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Series C: Interreligious Activities. 1952-1992

Box 21, Folder 3, Graham, Billy, 1972.

By Religious News Service (4-7-72) MORGUE APR 7 1972

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 Owens 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

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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.

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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

MHT:sg

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BILLY GRAHAM

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,

Billy Graham

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
Encls.

Rabbi Marc H. Tanenbaum

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Statement on Homosexuals Stirs Methodist Debate

Atlanta Journal 4/26/72

By MIKE KAUTSCH and
BILLIE CHENEY SPEED

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 dele-

Billy Graham responds to criticism—Page 2A.

gates added a qualification concerning the civil rights of homosexuals.

"The qualifying words were that the conference 'does not condone the practice of homo-

sexuality' 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 dealt specifically

Turn to Page 14A, Column 2

Methodists Vote U.S. War Pullout

with insuring the civil rights of homosexuals.

THE STATEMENT ON civil rights originally said that the conference delegates "insist that homosexuals are entitled to have their human and civil rights insured."

By a majority vote however they struck the word homosexuals and replaced it with the phrase "all persons."

The action was taken after sharp debate which included a statement by Russell Kibler, 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 assure that the church would accept homosexuals fully as human beings "of sacred worth," and properly dealt specifically with 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 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 enables reconciling 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."

A vote also was taken modifying a section on abortion.

The modification said that the church supports "the removal of abortion from the criminal code, placing it instead under laws relating to other procedures of standard medical practice."

Delegates during Tuesday's action strongly condemned the "immorality" of America's military involvement in Southeast Asia and called on President Nixon to "cease immediately all bombing in Indochina."

Nearly 1,600 delegates making up the lawmaking body of the denomination of 10.5 million members debated more than two hours Tuesday before adopting the report which also asked the President to pull out all U.S. forces in Vietnam by the end of this year.

Also included was a plea that governmental leaders of North Vietnam and the United States agree immediately for the release of all prisoners of war no later than Dec. 31, 1972.

The statement also called on Congress to stop funding military activities in Southeast Asia by the same deadline.

A VIETNAM 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 as Americans they were "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

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 also was brought to the floor.

THE MINORITY report which was rejected in favor of the majority report by a vote of 534 to 405, commended the "sincerity of our U.S. govern-

ment to end hostilities in Southeast Asia."

The minority report continued, "Yet all the efforts exerted by our nation and its leaders has only fed the appetite of North Vietnam to wage cruel and inhumane war."

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

In other action Tuesday, the General Conference delegates voted overwhelmingly to spend \$10,740,000 over the next four years for minority group projects.

DELEGATES approved con-

tinuation of minority self-determination grants, as well as a voluntary service and black community developers program, by concurring 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 result 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.

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

Intolerable, Methodists Brand U.S. War Role

Atlanta Constitution 4/26/72

By BILL BUCHANAN
Constitution Religion Editor

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, defoliating one-eighth 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 55,000 Americans and 124,000 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 conferees 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 Vietnam people. It may mean having to say we were wrong. But in God's name, when did we ever get to be too big to admit we're wrong?"

Questioning the conference's action, Victor Vinluan, a delegate from the Philippines,

pointed out that the United States has a commitment to protect his 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 Vinluan'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."



Atlanta Constitution 4/25/72
**Methodists
Bar Graham
Endorsement**

BY BILL BUCHANAN
Constitution Religion Editor

The United Methodist 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 Huron, 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 lawmaking body's endorsement of Key '73, a "pan-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 interdenominational evangelistic program 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 or condemn Dr. Graham for his wonderful ministry," said Harry M. 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 TV preachers who preach a partial 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 comment about pending legislation relating to rat control in the ghetto:

"We had rats 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 if rat bites suffered in a ghetto apartment house?"

"I submit that the United Methodist Church must somehow disavow this kind of radical insensitivity to burning human need," said Pittenger.

Methodists

FROM ATLANTA

Atlanta Constitution 4/27/72

Methodists Vote Social Reforms

By BILL BUCHANAN
Constitution Religion Editor

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 evangelist Billy Graham has had a "profound influence on my life."

The governor's words of praise for Graham came in the wake of castigating remarks 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-

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est in justice for the poor, penal reform and evangelical Christianity.

He said he had led a Billy Graham crusade in Plains, his home, and asserted that "the single most important factor in my life is Jesus Christ."

"When he (Graham) made his first religious crusade in my city, he had a profound influence on my life," Carter said. "This encouraged me to turn toward evangelistic Christianity."

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 "citizens 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 conclave 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 preying on young men in our hometown and the police can't get to 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 12-year-old boy," added the Alabama delegate.

Arguing in favor of the section's passage, Dr. Katherine Wilcox of Traverse City, Mich., told the conclave 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 obstetrician, 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 \$6 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.

Atlanta Constitution
Methodist 4/29/72

Law Bans

Segregation

Methodists seem proud their denomination is tackling social issues. Page 20-A.

By BILL BUCHANAN
Constitution Religion Editor

In an unprecedented action Thursday, the General Conference of the United Methodist Church passed legislation requiring mandatory desegregation of all (regional) conferences.

In past quadrennial conclaves, the church's highest law-making body has called for the elimination of racially constituted conferences. But for the first time in its history, the conference has set a definite deadline and created an arbitration board with enforcement authority.

Affected by the legislation are four black conferences in Alabama, Mississippi, Arkansas and Oklahoma that have been ordered to merge with seven white counterparts in the same geographical areas.

There are 52,318 black members and 950,000 whites in the 11 conferences that will

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Methodists

UNCOMPLETED

be affected by the legislation. The total membership in the United Methodist Church is about 500,000 blacks to 10 million whites.

Merger deadline was set at July 1, 1973.

Desegregation in the world's second largest Protestant body began officially in 1968 when that General Conference voted an end to the Central Jurisdiction into which all black congregations had formerly been lumped.

However, 10 black conferences in the South were left intact.

In the intervening years, six of that number have merged of their own accord. The South Georgia Conference just completed its merger earlier this year.

Despite negative arguments from delegates of some of the affected conferences, the lawmakers, meeting at Atlanta's Civic Center, voted overwhelmingly to mandate

merger and named the presiding bishop as the church's five U. S. jurisdictions as members of a binding arbitration board.

"We would be consumed," warned Rev. W. D. Lester of Little Rock, Ark., the only black person arguing against the legislation's passage. "We would not be able 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 back."

Another black delegate, Mrs. M. Hampton of Kansas City, Mo., took a different view.

"For a very long time black people have come to you pleading that we may have the whole rights as a minority," she said. "I plead with all of you, pass this legislation that will bring to an end segregation in our United Methodist Church."

Opposing the action, John C. Satterfield, Yazoo City, Miss., attorney, said more time is needed to work on voluntary merger between racially constituted conferences.

"It isn't best to force action that is already voluntarily under way," he said, adding that "forced merger might alienate members of both races."

"We're just pleading for the right of self-determination," argued the Rev. John R. Houston of Kosciusko, Miss., in opposition. "We don't believe in shotgun marriages." He added emotionally, "Forced mergers should be done until a majority of both races and the conference approves."

Following the show-amounts vote, Leonard Shutz of Cincinnati, who chaired the committee drawing up the legislation, exhorted the delegates on their union, but mentioned that "we have a long way to go ahead as we try to find Christ in our midst."

In late afternoon action, the delegates approved a new denominational budget of \$47,800,000 compounded over the next four years.

The action means that the Methodists will pay out \$191,200,000. The new budget is an increase of more than \$6 million over the old budget of \$39,492,113.

CALLS FOR POT REFORMS

Atlanta Constitution 4/24/72

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 1,000 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 law-making 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 avail-

able 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 unwarranted 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 to "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, archives and history, and status of women.

Implementing the new legislation is expected to take about one year. The restructuring 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.

ATLANTA SESSION

Methodism's Finest Hour?

Atlanta Constitution 5/1/72

By EILL BUCHANAN

Constitution Religion Editor

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 law-making session here late 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 conferees got around to consideration of the controversial Statement on Social Principles which delineates church posture in a number of touchy areas, including homosexuality, abortion and selective conscientious objection.

The more conservative of the 1,000 delegates to the conference, United Methodism's highest policy-setting body, had obvious moments of pause followed by loquacious 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 10.5 million member denomination.

In its final form, the document granted recognition to homosexuals as "persons of scared worth," but labeled the homosexual lifestyle as "incompatible with Christian teachings."

It endorsed abortion under certain conditions, one being "prayerful and thoughtful" consideration 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 not on the floor of the conference, which met at Atlanta's Civic Center, as caucuses made their special interest barbs 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 at it."

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

any Protestant denomination. And with many "disfranchised" elements of that constituency pressing for consideration, the delegates often experienced difficulty keeping their multi-feathered 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 32 to 15, an action expected to save the church \$250,000 annually.

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

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, Guinea Bissau — as areas of special concern and urged the church's disengagement from American concerns doing business in these areas.

ESTABLISHED a 43-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 \$47.8 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

Atlanta Journal 4/27/72 Methodists Reject Homosexuality OK

By THEODORE CHENEY SPEED
Atlanta Journal Religion Editor
United Methodists, in approving sweeping and controversial new social principles, have refused to condone the practice of homosexuality and

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

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

Methodists here from foreign countries are surprised at the issues and methods of the conference—Page 8A.

did recognize that "homosexuals no less than heterosexuals are persons of sacred worth."

They "need the ministry and guidance of the church in their struggles for human fulfillment as well as the spiritual and emotional care of a fellowship which enables reconciling 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 and civil rights insured."

The matter of homosexuality was just a small part of the 4,600 word document on social principles which was approved by the delegates Wednesday after six hours of debate.

Final approval of the statement came about 9:30 p.m. Wednesday but not until attempts had been made to revise most of the paragraphs

Turn to Page 24A, Column 1

which were approved one by one.

Discord first erupted over the issue of abortion, which when approved read: "Our belief in the sanctity of the unborn human life makes us reluctant 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 sorts of conditions that may warrant abortion," the statement said, "a decision concerning abortion should be made after thorough and thoughtful consideration by the parties involved, with medical and pastoral counsel."

On the motion of a woman obstetrician, Dr. Louise Branscomb of Birmingham, the conference added the plea that states remove abortion laws from the criminal code and place regulations in laws governing medical procedures.

A statement asserting the "sanctity of the marriage covenant" was approved along with the assertion that where partners are "estranged beyond reconciliation, we recognize divorce and the right of divorced persons to remarry."

THE STATEMENT on military service reads, in part, "We support those individuals who conscientiously oppose all wars 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 conscientious objection.

In the statement, support was also expressed for persons who conscientiously choose to serve in the armed forces or accept alternate service.

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

The delegate, Dick Johnson, also announced that he recently acted to refuse an order from the draft and that he believed his decision was "grounded in the gospel." He asked support of the church through love and prayers.

THE CONFERENCE reaffirmed in essence its 1968 support for the right of civil disobedience.

Continued From Page 1A

One delegate would have added "trespassing on property and personal rights" as an unacceptable form of behavior, but this proposal was defeated when several Negro delegates said that if it were not for trespassing by civil rights protesters in the 1960s their gains would have been nil.

Another portion of the statement of Social Principles, which will now replace two earlier documents in the church, includes "the right of every person to die in dignity without efforts to prolong terminal illness merely because the technology is available to do so."

THE STATEMENT also rejects racism and supports minority self-awareness programs and "compensatory programs" to overcome past deprivation.

Freedoms for all religions is urged in the report as well as support for the expressed rights for children, youth and the aging.

It also reassesses the church's long-standing position that the choice to abstain from alcohol and now marijuana "is a faithful witness to God's liberating and redeeming love." The 1,000 delegates represent a congregation of 10.5 million.

ALSO IN the statement, delegates called for redistribution of the nation's wealth:

"We support measures that would reduce the concentration of wealth in hands of a few. We further support efforts to revise tax structures and eliminate governmental support programs that now benefit the wealthy at the expense of other persons."

Delegates also criticized organized gambling as a "menace to society . . ." and included in that church charities and public lotteries.

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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FRIDAY, APRIL 28, 1972

BILLY GRAHAM, METHODISTS
EXCHANGE 'GREETINGS'

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 legislating 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 newsmen, 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 we urge the Board to seek qualified persons in positions within its professional ranks.

IT IS FURTHER RESOLVED that the North Carolina Baptist Convention commends its own General Secretary-Treasurer and the Secretary of the Department of Inter-racial 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 covering this convention.

4. H. Elmo Scoggin, Raleigh, offered the following resolution and moved its adoption, which after being seconded, was referred to the Committee on Resolutions: #5 ON

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

Whereas this very unchristian attitude on the part of many peoples has led to brutal persecutions of the Jews in different 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, and

Whereas Southern Baptists are committed to Christian ethics at the highest level as an integral part of their purpose to act creatively and redemptively in all matters,

THEREFORE BE IT RESOLVED that this Baptist State Convention of North Carolina put itself on record as opposed to any and all forms of anti-semitism; that it condemn anti-semitism as un-Christian; that we the messengers of this Convention pledge ourselves to combat anti-semitism in every honorable, Christian way; that we urge the literature producing agencies of the Southern Baptist Convention to keep all anti-semitic statements, inferences, implications and innuendos from our literature; that we covenant to work positively to replace all anti-semitic bias with the Christian attitude and practice of love for Jews, who along with other men, are equally beloved of God.

45. Arthur J. Herron, 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 both 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 this 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 said: "We will personally accept every Christian as a brother. Beloved of the Lord and welcome to the fellowship of faith and worship every person irrespective of race or class. We will strive by personal dialogue, and every appropriate means of communication to bridge divided borders, to work for reconciliation, and to open channels of 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

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Southeastern Baptist Theological Seminary

AN AGENCY OF THE SOUTHERN BAPTIST CONVENTION

Wake Forest, North Carolina 27587

B. ELMO SCOGGIN
PROFESSOR OF
OLD TESTAMENT INTERPRETATION

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

May 19, 1972

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.

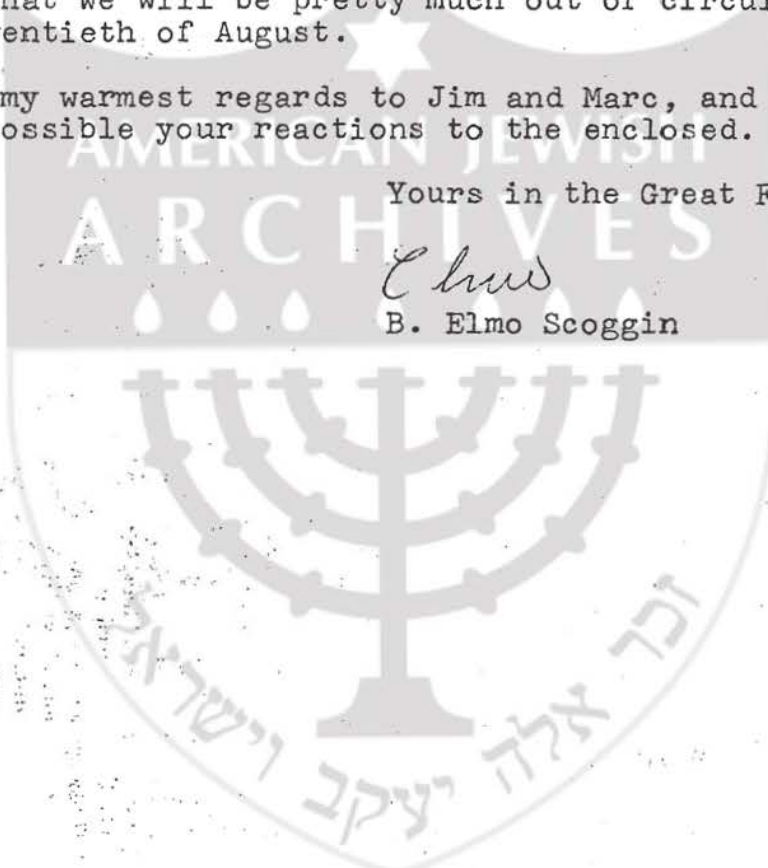
Yours in the Great Fellowship,



B. Elmo Scoggin

BES/mf

Enclosure



RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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FRIDAY, APRIL 28, 1972

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."

40

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 funda-



mentalism, 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 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 misread 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 vital 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.

JEWISH
LIVES

June 19, 1972

Rabbi Marc Tanenbaum

Rabbi A. James Rudin

Billy Graham's Press
Conference at
Southern Baptist Con-
vention Meeting in
Philadelphia, June 7, 1972

C O N F I D E N T I A L

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 EXPL0 '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

June 19, 1972

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

...../2

Dr. Billy Graham

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June 28, 1972

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,

AMERICAN JEWISH
ARCHIVES

Rabbi Marc H. Tanenbaum
National Director of
Interreligious Affairs

MHT:ig
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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.



Gorisek

Coinciding with Dr. Graham's crusade here July 14-23 is release of a book coauthored 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 1960. They say that he was the first national evangelist to add a 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 newsstands.

MS
For Billy Graham


BILLY GRAHAM

Montreat, N.C. 28757
July 3, 1972

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:

AMERICAN JEWISH

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 am. 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

Dr. Billy Graham

-2-

July 5, 1972

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

MHT:isg
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. Streiker, assistant professor of religion at Temple University.



PHILLIPS

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 Streiker 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 majority, 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 — Acid, 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 inter-relationship 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 revivalist of his time or White House 'chaplain' falls short of defining his actual place 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, Explo 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 11% 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 repeater.

"I don't think Graham is letting himself be used, because they have a real af-

finity 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."



BILLY GRAHAM WAS AN UNEXPECTED GUEST IN TEMPLE
The Baptist revivalist was seen to be deeply moved

SEP 8 - 1972



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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 wrote 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

-2-

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.

bee: L. Yaseen



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

MHT:MSB
Encl.

BILLY GRAHAM

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

