with Jesus Christ." The authors further note Graham's criticism of churchmen who, in the evangelist's words, "call for social action without also providing a solid spiritual basis for it."

Close to Most Americans "In his call for responsible Christian citizenship, based on the concept of corporate change through individual salvation, Graham remains closer (than the liberal activists) to the mental and emotional bent of most Americans who seriously desire meaningful social reform, without sacrificing his credibility as a representative of the historic Christian faith," the authors say.

"Religion and the New Majority" includes an analysis of political tendencies of religious groups and traces Graham's career from North Carolina farm boy to religious crusader and friend of Presidents.
June 19, 1972
Rabbi Marc Tanenbaum
Rabbi A. James Rudin

Billy Graham’s Press Conference at Southern Baptist Convention Meeting in Philadelphia, June 7, 1972

Dr. Graham was interviewed by a large press group on June 7th. In his opening statement he remarked that this was the first press conference since returning from Ireland.

1. The initial question dealt with EXPLO '72. Graham said that it was not a "mass meeting." The group of 50 young people would meet with a leader to learn evangelism and missionary programming. He admitted that he "did not know all the details as of this date" but expected between 75 and 80 thousand people to attend. He hoped that all kinds of young Christians would come and said there were, of course, the usual logistical problems. He called the Dallas meeting a "Christian Woodstock."

2. Lester Kinsolving asked Graham if he "ever disagreed with Richard Nixon" specifically in the area of abortion. Graham remarked that it was a "privilege for him to be a friend of the President" and that Nixon had "upset all the predictions about him." Graham called Nixon a "courageous and dynamic" president. Regarding abortion, Graham said that he is against all abortion except in the case of rape and the mother's health.

3. Regarding the American Baptist Chaplain Jensen who was court martialed by the Navy, Graham said he "felt for Chaplain Jensen" and indicated that the Navy may have been in error in pressing charges.

4. Graham would welcome Astronaut Jim Erwin on his missionary team.

5. George Dugan of the New York Times asked Graham for his reaction to the Baptist resolution condemning anti-Semitism. Graham replied "I think my record is clear, that is I am totally, completely and irrevocably opposed to anti-Semitism. We went through World War II to prove it. Some rabbis are disturbed and confused..."
concerning the Jews for Jesus Movement. I referred to this week's *Time Magazine* article --- some of them are in a great dilemma. Some rabbis are starting Bible classes. There is a vacuum and there are some people who are turning to Jesus Christ.

6. Graham was again pressed regarding his relationship to the President. He said he had only seen Mr. Nixon twice this year and they were "long time" personal friends.

7. The rest of the press conference dealt mainly with his analysis of the Northern Ireland situation and this part of his press conference was duly reported in the *New York Times*.

I think it is important to note Graham's pattern of free association. That is, he moved quickly from a denunciation of anti-Semitism to the evangelical thrust among Jews. He made no comment about Israel or Soviet Jews but moved instead directly from comment on the Baptist resolution to "Jews for Jesus."

AJR:FM

cc: Gerald Strober
June 28, 1972

Dr. Billy Graham
Montreat, North Carolina 28757

Dear Billy:

It was characteristically thoughtful and compassionate of you to intervene on behalf of Gavriel Shapiro. I have informed his wife, Judith, of our conversation and she has asked me to express to you her deep and abiding gratitude.

I am taking the liberty of enclosing the text of the broadcast that was heard over some 60 radio stations in major cities around the country last Sunday. It contains some of the specifics of the case which I thought you might find useful as background. If you hear anything further, I would be most appreciative if you would let me know so that we might be guided accordingly in our actions.

I appreciate very much your sharing with me the concern about the other question. I am prepared to be as helpful as I can. If you wish, I shall be glad to sit down with whoever would like to review ways to be most effective in interpreting the positive record.

As a start, should we, please God, obtain the release of Gavriel Shapiro, I would be prepared to issue a statement expressing appreciation on behalf of the Jewish community to those in
Washington responsible for that result. If you have any thoughts about how best to do this, I would be more than glad to receive them from you.

Again, with gratitude and my continued prayers for your health and strength, I am,

Cordially,

Rabbi Marc H. Tanenbaum
National Director of Interreligious Affairs

MHT:ig
Enc./1
**New Book Has Striking Impact**

**Billy Graham’s Rapport With Jews Is Best Ever**

By Albin A. Gorisek
Religion Editor

Billy Graham’s trips to Israel are always news. A movie about one of his tours, made by his organization, has been bought by the Israeli airline, El Al, to distribute as promotional travelogues.

**SOMETIMES** the Graham organization gets unexpected benefits. Not long ago a woman who said she was Jewish telephoned to ask where to send a donation to Dr. Graham. She said she had seen the film and wanted to support his work.

Coinciding with Dr. Graham’s crusade here July 14-23 is release of a book co-authored by an American Jewish Committee staffer.

Dr. Graham’s relationship with Jews has always been good, but with this book it is taking on even more striking impact.

The book, “Religion and the New Majority,” (Association Press, $5.50) has no Jewish viewpoint. However, one of the authors, Gerald Strober, is the only non-Jew on the 100-member professional staff of the American Jewish Committee. He wrote the book with Dr. Lowell D. Streiker, religion professor at Temple University in Philadelphia.

In his stance, in his crusade sermons and in his other speeches and writings, Dr. Graham reflects the attitudes and aspirations of “middle-America,” the authors say.

**THE EMERGENCE** of this new social class, as they call it, has made Dr. Graham’s career “a continuing success story.” They point out that middle-Americans are dropping out of liberal churches. At a time when such established denominations as Presbyterian, Episcopal, United Church (Congregational) and others are losing flocks, fundamentalist and more conservative ones are picking up new members.

Dr. Graham, they write, is more apt to be identified with the fundamentalists. But he also is way ahead of most fundamentalist leaders on social issues.

The authors date desegregation of his crusades in the South to 1959. They say that he was the first national evangelist to add it black to his staff. (This was the Rev. Howard Jones of Cleveland, now an Oberlin resident.)

His views, on most issues, the writers say, are the views of 31 million other conservative Protestants in America. In addition, they have determined that a large segment of Roman Catholics would agree with his viewpoints.

In praise of Dr. Graham, they write: “HE HAS HAD opportunities for travel, learning and association with the influential unparalleled in the life of any other past or present evangelical leader...

“He has come much further along the paths of tolerance and understanding than most of his contemporaries in evangelicalism, and, despite criticism from the extremes, has made fundamentalist Christianity respectable and even desirable.”

Cleveland magazine is to have a pro-and-con piece on Dr. Graham and his Cleveland crusade in its July issue, out next week.

The Rev. Farley W. Wheelwright, a radio minister, wrote the con side and the Rev. Dr. Lewis Raymond, pastor of Old Stone Church on Public Square, authored the pro arguments.

Editors of the magazine refused to give advance proofs of the articles to reporters because, they said, they did not want the information out before the magazine is on the newstands.
Dear Marc:

Thank you for your good letter of June 28. I will be following with interest and prayers the developments concerning Gavriel and Judith Shapiro.

I wish we could see each other more often. I follow your many activities through Religious News Service and the press.

Cordially,

Rabbi Marc H. Tanenbaum
National Director of Interreligious Affairs
The American Jewish Committee
165 East 56th Street
New York, New York 10022
July 5, 1972

Dr. Billy Graham
Montreat, North Carolina 28757

Dear Billy:

In a telephone conversation with Moscow over this weekend, we learned that Soviet authorities released Gavriel Shapiro from prison this past Friday morning at 7 a.m. I cannot begin to tell you what a stone was lifted from the heart of his wife, Judith, and their families.

I thank God for what you have done to make possible this minor miracle. Tomorrow, Gavriel meets with his investigator in order to discuss whether or not there will be a trial. All of us hope and pray that wise and practical men will find a way to release Gavriel so that he can emigrate to this country and be reunited with his American wife.

As I indicated to you in my June 28 letter, I want to find effective ways of interpreting the humanitarian role of President Nixon and his administration in these areas of concern. Enclosed are copies of a recent statement that I have made in this connection. The Jewish Telegraphic Agency report has been carried to Jewish communities throughout the United States and abroad. The
radio broadcast has been carried on some 60 stations in major cities where there are substantial concentrations of the Jewish population. I hope these will be helpful.

Again with my deep personal appreciation, I am,

Cordially,

Rabbi Marc H. Tanenbaum
National Director of Interreligious Affairs

Enclosures
30 million votes at stake

Will Billy decide the election?

By KEVIN P. PHILLIPS

WASHINGTON—Politicians keeping a close eye on the implications of America's ethnic resurgence had better start paying equal attention to its country cousin—the great revival of fundamentalist religion.

Both trends flow from the same instinct of human nature to seek out basic values and identities when confronted with too much social upheaval.

This revivalist trend has major political implications, according to a book, "Religion and the New Majority," by Gerald S. Strober of the American Jewish Committee and Dr. Lowell D. Streicher, assistant professor of religion at Temple University.

FUNDAMENTALISM IS ON THE UPSWING, the two say, because of the disintegration of traditional society and "the decline in the habitual optimism of the American people." More important, they see the fundamentalist revival as having catapulted evangelist Billy Graham into a position of enormous national political leverage.

Claiming there are now 30 million evangelicals of voting age, Strober and Streicher say that anyone who views Graham as simply a revivalist showman or White House chaplain "falls short of defining his actual place in American society."

In their words, Graham has emerged as "the leader of the politically decisive minority, the man who more consistently than anyone else expresses the aspirations and fears of the bulk of his fellow citizens."

I DOUBT IF THE TWO SCHOLARS REALIZE just how political Billy Graham is. Although Sen. George McGovern is a country Methodist preacher's son, the North Carolina evangelist regards McGovern's cadres as a virtual devil's advance guard. What is more, Graham sees Richard Nixon as the man who must lead a crusade against the devil's works—he frequently so exhorts the President—and the evangelist leader is up to his golden larynx in collusion with the Oval Office.

As long ago as the summer of 1968, Billy Graham was the only non-politician summoned by candidate Nixon to a private Miami Beach mid-convention strategy session aimed at picking the GOP vice presidential nominee.

Since then, Graham has been a frequent visitor to the White House, and not just to lead Sunday prayer services.

The President and the evangelist (ranked No. 1 and No. 2 in the Gallup Poll's list of most admired Americans) often huddle together to discuss politics and speaking techniques, with Graham giving the President advice on how to improve his image and come across better with the people.

SENATE MINORITY LEADER Hugh Scott has described McGovern as the "Triple A candidate—Accid, Amnesty and Abortion," and there can be no doubt that McGovern's cause is closely identified with most of the social issues that are anathema to evangelicals and fundamentalists.

Given these circumstances, plus Graham's very close relationship with President Nixon, the November impact of the new revivalism could be immense.
July 19, 1972

Dr. Billy Graham
Montreat, North Carolina 28757

Dear Billy:

I appreciate your warm letter of July 3. I share very much your generous wish that we might meet together more often, and hope sincerely that we can arrange to do so at an early date.

This coming October 30 through November 2, we are sponsoring with the Southern Baptist Convention an academic seminar on the interrelationship of religion, culture, and ethnicity. If time allows, I would certainly welcome a chance to get the benefit of your thinking on these important issues before the conference takes place at Wake Forest. I would be glad to meet you any place that is convenient for you.

In light of your expressed interest in the situation of Gavriel and Judith Shapiro, I am taking the liberty of enclosing a copy of a telegram that Gavriel has sent to President Nixon from Moscow. Judith Shapiro is extremely eager to obtain a visa from Soviet authorities in order to be with her husband when his trial opens on July 26. Is there any way that an intervention could be made that could lead to her getting the visa? I would certainly be grateful if this could be done.

Again, with heartfelt thanks for your constant interest and heartening assistance. May God bless you and your loved ones in every way!

Cordially,

MHT:MSB

Rabbi Marc H. Tanenbaum
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Billy Graham Values Seen Key to Election

Nixon's Affinity With Evangelist Gives Him Start on McGovern, 2 Authors Say

BY JOHN DART
Times Religion Writer

The presidential candidate whose values seem closest to that of the Rev. Billy Graham stands the best chance to win in November, suggests a new study of the evangelist's effect on "Middle America."

By that yardstick, President Nixon has a running start on Sen. George S. McGovern because of the former's close association and ideological affinity with Mr. Graham.

"Any analysis which perceives Billy Graham to be either the greatest revivish of his time or White House 'chaplain' falls short of defining his actual role in American society," according to authors Gerald S. Strober and Lowell D. Streiker.

"Graham is today the leader of the politically decisive majority," Strober and Streiker said, "the man who more consistently than anyone else articulates the aspirations and fears of the bulk of his fellow citizens.

Strober and Streiker are authors of "Religion and the New Majority," published before the Democratic National Convention by Association Press.

Streiker, an author of several books, is on the faculty of the Temple University religion department. Strober, a Presbyterian lay minister, worked nearly four years for the interreligious affairs department of the American Jewish Committee, which has extensive relations with U.S. Christian bodies.

"Our analysis," Strober said in an interview this week, "would suggest that Graham's theological constituency numbers about 30 million." (That has been the estimated number of conservative, evangelical Protestants in the United States, regardless of denominational affiliations.)

"Added to that are many millions who would not agree with Graham's theological position, but would agree with his analysis of the problems and potential of American life," Strober said.

"For example, they would support his rejection of extremism," he said. "They would agree with him that America has been singled out both for special blessing and special responsibility."

Work Ethic, Not Reform

"They would agree with Graham's stress on individuals and the work ethic—in contrast with those programs that seem to stress mass social reform and to be concerned with manipulating masses of people."

That constituency can be "quite progressive when it comes to individual concerns, such as higher Medicare and Social Security, but they become quite suspicious about social theory talk," Strober said.

"I think it will be very difficult for McGovern to prevail in the election," he said.

"To this new majority McGovern appears to be an advocate of mass social change," said Strober, while conceding that the Democratic nominee might change that image somewhat during the campaign.

Strober, who studied at two evangelical schools, Gordon College in Massachusetts and Moody Bible Institute in Chicago, also has been active in politics. In 1968 he served as coordinator of clergy and laymen for the late Sen. Robert F. Kennedy in New York State.

McGovern forces are counting on heavy favoritism by young people, but Strober questions that image.

2nd Most Admired

At the evangelical youth gathering, Expo 72, in Dallas last month, a sampling of the more than 75,000 registrants by a Dallas newspaper showed that 57% backed Nixon, 11% favored George Wallace and 15% liked McGovern.

Strober, who attended the event, said he found only two persons out of the 100 he talked to at random who said they would vote for McGovern.

Gallup Polls have shown Billy Graham to be the second most admired American behind whoever is President at the time, Strober said.

"One of the reasons for the Graham rise has been the decline of the major denominations," Strober said.

Graham's moderately conservative positions in religion and social matters have a broad appeal, including sizable numbers of Catholics who have appreciated his opposition to abortion in most cases and his favoring of prayer in schools.

"Nixon has made a very concerted effort to identify with Graham over the last couple of years," said Strober, citing the President's appearance at Graham's Tennessee crusade in 1970 and the White House services at which Graham has been the only speaker.

"I don't think Graham is letting himself be used, because they have a real affinity in their analysis of the issues," Strober said. "Both men have said that what America needs most is individual moral and spiritual awakening in order to solve problems."

Graham and Nixon apparently see eye-to-eye on religious matters as well, Nixon having been raised in a conservative, evangelical Quaker tradition. McGovern, while also a Protestant, is more identified with the influential liberal segment of the United Methodist Church.

"We're not saying a person necessarily votes his faith," Strober said of his and Streiker's conclusions, "but there certainly is a tendency for those who believe in personal salvation to vote for the candidate who seems to stress the role of individuals and their responsibility to society."
[end]

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September 12, 1972

Dr. Billy Graham
Montreat
North Carolina 28757

Dear Billy:

I have just returned to my office this past week following my summer vacation and I hasten to write to you to express my deep and abiding appreciation of your thoughtfulness in proposing my name for the offering of a prayer at the Republican National Convention.

In the enclosed copy of my letter to Leonard Garment I have tried to indicate the reasons why I found it necessary to decline that great honor. I am seeking appropriate ways to advance our common cause without compromising my non-political standing.

But I do want you to know how grateful I am for your constant friendship and graciousness. I hope to God that I can find some appropriate ways to reciprocate even in small measure your great spirit of fellowship and compassion.

On another matter, may I take the liberty of bringing to your attention an article written by Mr. Leonard Yaseen, president of the Fantus Corporation. Mr. Yaseen is a Jewish lay leader who serves as National Chairman of the Interreligious Affairs Commission of AJC. He has written this article out of his deep concern over the perseverance of prejudice and hatred, now climaxed so brutally by the Olympic massacres. He write this article with a view towards its possible publication in the Readers Digest or some similar publication. Before he sent it on, he indicated that he would regard it as a personal favor if he could have the benefit of your reaction to it. If you could find a few moments to read it and let us know frankly your feelings about it, both Mr. Yaseen and I would be most grateful.
Dr. Billy Graham

September 12, 1972

Again, with my warmest best wishes and continued prayers for God's care over you, I am

Cordially,

Rabbi Marc H. Tanenbaum
National Director of Interreligious Affairs

MHT:MSB
Encl.
October 10, 1972

Dr. Billy Graham
Montreat
North Carolina 28757

Dear Billy:

Thank you so very much for your thoughtful and most helpful letter. I have shared your insights and suggestions with Mr. Yaseen and he has proceeded to revise his article accordingly. If he manages to have it printed, I will send you a copy of it.

I appreciated very much your reference to your personal involvement in the memorial service for the Israelis who were killed in Munich. This was characteristic of your entire spirit of empathy and identification with our people in their hour of need.

I am just sorry that there have been so many situations which have called for that kind of response. But it has been wonderful of you to be so present when it means so much to all of us.

Incidentally, I take the liberty of enclosing the text of a radio broadcast that I have just aired for WINS-Westinghouse Broadcasting System on the Soviet "Diploma Tax." This is a cause of very deep concern in the Jewish community and we are hopeful that the President’s interventions last week will be helpful in having that ransom tax rescinded. In any case, we need to pray that that will be the final result.

Again, with much gratitude and my warmest good wishes to you, Mrs. Graham, and your lovely children.

Cordially,

Rabbi Marc H. Tanenbaum
National Director of Interreligious Affairs
Montreat, N.C. 28757  
September 20, 1972

My dear Mark:

Thank you for your letter of September 12. I am delighted that you were able to take a few days of vacation. With all your strenuous schedule I am certain that you needed it.

I have been commuting back and forth to California. I do not know whether you saw the pictures in the San Francisco Examiner of me attending the memorial service at the synagogue for the victims at Munich. The press made quite a point that I had slipped quietly and unexpectedly in to participate in the service.

The whole world was moved with sympathy toward Israel after that tragic event. I would have almost wished that the Israelis would not have retaliated so quickly. Unfortunately many people throughout the world are saying, "what's the difference?". Public opinion had shifted quickly to the Israel side. Yet I suppose they felt within the context of their own situation that they had to do something.

I have read the article by your friend Mr. Yaseen rather quickly and will give you my top-of-the-head reaction.

I think by and large it is excellent. I agree with about ninety-five
percent of it. I think it would have a far greater impact if such an article were written by a Christian leader rather than a Jewish leader.

My own suggestion would be that he tone down or leave out paragraphs 5 and 6 on the first page. For example, the one that begins, "As we approach the year 2,000 ...". I think those paragraphs need to be looked at very carefully. While it is most certainly true, yet I do not think you want to turn off the Christian audience whom you are trying to influence by being too negative too early in the article. There are those of us who feel that those people who have done those things in history against the Jews were never really Christians. They were false Christians.

On page 3, at the top of the page, I think if a Jewish leader writes this article then he should make it even stronger concerning Caiphas and a few other Jewish leaders who turned against Christ. This would give a far more objectivity to the rest of the article. It would make Christians say, "Well, Jewish people recognize that certain leaders of that day did turn against Christ."

In the fourth paragraph on page 3 this paragraph would be almost completely rejected by all evangelicals -- and most other Christian groups, including the vast majority of Catholics. I think the other arguments in the article are so good and so strong that to make light of John, Mark, Matthew and Luke, who were considered by both Catholics and Protestants alike to be inspired in their writings, would greatly detract from the rest of the article and blunt the message the writer is trying to get over to the Christians.
The rest of the article, even including John Chrysostom, is excellent. Such an article as this ought to be written. Again I would say it would be better if a Christian wrote it. It might have a greater impact.

I am sure that you wanted my frank appraisal.

With warmest greetings, I am

Most cordially yours,

Rabbi Marc H. Tanenbaum  
National Director of Interreligious Affairs  
The American Jewish Committee  
165 East 56 Street  
New York, New York 10022