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

Series C: Interreligious Activities. 1952-1992

Box 21, Folder 6, Graham, Billy, 1977.

Billy Graham's parents raised him to become a servant of God

By MARY BISHOP

First in a series

That little Graham boy sure didn't act much like preacher material.

Sunday mornings, he and his cousins would crawl around under the pews in his strict Associate Reformed Presbyterian Church in Charlotte, N.C., and propel spitballs at prim women with a rubber band.

His father, a dairy farmer, would lean over and whisper, "I'll see you when you get home."

Once there, he would thrash the kid with his belt.

HIS PARENTS thought there would be no nicer future for their elder son than his becoming a minister. Billy Frank Graham, however, thought his own pastor was "sorry" and vowed he'd never be a preacher or an undertaker. To him both careers were equally dreary.

Frank and Morrow Coffey Graham were determined. They sent their son off to three Christian schools after high school and for seven years prayed every night he'd become a serious servant of God.

Their prayers were answered in a grand way: One night in 1944, Catherine Graham, Billy's sister, shrieked, "Oh, Mother, that's Billy Frank!" and the family hovered around a Philco radio to pick up his Chicago sermon over the crackling static.

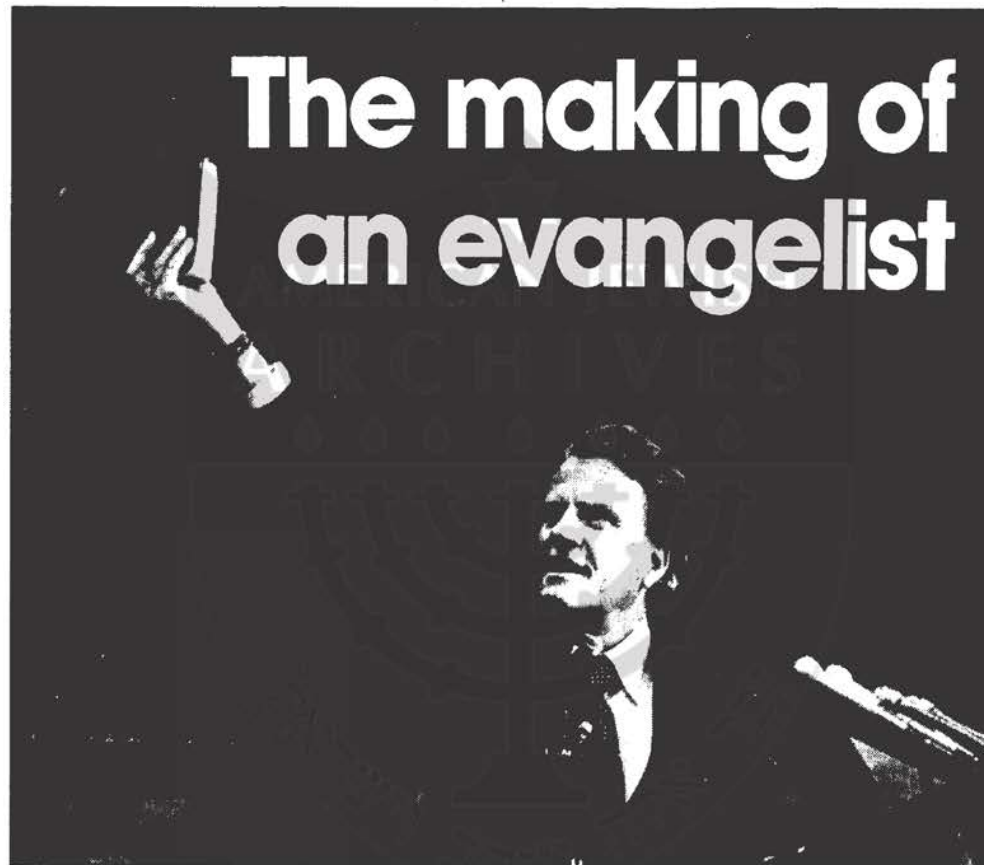
A spiritual Horatio Alger quality runs through the Billy Graham story. God, work and self-discipline were supreme at home. His mother, Morrow Coffey Graham, walked a quarter-mile to pick beans the day before his birth Nov. 7, 1918.

Between farm work and school baseball practice sometimes until midnight, Billy was a drowsy and poor student, he says.

YOUNG BILLY was also a daring prankster—in sharp contrast to his life today as a walking evangelistic institution who watches his every word and action.

In the eighth grade, recalls a boyhood buddy, Winston Covington, now a Southern Bell executive, "we had a general science teacher, and she let us get away with murder."

"The thing that really straightened us out was when he emptied a trash basket, set it on



Billy Graham invites believers to come forward after a 1973 St. Louis sermon.

Globe-Democrat Photo by Ken Winn

fire, yelled 'Fire!' and jumped out the window" of the one-story school.

Graham said he "regrets to say" the story is true. There was no serious damage, but his parents were furious.

IN THE FALL OF 1934, when he was 16, Billy Frank Graham began a spiritual odyssey. He started by shaking a moral finger at the cussing and indiscretions of his classmates and wound up years later preaching to the whole world. The moral climate during that fall was an ideal catalyst for Billy Graham's new piety.

Several workers were killed at Carolinas Mills during a national textile strike. Police arrested Bruno Hauptmann in the kidnapping and murder of Charles Lindbergh's baby son. Police combed the country for John Dillinger. Like F. Scott Fitzgerald's "Tender Is the Night," the haunting 1934 novel about Ameri-

cans on the moral skids, the news suggested people were losing their grip.

Frank Graham and other Christians asked Kentucky fire-and-brimstone Mordecai Fowler Ham to hold a revival in Charlotte.

In a raw pine tabernacle Ham railed against card-playing and movies. He criticized local pastors and enraged Charlotte Mayor Arthur E. Wearn when he charged Charlotte high school students were "patronizing houses of ill fame." Ham never substantiated the charge.

GRAHAM NOW frowns on such abrasive evangelism, but in the fall of 1934 he and a 15-year-old friend, Grady Wilson, were part of Ham's harvest of "saved" souls.

A teacher ridiculed Billy's conversion, but he was popular, girls thought him handsome and, besides, "getting religion" wasn't so out of vogue then. Winston Covington, now 57,

says Billy gave him a hard time for cursing and teased him for taking college geology, calling it "too scientific." Billy wouldn't drink "and certainly never took the Lord's name in vain," Covington said.

Graham had wanted to go to the University of North Carolina, but his mother chose ultraconservative and fundamentalist Bob Jones College in Cleveland, Tenn., now Bob Jones University in Greenville, S.C.

Graham quit after a semester. The sternness there was too much. His mother, still insisting he get a "Christian" education, sent him to Florida Bible Institute at Temple Terrace near Tampa (now Trinity College in Dunedin, Fla.). He liked the sun, the less authoritarian Bible study and the exposure to vacationing big-name evangelicals. The new schools allowed dating, which Bob Jones had restricted.

Friends at the institute were telling him God was calling him to preach, but Graham wasn't sure he wanted to heed the call. "I always hated the ministry," Graham recalled. "I thought two things, the undertaker and the preacher, were two things that I'd never be."

ONE NIGHT IN March, 1938, on the institute's golf course, Graham had his famous, tearful 18th-hole surrender to God.

"I was struggling with the call to preach. There was an inner voice that said, 'You must preach, you must preach,'" Graham says. "I said, 'Yes, Lord, if you want me, I'll preach.'"

Graham, now student preaching in Tampa trailer parks, remained unconfident of his sermon style. He practiced alone in the swamps and an old garage where students would sneak up and yell, "Amen!"

Graham earned the institute's Christian worker's diploma because in those days it didn't grant degrees. His mother and prominent evangelicals who met Graham in Florida urged him to get a degree from Wheaton College in Wheaton, Ill., one of the nation's best-known evangelical colleges.

There Graham majored on anthropology. Friends told him the subject was interesting and easy. "I suppose God was preparing me for my world ministry," Graham says, "because it taught me customs, culture and so forth of peoples on every continent."

AT WHEATON, he met Ruth Bell, a peaceful, fire-boned, aristocratic-looking young woman majoring in Bible and working hard to become, like her parents, a Presbyterian missionary to China.

"The moment I met her, I knew she was the one," Graham says.

Ruth scrapped her missionary plans, and they were married after their graduation in 1943. Graham was 24 and Ruth, 23.

After a honeymoon in a \$2-a-night room at Blowing Rock in the North Carolina mountains, Graham returned to his new job as pastor of a little Baptist church in Western Springs, Ill. The pay: \$45 a week.

THAT YEAR, a Chicago radio evangelist spotted his robust preaching and put Graham on "Songs in the Night," a live weekly radio preaching broadcast. Then Graham led evangelistic rallies around the country for a fundamentalist group, Youth for Christ. Graham wore loud, hand-painted ties and garish suits, and the Youth for Christ team used gimmicks, including 100 pianos playing together, to dazzle youth.

In 1948, Graham was on his own, with a church-supported crusade in Augusta, Ga. A year later his Los Angeles crusade enthralled newspaper magnate William Randolph Hearst, who told his papers to "puff Graham." The evangelist, just 30, was on his way to becoming the hottest revivalist since Billy Sunday, who was leading massive campaigns for Christ when Graham was born.

Globe-Democrat—Knight News Service

Graham's finances are a well-guarded secret

By ROBERT HODIERNE

In 1950, during a crusade in Portland, Ore., after much indecision, Billy Graham decided to buy time for his first network radio show.

He was only going to do it, so the authorized biography goes, if God would give him a sign: An unprecedented \$25,000 in gifts in one day to get the show started.

Graham appealed to the crowds for the money, and it came in, \$25,000 by midnight. So unprepared were Graham and his associates for the response that they had no better place to store the money than a shoebox in a hotel room dresser drawer.

BILLY GRAHAM'S operation has come a long way from the uneasiness about network radio and the shoebox full of money.

Today, his various organizations:

1. Operate on a combined annual budget of \$40 million.
2. Broadcast radio shows on 900 stations around the world.
3. Televises three or four crusades a year to 310 American cities, enabling Graham to reach a potential 90 per cent of the television audience.
4. Publish Decision magazine in six languages and Braille with a circulation of nearly 4 million.
5. Produce movies, including one, "Hiding Place," which has been seen by about 4 million people so far.
6. Send out 100 million pieces of mail a year and get back 2.5 million letters.

THE GRAHAM group is proud of that growth, but concerned about the image of that much money.

Graham says they're concerned because although his group's income "is very small by American standards or church standards or Catholic standards, when you go to India and Africa, it looks rather imposing and very affluent."

Because of their fear people will think they are too rich, because they say there are better ways to measure their work and because of what some members of his group say is a desire to hold down jealousies among religious groups, Graham's people refuse to release financial details to outsiders.

While most tax-exempt groups must file public financial reports with the Internal Revenue Service (IRS), churches do not.

The IRS draws a distinction between churches and religious organizations; the latter must make public their finances.

IN THE eyes of the IRS, Graham's main corporate entity, the Billy Graham Evangelical Association (BGEA), is a church. George Wilson, executive vice president of the BGEA, says the group is not a church as such but that they asked for that status in 1953, got it and have not been questioned about it since.

The BGEA did provide general, unaudited summaries of its expenditures for 1974 and 1975 as well as other general information about its operation for this article.

Financial information about Graham, himself, also is carefully guarded. Graham, whose own money is kept in a trust fund administered by First Union Bank in Charlotte, N.C., says he hasn't handled his own money for 25 years and "couldn't have any idea" how much he is worth. He does say he

isn't a millionaire. "I want to keep it way under a million," he says.

Graham gave a reporter a financial statement that described his property in general terms without attempting to put a value on it.

ONE MAIN point Graham's people try to get across is that Graham has made limited personal profit from his large, well-financed corporate organization. His corporation pays him a salary of \$39,500 a year.

Unlike some nationally known religious leaders, Graham's group has shunned displays of wealth. For instance, the fanciest of the BGEA's 18 cars is a 1976 Mercury station wagon. Graham evidently has no taste for fancy cars. He owns a jeep and a Volvo.

Unlike many other well-known evangelists, Graham's organization and Graham, himself, have avoided even the hint of scandal.

Rabbi + amen haum.
Amer. Jewish Comm.

Apr 7, 1977

Rev. Sir

I indeed enjoyed your news
item Moses - and Christ - How similar
their lives were! Moses' first encounter
with Jews was disastrous. The first
3 ~~there~~ he met told the whole area that
he, Moses, had killed a non-Jew and
buried him in the sand - and what for?
to protect his own Jewish People! In
stead they taunted him and reported
his deed to the Pharaoh, who looked
for him to sell him but Moses had to
flee to Midian among strangers who
were not his Jewish people - to seek
refuge and safety!

Ah IUDOREM PERFIDEVM!

Of course you avoided verses 12-13-14
because that would uncover the perfidy
of the first 3 Jews Moses had ever
encountered. As he was an Egyptian by
customs - he was puzzled by perfidious Jews.

Leut. 18 - verse 23 - says that the Lord
agreed if a prophecy comes to pass then
God - (Jews and Mine) (In Catholic) Willed it!

As a Bible reader of the old and new
testament I have read in the old testament
of ^(JEWISH) King Judo had 50 sons and 50 daughters
What kind of people are people who have
50 sons and 50 daughters?
What kind of people are they who destroy
men women and children? Deut - 3 - Verses
4-5-6 -

I think I thought believing and were
humane understanding moral.
Was God's (yours and mine) Verse 23 - Ch 18
a prophecy that 600,000 Jews would be
destroyed like - Deut 3 - Verses 4-5-6 - ?
and that the Jew would be despised by the
world even unto this day - a people who
would embroil the U.S. for their cause?
who will stand by for Christian help
and expect Christian soldiers to fight
for Israel if need be - Israel who
could settle her troubles by allowing
Palestinians 1.5 million to live as
Israelis want to live - in their own
Land - in peace & quiet.

What ever happens Rabbi remember
Deut. 18 - Verse 23. IF PALESTINE WINS
THEN IF HER POINT GOD WILLS @ Catholic brethren CHRISTIAN CAN READ TOO.

DOMESTIC SERVICE

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TUESDAY, MARCH 8. 1977

BILLY GRAHAM ASSOCIATE PLANS
TO LAUNCH RADIO NEWS SERVICE

By Religious News Service (3-8-77)

MINNEAPOLIS (RNS) -- A new audio news service for radio stations will be started June 1 by Forrest Boyd, communications director for the Billy Graham Evangelistic Association and former White House correspondent for the Mutual Broadcasting System.

Mr. Boyd said that International Media Service will offer what he called "the rest of the news" from offices and studios in the National Press Building in Washington.

Designed as a supplement to the conventional news carried by radio stations, it will provide 25 minutes of actualities, correspondent reports and regular features on a daily basis over the broadcast lines of UPI Audio. Once a week, there will be a 25-minute interview by three selected reporters, Mr. Boyd said.

He said the service will "fill a void for religious radio stations and provide a new dimension to the news broadcasts of secular commercial stations, recognizing a new interest in ethics and morality, and the resurgence of religious faith brought to world attention by President Jimmy Carter and others."

International Media Service will be a separate corporation, independent of the Billy Graham Evangelistic Association, but Mr. Boyd will maintain a working relationship with Billy Graham as a media consultant.

Mr. Graham, in a statement supporting the new venture, said, "I am convinced the time has come for a daily news service that will give in-depth attention to significant news that concerns all religiously inclined persons, and which is usually given short shrift by the conventional media. There is nothing like it now. I believe Mr. Boyd, because of his experience, is uniquely qualified for this and will have a more effective ministry than ever."

Mr. Boyd said he will be assisted by reporters who have network radio and television experience.

He said that initial reaction from station representatives has been "very positive." Several group owners, he said, are already planning to use the service and there is interest in sponsorship of the daily summary on commercial stations in at least 90 markets.

A subscription fee of \$11 a week per station will be charged, and arrangements will be made to supply those stations not having UPI Audio, Mr. Boyd said.

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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TUESDAY, JULY 19, 1977

Pointing out that there are now 10 priests of the St. Pius X society in the U.S. -- seven of them Americans -- Father Kelly said he expects monastery-like centers to spring up all across the country.

Regarding vocations, he said the seminary in Michigan is already full and some applicants will have to be sent to Switzerland while others may be turned away. Since last September, he noted, the society has received 45 solid inquiries from men interested in the priesthood. Currently, Father Donald Sanborn, a native of Queens, N.Y., is directing the Michigan seminary.

Father Kelly said there are about 120 seminarians now studying at Ecône, and another 20 to 35 German-speaking seminarians studying in Weissbad, Switzerland. Further ordinations are set for next June at Ecône, he added.

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BILLY GRAHAM ACCEPTS BID
TO PREACH IN HUNGARY

By Religious News Service (7-19-77)

MINNEAPOLIS (RNS) -- Evangelist Billy Graham has accepted an invitation to hold a series of religious meetings in Hungary.

Although no dates have been set, Dr. Walter H. Smith, director of international ministries for the Billy Graham Evangelistic Association, said here that "it is hoped that such a visit shall take place in the foreseeable future, possibly this Fall."

The invitation was issued following discussions between Dr. Smith and Hungarian church officials at the General Council meeting of the Baptist World Alliance in Miami.

Mr. Graham's acceptance was announced jointly by the evangelist, who is vacationing in Europe, and the Rev. Sandor Palotay, head of the Council of Free Churches of Hungary.

Dr. Smith has also been meeting with Russian church officials to discuss the possibility of Mr. Graham's preaching in the Soviet Union. No arrangements have been made for such a visit thus far.

According to Dr. Smith, the possibility of Mr. Graham's preaching in Hungary has been under discussion since 1972, when some Hungarian church leaders attended a Graham crusade in Cleveland.

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DOMESTIC SERVICE

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TUESDAY, AUGUST 16, 1977

BILLY GRAHAM TO VISIT HUNGARY
FOR FIRST TIME IN EARLY SEPTEMBER

By Religious News Service (8-16-77)

MONTREAT, N.C. (RNS) -- Sept. 3 to 10 has been set as the period for evangelist Billy Graham's visit to Hungary, during which he will conduct a series of religious meetings.

It will be the famed preacher's first visit to Eastern Europe since 1967, when he held rallies for two days in Zagreb, Yugoslavia. Mr. Graham has never held an extended series of meetings in an Eastern European country, but has received invitations from Poland, Romania, and Yugoslavia, as well as Hungary.

A Graham aide said the evangelist would not conduct his services in Hungary in the style of a full-scale crusade, but indicated that he "will be inviting people to commit their lives to Christ" as he always does during crusade services.

The invitation to Mr. Graham had been made by the Rev. Sandor Palotay, president of the Council of Free Churches in Hungary, who said the visit would enable the evangelist to "obtain a personal impression both of the state structure that is building a socialist society, and also of the way of thinking and attitudes of churches existing in this state structure."

Mr. Palotay also expressed the hope that the Graham visit would alleviate "the distrust that exists between peoples and nations, that it will strengthen respect toward each other; and that, by respecting the principle of noninterference in each other's affairs, it will contribute to the limitation of armaments."

Mr. Graham's visit will be two weeks before Cardinal John Krol of Philadelphia, Archbishop Joseph Bernardin of Cincinnati, and Bishop James Rausch of Phoenix go to Hungary at the invitation of Cardinal Lazlo Lekai, the Hungarian primate. Their week-long visit, beginning Sept. 20, will be in return for Cardinal Lekai's visit last year to the 41st International Eucharistic Congress in Philadelphia.

The evangelist indicated that he and his wife, Ruth, "are looking forward to learning more about not only the churches of Hungary but the social structure of Hungary and the people of Hungary." He said the invitation marked "the first time we have been privileged to officially visit one of the socialist countries of Eastern Europe."

Mr. Graham noted that one of his associates had recently visited Hungary. He said he was "especially impressed by the great freedom he had in preaching to filled churches in Hungary and the warm reception he received on the part of the Hungarian people."

....AUTHORITATIVE CABLE AND WIRELESS REPORTS OF MAJOR

RELIGIOUS DEVELOPMENTS THROUGHOUT THE WORLD

TUESDAY, SEPTEMBER 6, 1977

GRAHAM 'OVERWHELMED' BY RESPONSE
TO HIS MESSAGE IN HUNGARY

By Religious News Service (9-6-77)

BUDAPEST (RNS) -- Evangelist Billy Graham preached in the open air to some 12,000 to 15,000 persons on his first visit to religious meetings in Hungary.

It was the largest crowd to gather for a Protestant service in the predominantly Roman Catholic country since before World War II, according to Sandor Palotay, president of the Council of Free Churches, an alliance of small denominations that sponsored Mr. Graham's week-long visit.

(Hungarian officials considered the evangelist's visit here his first official one to Eastern Europe. Mr. Graham preached at rallies on two days in Zagreb, Yugoslavia, ten years ago, but local officials say Yugoslavia is not considered part of Eastern Europe.)

The service at a youth camp was held on a bright Sunday morning on a hillside overlooking the Danube River about 30 miles west of Budapest. An estimated 1,000 other Eastern Europeans, half of them Czechs, were among those who travelled to the rural site at Tahai.

Mr. Graham was given a standing ovation as he and his wife, Ruth, were escorted down a long path under locust and poplar trees to the rustic split-log platform. A choir of 50 Baptist young people sang such songs as "Were You There?" "Lord, I Want to be a Christian in my Heart," "Just as I Am," and "Spirit of the Living God, Fall Fresh on Me."

Also singing was Archie Dennis, a member of the platform party at several of Mr. Graham's past crusades. Mr. Dennis, the only black person in the entire crowd, received sustained applause. He was accompanied by Tedd Smith, Mr. Graham's pianist.

In his opening remarks, Mr. Graham said he had come to help "build bridges of understanding between the Hungarian and American people."

He noted the differences between the social systems in his country and Hungary, but said, "We are bound together as brothers and sisters in Christ."

(more)

He went on to preach a simple sermon based on John 3:16. His "down home" illustrations amused and warmed the crowd. At the close of his message, the evangelist asked for a show of hands by those wanting to make sure of their commitment to Christ. Thousands of hands shot up.

Mr. Graham told reporters he was "overwhelmed" by the response. "I'll never forget Hungary," he said. The evangelist also told journalists, "I do not believe there is a Christian country anywhere in the world. They are all secular."

Mr. Graham and his team arrived in Budapest on Sept. 3 from Vienna, where they had spent several days preparing for the meetings. The evangelist was greeted at the airport by a government protocol officer, by U.S. Ambassador Philip Kaiser, and by officials of the Council of Free Churches. There was no advance coverage of his visit in the secular press, and the churches had only a few weeks to prepare. (The invitation to preach in Hungary was extended to Mr. Graham in July, but the final dates were not firmed up until mid-August.)

Mr. Graham said he brought "warm greetings to all the people of Hungary" from President Carter. He indicated that his fellow Southern Baptist had called him just before he left the United States and said "he would be praying for us."

In his welcoming remarks, Mr. Palotay of the Council of Free Churches praised what he called Hungary's tolerance of Christians in a Communist state. He said the visit by Mr. Graham would not have been possible in the atmosphere of the Cold War of the 1950s and 60s.

(Diplomatic analysts have interpreted the Graham visit as a sign that Hungary wants to improve its relations with the United States. One Western official was quoted in the Washington Post as having said that Hungarian government leaders "are smart enough to know that Jimmy Carter is a Baptist." Cardinal John Krol of Philadelphia, Archbishop Joseph Bernardin of Cincinnati, and Bishop James Rausch of Phoenix were scheduled to visit Hungary at the invitation of Hungarian Cardinal Lazlo Lekai two weeks after the Graham visit.)

The evangelist's schedule was crowded. Following the meeting at the camp, he lunched with Ambassador Kaiser at a riverside resort, returned to Budapest by motor launch, and preached to an overflow crowd of more than 2,000 at Sun Street Baptist Church, the largest Baptist church in the capital city. Hundreds stood in the courtyard outside and listened to the service on loudspeakers. Hundreds of others filled to capacity two nearby churches where the sound was relayed.

Mr. Graham was greeted warmly from the platform by Bishop Tibor Bartha of the Reformed Church, a guest dignitary. Bishop Bartha heads the Hungarian Bible Society and has led the nation's ecumenical council for 20 years. He implied that Mr. Graham's visit was a timely one because "a new reformation" is stirring the churches.

On the tour's second day, Mr. Graham visited privately with the leaders of Hungary's Jewish community and with officials of the State Office of Religious Affairs. Here, in a "mini Marxist-evangelical dialogue," he exchanged frank viewpoints with Imri Miklos, who heads the government office that oversees Hungary's religious affairs. The visit was described as a friendly one, and Mr. Miklos left the door open for a future visit.

The day was capped with a two-hour session with several hundreds of Hungary's pastors and other church leaders. Mr. Graham recounted Christian progress in other parts of the world, shared from his experiences, and gave advice on how to have a successful ministry.

CFC President Palotay, obviously moved, announced that he had intended merely to express gratitude for Mr. Graham's visit. But, said he, he had to say more. "Behind this man we have heard the voice of God," he stated solemnly. "The distances between the countries we represent are still great, but he spoke as a brother born here and living in our midst. The issues and needs the evangelist touched on are ours."

Mr. Graham then fielded a number of questions from the floor. Several had to do with controversial doctrinal issues, and the evangelist artfully and inoffensively explained his own views, which won him private expressions of admiration.

In response to a question on where his organization stands on social issues, Mr. Graham listed disaster-stricken places where help had been sent. He also spoke out against war and the spread of nuclear weapons.

Mr. Graham's party included song leader Cliff Barrows, crusade director Walter Smyth, personal aide T.W. Wilson, and other members of his team. Some of them also preached at church services here.

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'ROOTS' AUTHOR PLANTS TREE IN KENNEDY MEMORIAL FOREST

By Religious News Service (9-6-77)

JERUSALEM (RNS) -- American author Alex Haley sank roots into the hallowed ground of Jerusalem when he planted a tree in the Kennedy Memorial Forest here on Sept. 4.

The author of the best-seller *Roots*, which inspired a highly acclaimed American television series, was in Israel to become an Honorary Fellow of Jerusalem's Hebrew University.

At the tree-planting ceremony, Mr. Haley described Israel as "the root of all roots." It was in Israel, he said, that all three major monotheistic faiths were rooted.

Mr. Haley recalled that as a little boy in the South, he knew about the Sea of Galilee before he had ever heard of the Mississippi River.

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WEDNESDAY, SEPTEMBER 7, 1977

Bishop Bartha Once Cool To Evangelist

BILLY GRAHAM RECEIVES WARM WELCOME
FROM HUNGARIAN REFORMED CHURCHMAN

By Religious News Service (9-7-77)

DEBRECEN, Hungary (RNS) -- Although Billy Graham was invited to this Eastern Bloc nation officially by the Council of Free Churches (CFC), a confederation of small denominations, he has found a warm welcome from larger groups, particularly the Reformed Church.

After his initial appearances in and around the capital city of Budapest, the evangelist traveled some 100 miles east to this city of 200,000, site of the Reformed Church Theological Academy and the nation's leading center of theological education. He was given a tour of the Reformed Seminary and then spoke to a crowd estimated at 1,000 in a Baptist church that has 200 members.

The way was paved for the Debrecen welcome when Bishop Tibor Bartha of the Reformed Church appeared with Mr. Graham at a Baptist church service in Budapest. At one point in his greetings, he turned to the American visitor and expressed happiness over his presence in Hungary. The bishop then said in English, "Let us demonstrate what we have in common -- our commitment to our Lord Jesus Christ."

Bishop Bartha's gesture was seen as significant since he has been cool toward Mr. Graham in the past and since neither his denomination nor the Lutheran churches joined in the invitation. Bishop Bartha heads the national ecumenical council and the Bible Society, and is frequently a Hungarian delegate to international meetings.

Sandor Palotay, president of the CFC, told reporters later he believed the bishop's thinking about Mr. Graham had changed as a result of hearing the evangelist's increased emphasis on social justice.

Mr. Graham acknowledged in a preliminary statement at the Budapest Baptist church meeting that he had changed his thinking and outlook in recent years. His concerns, he said, "now take in the whole world." He indicated he hoped to achieve greater understanding of Eastern Europe through his visit.

The evangelist said there was a time when he "never dreamed that I would ever have the privilege of preaching the Gospel here."

He added that the tour "indicated that our times are changing, our hearts and minds are changing, and perhaps under God some day we will have a world where wars will be no more, whether they be 'hot' or 'cold.'"

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RELIGIOUS NEWS SERVICE

FOREIGN SERVICE

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WEDNESDAY, SEPTEMBER 7, 1977

Mr. Graham's half-hour statement at the Budapest meeting came in response to a seven-page presentation by Mr. Palotay that was highly political in content. All of this was seen as a "necessary protocol" by local leaders. But some pastors privately expressed displeasure. They said their people had come to hear the preaching of the Gospel, not politics.

The formalities of Budapest were put behind when Mr. Graham got to Debrecen, and there were no "introductory statements," only preaching. The people responded warmly, with many raising their hands in response to the invitation to commit their lives to Jesus Christ.

Before he left the capital city, Mr. Graham also met with Soviet Baptist leader Alexei Bichkov, who said he was there for a vacation. But two of his aides traveled to Budapest from Moscow to join the discussions about a possible Graham visit to their country. There are hopes that an official invitation can be worked out for Mr. Graham to preach in the Soviet Union. (None has been received yet, contrary to some reports.)

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8TH CENTURY CROZIER
IS FOUND IN IRELAND

By Religious News Service (9-7-77)

DUBLIN (RNS) -- An 8th century crozier, believed to have belonged to an early Irish saint, has been found in a bog in the Irish Midlands.

The crozier, which was found without its crook, measures 2½ feet. It was found by Kieran Corcoran while excavating turf at Lemonaghan bog, Febane, County Offaly.

The find is regarded here as one of the most important ever made in Ireland and it will be exhibited in the National Museum.

The crozier comprises a core of wood encased in bronze and ornamented with interlacing Celtic patterns. The bronze patterns are covered with silver foil. The belief that the crozier may have belonged to a saint stems from the fact that the silver casing is worn down as if thousands of pilgrims had handled it over a long period.

Experts carrying metal detectors are now searching the bog in the hope of finding the top section of the crozier.

The National Museum in Dublin has five complete croziers and portions of a dozen others dating back to early Christian days in Ireland.

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WEDNESDAY, SEPTEMBER 7, 1977

BILLY GRAHAM TO ADDRESS
AMERICAN JEWISH COMMITTEE

By Religious News Service (9-7-77)

BUDAPEST (RNS) -- Evangelist Billy Graham will address a luncheon meeting of the American Jewish committee's National Executive Council in Atlanta Oct. 25.

Word of the event, which will mark the preacher's first public address to a Jewish organization, came from members of the Graham team who spoke to reporters covering the evangelist's visit to Hungary.

The Graham associates said the evangelist will report personally to President Carter on his Hungarian trip when he returns to the United States and that he will then prepare for his talk to the Jewish group.

Mr. Graham met privately with Jewish leaders in New York in 1975. In his talk to the Committee, he will discuss matters of common concern to evangelical Christians and Jews.

Rabbi Marc Tanenbaum, national director of interreligious affairs of the Jewish Committee, extended the invitation to Mr. Graham. At the evangelist's request, he gave the Mr. Graham letters of introduction to Chief Rabbi Laszlo Salgo of Hungary and to Rabbi Alexander Scheiber, president of the Jewish Theological Seminary of Hungary.

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BISHOP OF COVENTRY VISITS DRESDEN,
ANOTHER CITY LASHED BY WAR

By Religious News Service (9-7-77)

DRESDEN, East Germany (RNS) -- Anglican Bishop John Gibbs of Coventry, England, met Dresden's Mayor Gerhard Schill during the prelate's visit to this city which was almost totally destroyed during World War II.

The visit was aimed at strengthening relations between the cities of Coventry and Dresden, each of which was subject to bombing attacks during the war.

A representative of the Evangelical Lutheran Church of Saxony, which invited Bishop Gibbs, said it was the first time a bishop from one city had visited the other.

Coventry's famed cathedral and Dresden's Hofkirche were destroyed during the war. They have since been rebuilt.

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RELIGIOUS NEWS SERVICE

FOREIGN SERVICE

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THURSDAY, SEPTEMBER 8, 1977

Officiates At Baptist Service

BILLY GRAHAM CONFERS WITH CHURCH LEADERS

By Religious News Service (9-8-77)

BUDAPEST (RNS) -- Evangelist Billy Graham called at the headquarters of the Ecumenical Council of the Churches of Hungary here, where he was greeted by Reformed Bishop Tibor Bartha, chairman of the Council, and Lutheran Bishop Zoltan Kaldy.

The Graham entourage then left for Pecs, about 120 miles southwest of the Hungarian capital, where the evangelist visited Roman Catholic Bishop Jozsef Cserhati and officiated at a religious service at a Baptist chapel.

During one appearance before a Baptist group on his visit to Hungary, the famed preacher declared, "One of these days they will tell you that Billy Graham is dead. Don't you believe that. I would be more alive then than I am right now."

In a reference to Watergate figure Charles Colson, Mr. Graham commented, "You all heard about Watergate. One of the worst men was Chuck Colson. He has now become a Christian and has come to Christ, going all over the country telling people of Jesus."

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150 DISSIDENT BAPTISTS BEATEN IN CLASH WITH USSR POLICE

By Religious News Service (9-8-77)

MOSCOW (RNS) -- The Christian Committee for the Defense of Believers' Rights here has reported that 300 policemen and KGB security men recently fought a six-hour battle with Baptist dissidents in the town of Bryansk, 220 miles southwest of Moscow.

According to the report, the trouble began on Aug. 28, when police told the Baptists that their new prayer house was being taken over by local authorities. For two days, 62 Baptists staged a fast inside the building.

On Aug. 30, police and KGB men moved in with truncheons and fire hoses after unsuccessfully trying to drive the Baptists outside with smoke. Other Baptists came to the scene, and the Committee reported that about 150 Baptists were beaten in the clash that followed.

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MONDAY, SEPTEMBER 12, 1977

THE CHURCH IS VERY MUCH ALIVE
IN HUNGARY, SAYS BILLY GRAHAM

By Religious News Service (9-12-77)

BUDAPEST (RNS) -- Evangelist Billy Graham concluded his week-long series of meetings in Hungary with a service attended by nearly 2,000 people at Sun Street Baptist Church during the height of the evening rush hour in this bustling city of 2 million.

Many had to stand in the courtyard and listen to the service on loudspeakers. Mr. Graham's farewell sermon was from the Book of Hebrews, on the topic, "Things That Change." Afterwards there were tears and embraces as people throughout the congregation expressed grateful responses to Mr. Graham's visit.

"It was beyond our imagination to think that Billy Graham could come to Hungary, but he has come and preached the Gospel, and we are grateful to God," said Pastor Bela Pocsik of the Baptist church in Gyor.

Earlier in the day, the evangelist told some three dozen reporters at a press conference that his goals in coming to Hungary had been fulfilled. He said that he had come to preach the Gospel, and that he had done so in five services, with hundreds having made decisions for Christ. He said he had wanted to meet with the leaders of the Churches, and that this aim was achieved in meetings with leaders of the Roman Catholic, Reformed, Lutheran, and smaller Protestant denominations.

The evangelist said that he had come to see how Churches exist in a socialist society. He said he found freedom to worship and to preach. There are problems, he said, "but I can report that the church is very much alive in Hungary."

Mr. Graham said that he had also come to "get a perspective" on life in a socialist society but that "it will take a long time" to digest everything he had seen and heard. "I am intensely interested in this part of the world, and I hope it won't be my last visit," he said.

The evangelist also said he had hoped to "build bridges" by his visit, and that this had occurred. Citing one example, he said Bishop Tibor Bartha of the Reformed Church had accepted his "challenge" that more emphasis needs to be placed on evangelism in the Churches of Hungary, and that he in turn had accepted Bishop Bartha's challenge to become more active in seeking reconciliation between the peoples of the world.

Christians in the East and in the West both live in societies that are secular and materialistic, and they face similar problems, said Mr. Graham in response to one question.

"All of my reasons for coming have been more than fulfilled," he declared. "I have not joined the Communist Party since coming to Hungary, nor have I been asked to. But I think the world is changing and we on both sides are beginning to understand each other more."

Mr. Graham commented that "a number of things have surprised me ---the traffic jams that reminded me of American cities, the material well-being of the people, and also that people can go to church and really worship God."

In all, the evangelist spoke to an estimated 27,000 persons, including more than 12,000 at a church camp northwest of Budapest in a Sunday morning open-air service that received little advance publicity.

He preached to overflow crowds twice at the Sun Street Church in Budapest and at Baptist churches in Debrecen and Pecs. Additionally, he addressed hundreds of pastors, seminarians and church workers in two convocations in Budapest.

Prior to the service in Pecs, a city of about 150,000 in southern Hungary, Mr. Graham conferred with Roman Catholic Bishop Jozsef Cserhati of the Pecs diocese. Bishop Cserhati, a leader in the ongoing church-state dialogue in Hungary, said two facts are noticeable in the Catholic Church: lagging interest among adults -- he estimated that only 3 million of Hungary's 7 million Catholics practice their faith -- and spiritual stirrings among young people.

"Many young people are coming to Christ," noted the bishop. Without Christ, added the Catholic leader, there can be no hope of creating the new man for the new society.

Nearly half of those at the meeting at the Baptist church in Pecs were young people. They marked their Bibles and took notes as Mr. Graham preached. One teenager in the choir wept openly as singer Archie Dennis, a black American from New Orleans, sang, "How Great Thou Art."

The evangelist also conferred with Deputy Premier Gyorgi Aczel, the theoretician of the Hungarian Socialist Workers Party who represents the government in the church-state dialogue. Mr. Aczel briefed Mr. Graham on church-state relationships, and the evangelist explained his belief in Christ. Mr. Graham also asked Mr. Aczel to relay greetings from President Carter to Party Secretary Janos Kadar. The pair agreed that the world needs to find a way to achieve and maintain peace.

Also at the meeting was Imri Miklos, who heads the State Office for Church Affairs, the government agency that oversees religious matters. Both Mr. Aczel and Mr. Miklos seemed favorably impressed by Mr. Graham as a person and both seemed interested in pursuing conversation about issues of faith and society.

The evangelist said later there were hints that the way was open for a return visit to Hungary. No details were discussed, however.

Mr. Graham met several times with U.S. Ambassador Philip Kaiser, and the ambassador hosted the Graham party, Mr. Miklos, and Hungarian Church leaders at a reception at the U.S. Embassy. Mr. Dennis and pianist Tedd Smith presented a short concert.

Four of Mr. Graham's aides preached to large audiences during the week, and the evangelist's wife, Ruth, visited with residents of a home for the elderly operated by Seventh-day Adventists.

FOREIGN SERVICE

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MONDAY, SEPTEMBER 12, 1977

Mr. Graham's interpreter was Alexander Haraszti, an Atlanta-area physician who is a leader of Hungarian Baptist churches in America.

The Graham visit was sponsored by the Council of Free Churches, an alliance of Baptist, Pentecostal, Methodist, Seventh-day Adventist and other denominations. It is led by Sandor Palotay, a Seventh-day Adventist, who played the key role in obtaining government permission to invite the evangelist. Baptist seminary professor Josef Nagy was chairman of the organizing committee.

An estimated 65 per cent of Hungary's population is Roman Catholic, and 25 per cent is Protestant. Of the latter, about 2 million are members of the Reformed Church and 500,000 are Lutherans, according to church leaders. The Baptists, with some 20,000 members plus children, is the largest of the small denominations.

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POPE PAUL TO ATTEND EUCCHARISTIC CONGRESS

By Religious News Service (9-12-77)

CASTELGANDOLFO (RNS) -- Pope Paul expressed hope here that the 19th Italian National Eucharistic Congress would be an occasion for the strengthening of ties of "brotherhood and unity."

The congress opened on Sept. 11 in Pescara on the Adriatic Sea, about 110 miles due east of Rome.

Speaking to pilgrims and visitors gathered in the courtyard of the papal Summer residence here for the customary recitation of the noon Angelus (Sept. 10), the Pope reaffirmed his intention to attend the congress.

(Earlier, the Vatican announced that the pontiff would celebrate Mass at Pescara on Sept. 17, the day before the closing of the Eucharistic Congress.)

"We propose personally to make a brief visit to the congress before it ends," he said, "with the intention of associating our presence with the celebration which, besides giving first honor to the Eucharistic mystery, seeks to foster the unity of the Church, the Mystical Body of Christ."

The Pope alluded to the Pauline teaching on the Eucharist (I Cor. 10: 16-17): "Is not the cup of blessing we bless a sharing in the blood of Christ? And is not the bread we break a sharing on the body of Christ? Because the loaf of bread is one, we, many though we are, are one body, for we all partake of the one loaf."

Thus it is, the pontiff explained, that sharing in the Eucharist "requires, generates, and encourages communion among those who make up the Mystical Body of Christ."

Pope Paul went on to stress that sharing in the Eucharistic meal was necessarily meant to foster "social unity, charity, mutual collaboration and human solidarity."

"Let us," he urged, "learn to love one another, to free ourselves from every spirit of isolation...and strengthen the ties of brotherhood and unity."

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THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations • 165 East 56 Street, New York, N.Y. 10022 • 212/751-4000 • Cable Wishcom. N.Y.

Graham
F NEC

August 9, 1977

Dr. Billy Graham
Montreat, North Carolina 28757

My dear Billy,

It was wonderful speaking with you again. It really gave a lift to my spirit to hear you brimming with vitality and hope, especially in the midst of your family celebration with your grandchildren.

After going through the blackout in New York, the looting, the FALN bombings, I think I should keep a "spiritual hotline" open to you just for inspirational uplift!

All of my colleagues at the American Jewish Committee join me in expressing our deep appreciation to you for accepting so readily to address the opening luncheon of our National Executive Council in Atlanta, on Friday, October 28, 1977.

It will be our privilege to present to you the National Interreligious Award of the American Jewish Committee in appreciation of the historic contributions that you have made in support of Israel, human rights, combatting anti-Semitism, and in strengthening friendship and understanding between members of the Evangelical and Jewish communities.

In light of your Crusade commitments in Cincinnati that evening, we will begin our luncheon promptly at 12 noon that day in order to allow you to have enough time to deliver your address and get back to Cincinnati comfortably.

The luncheon will be held at the Omni Hotel, 40 Marietta Street, Atlanta, Georgia, 30303. We expect approximately 300 of our top national leadership from throughout the country. They will include our religious leaders - Orthodox, Conservative, and Reform, and our key Jewish community leaders who are central in our national decision-making process.

In response to your request, I am enclosing copies of past statements and reports that you have issued concerned with relationships between Evangelicals and Jews. The issues remain pretty much the same, although the

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■ BERTRAM H. GOLD, Executive Vice-President

August 9, 1977

emphases have shifted. As you will see from reading the enclosed documents, the issues about which our people would be most interested are, in my judgment, the following:

- a) The spiritual and moral foundations for support of the people and the State of Israel;
- b) Defense of human rights, especially the religious liberty of Jews and Christians in the Soviet Union, Eastern Europe, Latin America, and everywhere else in the world; support of President Carter's leadership on human rights would certainly be important;
- c) Repudiation of anti-Semitism in all its forms, theological and secular, as well as all forms of racism, hatred and prejudice;
- d) On evangelization: the distinction between "witness" and "proselytizing" - every religious group, including Judaism, witnesses to its truth and distinctive revelation from God by its very being. We are opposed, and know that you are too, to those forms of proselytizing which are now current that use fraud, deception, manipulation to snare people into leaving their faith and people for conversion to another;
- e) Your views as expressed in the past to me about "God's election of Israel" and the living validity of Judaism. God chose the Jewish people, and God does the conversion; we can only seek to live faithfully by His call and leave the rest to Him.
- f) Our joint concern over the decline of moral values and standards in America and elsewhere, reflected in terror, violence, pornography, etc.

In October, Baker Book House will publish a volume entitled, "Evangelicals and Jews in Conversation." That will contain the proceedings of the National Consultation of Evangelicals and Jews that the American Jewish Committee co-sponsored with Evangelical leaders. Enclosed is the Table of Contents of that volume. You may wish to refer to that consultation as an indication of the growth in understanding and friendship between Evangelicals and Jews.

Your own enormous contribution through the film, "His Land," might be made. I regard that as one of the most beautiful and effective films about the religious and historic relations of the Jewish people and Christians to Israel that has yet been produced by anyone.

That is a very rich menu. After you have had a chance to prepare a draft, I will be happy to respond to it, if you wish, in order to help in any way I can to maximize your impact on our people.

We anticipate having major national press, radio and TV covering your address, and sincerely believe that a statement by you on these themes, especially on Israel, will be a positive "trumpet call" heard in many parts of the world.

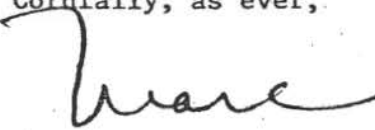
Dr. Billy Graham

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August 9, 1977

Again, with deepest personal gratitude, and my constant prayers for God's care and richest blessings over you, Ruth, and your lovely families, I am,

Cordially, as ever,



Rabbi Marc H. Tanenbaum
National Director
Interreligious Affairs

MHT:RPR

Enclosures

bcc: Bert Gold
Selma Hirsh
Miles Jaffe
Mort. Yarmon



BILLY GRAHAM
Montreat, N.C. 28757
August 12, 1977

My dear Marc,

I have just arrived from Chicago and find your letter of August 9.

I deeply appreciated the enclosures. I am looking forward with great anticipation to being with you on Friday, October 28.

I am extremely grateful that you have changed the hour to accommodate my schedule.

With warmest personal greetings,

A handwritten signature in dark ink, appearing to read "Billy", is written over a large, faint, circular watermark. The watermark features a menorah in the center and Hebrew text around the perimeter: "זכר אלה יעקב" (Remember God, Jacob) at the top and "אשר לא" (Who did not) at the bottom.

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

THE AMERICAN JEWISH COMMITTEE

date September 7, 1977
to AJC Area Directors, JCRCs, IAC
from Rabbi Marc H. Tanenbaum
subject DR. BILLY GRAHAM MEETING WITH HUNGARIAN JEWISH LEADERS

As has been widely reported in the press and over radio and TV last weekend, Dr. Billy Graham met with Hungarian Jewish leaders in Budapest. I thought that it might be important for you to know some of the following background which led to that meeting:

Dr. Graham was invited by Evangelical, Free-Church leaders to preach at a crusade in Hungary from September 3 to 10. It was his first visit to an East European country in this role, and obviously was approved by the Hungarian government. The significance of his invitation was underscored by the fact that representatives from Baptist and other Evangelical churches were also invited from Poland, Czechoslovakia, and East Germany.

About ten days before he left for Hungary, Dr. Graham telephoned me and said that he would like to meet with leaders of the Hungarian Jewish community and wanted to consult with me about the wisdom of doing so. He said that he was going to meet with Catholic, Orthodox, and other religious groups in addition to Evangelicals, and would like to express his "friendship and respect" to the Jewish community there as well.

But he did not know what the actual situation of the Jews was in Hungary in terms of their religious freedom, their right to leave, etc., and did not want to do anything that might embarrass them or cause them difficulties. In a general way, I explained that to our knowledge the general climate for Jews to practice their religion was freer in Hungary than in other East European countries. To help Dr. Graham have a clear and precise picture, I sent him an article on "The Jews in Hungary" that has just been prepared for the 1978 American Jewish Year Book.

At his request, I then wrote letters of introduction to Chief Rabbi Laszlo Salgo and to Rabbi Alexander Scheiber, president of the Jewish Theological Seminary of Hungary. I enclosed a memorandum citing Dr. Graham's positions in support of Israel, Soviet Jewry, and his firm opposition to anti-Semitism. I told Dr. Graham that there would be some concern about his evangelizing, and he advised me to write to Jewish leaders that that was absolutely not his intention in any way. Thus, I wrote in my letter, "You may rest assured that Dr. Graham is deeply respectful of Judaism and the Jewish people and will not seek in any way to evangelize within the Jewish community."

On September 5th, Dr. Graham met in a closed, off-the-record meeting with leaders of the Jewish religious and civic community. He also visited a synagogue gathering. As of this writing, I do not have any account of what Dr. Graham said at that session. On this coming Friday, Dr. Graham will hold a press conference. If we obtain more information about the discussion between Billy Graham and Hungarian Jewry, we will of course share that with you. We did feel that Dr. Graham's volunteering to meet with Hungarian Jewry as an expression of "friendship and respect" could only help and not hurt. L'shonoh tovah!

MHT/es

77-700-67



WEDNESDAY, SEPTEMBER 7, 1977

Bishop Bartha Once Cool To EvangelistBILLY GRAHAM RECEIVES WARM WELCOME
FROM HUNGARIAN REFORMED CHURCHMAN

By Religious News Service (9-7-77)

DEBRECEN, Hungary (RNS) -- Although Billy Graham was invited to this Eastern Bloc nation officially by the Council of Free Churches (CFC), a confederation of small denominations, he has found a warm welcome from larger groups, particularly the Reformed Church.

After his initial appearances in and around the capital city of Budapest, the evangelist traveled some 100 miles east to this city of 200,000, site of the Reformed Church Theological Academy and the nation's leading center of theological education. He was given a tour of the Reformed Seminary and then spoke to a crowd estimated at 1,000 in a Baptist church that has 200 members.

The way was paved for the Debrecen welcome when Bishop Tibor Bartha of the Reformed Church appeared with Mr. Graham at a Baptist church service in Budapest. At one point in his greetings, he turned to the American visitor and expressed happiness over his presence in Hungary. The Bishop then said in English, "Let us demonstrate what we have in common -- our commitment to our Lord Jesus Christ."

Bishop Bartha's gesture was seen as significant since he has been cool toward Mr. Graham in the past and since neither his denomination nor the Lutheran churches joined in the invitation. Bishop Bartha heads the national ecumenical council and the Bible Society, and is frequently a Hungarian delegate to international meetings.

Sandor Palotay, president of the CFC, told reporters later he believed the bishop's thinking about Mr. Graham had changed as a result of hearing the evangelist's increased emphasis on social justice.

Mr. Graham acknowledged in a preliminary statement at the Budapest Baptist church meeting that he had changed his thinking and outlook in recent years. His concerns, he said, "now take in the whole world." He indicated he hoped to achieve greater understanding of Eastern Europe through his visit.

The evangelist said there was a time when he "never dreamed that I would ever have the privilege of preaching the Gospel here."

He added that the tour "indicated that our times are changing, our hearts and minds are changing, and perhaps under God some day we will have a world where wars will be no more, whether they be 'hot' or 'cold.'"

(more)

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Mr. Graham's half-hour statement at the Budapest meeting came in response to a seven-page presentation by Mr. Palotay that was highly political in content. All of this was seen as a "necessary protocol" by local leaders. But some pastors privately expressed displeasure. They said their people had come to hear the preaching of the Gospel, not politics.

The formalities of Budapest were put behind when Mr. Graham got to Debrecen, and there were no "introductory statements," only preaching. The people responded warmly, with many raising their hands in response to the invitation to commit their lives to Jesus Christ.

Before he left the capital city, Mr. Graham also met with Soviet Baptist leader Alexei Bichkov, who said he was there for a vacation. But two of his aides traveled to Budapest from Moscow to join the discussions about a possible Graham visit to their country. There are hopes that an official invitation can be worked out for Mr. Graham to preach in the Soviet Union. (None has been received yet, contrary to some reports.)

ARCHIVES

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8TH CENTURY CROZIER IS FOUND IN IRELAND

By Religious News Service (9-7-77)

DUBLIN (RNS) -- An 8th century crozier, believed to have belonged to an early Irish saint, has been found in a bog in the Irish Midlands.

The crozier, which was found without its crook, measures 2½ feet. It was found by Kieran Corcoran while excavating turf at Lemonaghan bog, Febane, County Offaly.

The find is regarded here as one of the most important ever made in Ireland and it will be exhibited in the National Museum.

The crozier comprises a core of wood encased in bronze and ornamented with interlacing Celtic patterns. The bronze patterns are covered with silver foil. The belief that the crozier may have belonged to a saint stems from the fact that the silver casing is worn down as if thousands of pilgrims had handled it over a long period.

Experts carrying metal detectors are now searching the bog in the hope of finding the top section of the crozier.

The National Museum in Dublin has five complete croziers and portions of a dozen others dating back to early Christian days in Ireland.

About Crusades and Crusaders

WHEN THE Rev. Billy Graham returns to the U.S. from his widely publicized crusade to save souls in Communist Hungary, he will find himself embroiled in a new controversy, accused of having fomented "a religious Watergate" by a bound on his heavenly heels in the form of Los Angeles investigative reporter Chuck Ashman. The latter contends that Graham lieutenants paid the late gangster Mickey Cohen over \$10,000 back in 1957 in order to use him as a shill to hype and promote the famous Madison Square Garden crusade. Ashman also claims that Mickey Cohen died believing Billy Graham knew all about the payments, which were alleged to have been made in the hope that the West Coast gambling king would become a "born again" Christian publicly and under Graham's influence.

Ashman says next week he will make available to the public a video tape in which a ranking Justice Department official and two eyewitnesses discuss how they proved that various sums of money given to Cohen by Graham aides Jim Vaus and W.C. Jones were not loans. The official on the tape is Tom Sheridan, former U.S. District Attorney for California who prosecuted Mickey Cohen for income tax evasion, and put him in jail before moving on to head up the Organized Crime Division of the Justice Department under Robert F. Kennedy. Sheridan is now practicing law in California.

Ashman has put his theories into a book to be seen for the first time next week, titled "The Gospel According to Billy." The allegations by the 40-year-old Ashman are bound to raise interest, outrage and speculation. His muckraking reputation is well-known via his argument-producing news programs on L.A.'s top-rated KTTV and his book, "The Disappearance of Jimmy Hoffa," which won him a Pulitzer Prize nomination from the NANA news syndicate in 1976. Ashman also wrote "Kissinger: The Adventures of Superkraut" and "The Finest Judges Money Can Buy." He claims his new book is the result of a three-year investigation of the Graham empire and says it proves that there is "shocking commercialism in evangelism in general, and in the Graham crusades in particular."

Ashman's accusations are not the only ones leveled at the Rev. Graham at this time. Recently, the Charlotte Observer described a \$23 million "slush fund" of corporate stocks, cash and properties controlled by the Billy Graham Evangelical Association. The newspaper's executive editor, Tom Lawrence, says the Rev. Graham failed to reveal those same funds when he made a supposedly full financial disclosure to the paper some months ago.

Ashman declares his book "is not a shocking expose of Billy Graham. He has had some incredible achievements and you've got to give the guy credit." At the same time, he goes on to describe the closets of the Rev. Graham's North Carolina mountaintop home as "bursting with expensive suede sports coats and \$75-dollar shoes. The limousines, the first-class hotel rooms and airline seats — none of those would seem to match up very convincingly with the income of a man who supposedly lives the unspectacular segment of the middle-income bracket." Ashman discusses in detail the Rev. Graham's relationships with past U.S. Presidents (Harry Truman didn't like him... John Kennedy found him a bore... Lyndon Johnson and he had a lot in common) and claims there were political intrigues in which the Rev. Graham has been involved, "especially concerning his special friendship with Richard Nixon." The reporter-author cites the Rev. Graham's terrible temper and the fact that he does not forgive or forget his enemies, as well as noting that he hired the Beatles' lighting man to give his English crusades a certain glow.

Ashman's most fascinating story, however, is the one about Mickey Cohen. He describes Cohen as saying he even talked to the evangelist, asking: "How can you be a big Christian and go along with the paying of money to me to jazz up your cru-



The late Mickey Cohen outside Madison Square Garden in 1957.

sade?" Cohen claimed the Rev. Graham answered, "You can put no price on salvation." At the same time, Ashman notes that the preacher did not come to see Cohen when he was dying last year in UCLA Medical Center.

The history of Ashman's tale about the notorious gangster and the most famous evangelist in America began, he claims, with the Rev. Graham's aide, Big Jim Vaus. Big Jim had been a wire-tapping expert for Mickey Cohen, but he gave up a life of crime in 1949 to convert to Christ and was described by the Rev. Graham personally as "one of my most successful conversions."

Ashman quotes Mickey Cohen: "From 1949 on, Jimmy was all over me about going straight. He said Graham had changed his life and I should meet Graham personally." The unlikely two-some came together in 1949 and the Rev. Graham later visited Mickey Cohen in jail. In 1955, Cohen was in money trouble and began to seek "loans" from his friends. From time to time his pal Vaus discussed Cohen's becoming a Christian and often slipped Mickey money. According to sworn testimony in federal court, from 1955 on, Mickey could get a "loan" from the Vaus-Jones connection almost at will. The book states that in 1957, "Jones and Vaus met again with their favorite charity case and told him they needed an important favor." Mickey supposedly said: "They told me that Billy Graham's Crusade was in trouble and that it needed some pizzazz. Jimmy asked me if I would become a Christian and I said, 'Sure, why not?' They wanted me to jazz the meeting up a little."

Ashman says Cohen never had any intention of converting. He quotes Cohen: "I played them along for years." He quotes Liz Renay: "There was just no way Mickey was going to become a Christian. He was proud of being Jewish. He even wore the Star of David on his trunks, back when he was a boxer."

Mickey Cohen did not convert at the 1957 Crusade in Madison Square Garden. But he did pose for all the media, received wide coverage and garnered heaps of publicity for the Billy Graham Crusade. At this time, Ashman insists that Mickey kept milking the Graham men for money and got several thousand dollars more.

Billy Graham appears on "ABC's 'Good Morning America' next Friday, and it's likely that he will be followed by his accuser Ashman the following week. Ashman says he won't pull any punches. "Did Billy Graham know about the payments to Mickey Cohen? I don't know, that's for the public to decide. Did Richard Nixon know about Watergate? For me to write a book about this is one thing, for me to make available video tapes showing a U.S. official documenting the payments to Mickey Cohen is another. The purpose of my book is not to denounce Billy Graham but to point out how commercial evangelism has become, using people like Mickey Cohen as shills, using theatrical techniques—and it isn't just Billy Graham, but all those flaky faith healers and preachers on the tube we must look at realistically," says Ashman.

MONDAY, SEPTEMBER 12, 1977

THE CHURCH IS VERY MUCH ALIVE
IN HUNGARY, SAYS BILLY GRAHAM

By Religious News Service (9-12-77)

BUDAPEST (RNS) -- Evangelist Billy Graham concluded his week-long series of meetings in Hungary with a service attended by nearly 2,000 people at Sun Street Baptist Church during the height of the evening rush hour in this bustling city of 2 million.

Many had to stand in the courtyard and listen to the service on loudspeakers. Mr. Graham's farewell sermon was from the Book of Hebrews, on the topic, "Things That Change." Afterwards there were tears and embraces as people throughout the congregation expressed grateful responses to Mr. Graham's visit.

"It was beyond our imagination to think that Billy Graham could come to Hungary, but he has come and preached the Gospel, and we are grateful to God," said Pastor Bela Pocsik of the Baptist church in Győr.

Earlier in the day, the evangelist told some three dozen reporters at a press conference that his goals in coming to Hungary had been fulfilled. He said that he had come to preach the Gospel, and that he had done so in five services, with hundreds having made decisions for Christ. He said he had wanted to meet with the leaders of the Churches, and that this aim was achieved in meetings with leaders of the Roman Catholic, Reformed, Lutheran, and smaller Protestant denominations.

The evangelist said that he had come to see how Churches exist in a socialist society. He said he found freedom to worship and to preach. There are problems, he said, "but I can report that the church is very much alive in Hungary."

Mr. Graham said that he had also come to "get a perspective" on life in a socialist society but that "it will take a long time" to digest everything he had seen and heard. "I am intensely interested in this part of the world, and I hope it won't be my last visit," he said.

The evangelist also said he had hoped to "build bridges" by his visit, and that this had occurred. Citing one example, he said Bishop Tibor Bartha of the Reformed Church had accepted his "challenge" that more emphasis needs to be placed on evangelism in the Churches of Hungary, and that he in turn had accepted Bishop Bartha's challenge to become more active in seeking reconciliation between the peoples of the world.

Christians in the East and in the West both live in societies that are secular and materialistic, and they face similar problems, said Mr. Graham in response to one question.

"All of my reasons for coming have been more than fulfilled," he declared. "I have not joined the Communist Party since coming to Hungary, nor have I been asked to. But I think the world is changing and we on both sides are beginning to understand each other more."

Mr. Graham commented that "a number of things have surprised me -- the traffic jams that reminded me of American cities, the material well-being of the people, and also that people can go to church and really worship God."

In all, the evangelist spoke to an estimated 27,000 persons, including more than 12,000 at a church camp northwest of Budapest in a Sunday morning open-air service that received little advance publicity.

He preached to overflow crowds twice at the Sun Street Church in Budapest and at Baptist churches in Debrecen and Pecs. Additionally, he addressed hundreds of pastors, seminarians and church workers in two convocations in Budapest.

Prior to the service in Pecs, a city of about 150,000 in southern Hungary, Mr. Graham conferred with Roman Catholic Bishop Jozsef Cserhati of the Pecs diocese. Bishop Cserhati, a leader in the ongoing church-state dialogue in Hungary, said two facts are noticeable in the Catholic Church: lagging interest among adults -- he estimated that only 3 million of Hungary's 7 million Catholics practice their faith -- and spiritual stirrings among young people.

"Many young people are coming to Christ," noted the bishop. Without Christ, added the Catholic leader, there can be no hope of creating the new man for the new society.

Nearly half of those at the meeting at the Baptist church in Pecs were young people. They marked their Bibles and took notes as Mr. Graham preached. One teenager in the choir wept openly as singer Archie Dennis, a black American from New Orleans, sang, "How Great Thou Art."

The evangelist also conferred with Deputy Premier Gyorgi Aczel, the theoretician of the Hungarian Socialist Workers Party who represents the government in the church-state dialogue. Mr. Aczel briefed Mr. Graham on church-state relationships, and the evangelist explained his belief in Christ. Mr. Graham also asked Mr. Aczel to relay greetings from President Carter to Party Secretary Janos Kadar. The pair agreed that the world needs to find a way to achieve and maintain peace.

Also at the meeting was Imri Miklos, who heads the State Office for Church Affairs, the government agency that oversees religious matters. Both Mr. Aczel and Mr. Miklos seemed favorably impressed by Mr. Graham as a person and both seemed interested in pursuing conversation about issues of faith and society.

The evangelist said later there were hints that the way was open for a return visit to Hungary. No details were discussed, however.

Mr. Graham met several times with U.S. Ambassador Philip Kaiser, and the ambassador hosted the Graham party, Mr. Miklos, and Hungarian Church leaders at a reception at the U.S. Embassy. Mr. Dennis and pianist Tedd Smith presented a short concert.

Four of Mr. Graham's aides preached to large audiences during the week, and the evangelist's wife, Ruth, visited with residents of a home for the elderly operated by Seventh-day Adventists.

Mr. Graham's interpreter was Alexander Haraszti, an Atlanta-area physician who is a leader of Hungarian Baptist churches in America.

The Graham visit was sponsored by the Council of Free Churches, an alliance of Baptist, Pentecostal, Methodist, Seventh-day Adventist and other denominations. It is led by Sandor Palotay, a Seventh-day Adventist, who played the key role in obtaining government permission to invite the evangelist. Baptist seminary professor Josef Nagy was chairman of the organizing committee.

An estimated 65 per cent of Hungary's population is Roman Catholic, and 25 per cent is Protestant. Of the latter, about 2 million are members of the Reformed Church and 500,000 are Lutherans, according to church leaders. The Baptists, with some 20,000 members plus children, is the largest of the small denominations.

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POPE PAUL TO ATTEND
EUCCHARISTIC CONGRESS

By Religious News Service (9-12-77)

CASTELGANDOLFO (RNS) -- Pope Paul expressed hope here that the 19th Italian National Eucharistic Congress would be an occasion for the strengthening of ties of "brotherhood and unity."

The congress opened on Sept. 11 in Pescara on the Adriatic Sea, about 110 miles due east of Rome.

Speaking to pilgrims and visitors gathered in the courtyard of the papal Summer residence here for the customary recitation of the noon Angelus (Sept. 10), the Pope reaffirmed his intention to attend the congress.

(Earlier, the Vatican announced that the pontiff would celebrate Mass at Pescara on Sept. 17, the day before the closing of the Eucharistic Congress.)

"We propose personally to make a brief visit to the congress before it ends," he said, "with the intention of associating our presence with the celebration which, besides giving first honor to the Eucharistic mystery, seeks to foster the unity of the Church, the Mystical Body of Christ."

The Pope alluded to the Pauline teaching on the Eucharist (I Cor. 10: 16-17): "Is not the cup of blessing we bless a sharing in the blood of Christ? And is not the bread we break a sharing on the body of Christ? Because the loaf of bread is one, we, many though we are, are one body, for we all partake of the one loaf."

Thus it is, the pontiff explained, that sharing in the Eucharist "requires, generates, and encourages communion among those who make up the Mystical Body of Christ."

Pope Paul went on to stress that sharing in the Eucharistic meal was necessarily meant to foster "social unity, charity, mutual collaboration and human solidarity."

"Let us," he urged, "learn to love one another, to free ourselves from every spirit of isolation...and strengthen the ties of brotherhood and unity."

PHOTO NUMBER:
J-50238

HUNGARIAN JEWISH LEADERS MEET WITH BILLY GRAHAM

BUDAPEST, Hungary -- Evangelist Billy Graham, is shown meeting with Jewish leaders in Budapest on Sept. 4.

Mr. Graham's mission to Hungary was his first to a Soviet-bloc country. Some 12,000 to 15,000 people gathered at Tahai, a rural community 30 miles west of Budapest, to hear him preach. It was said to be the largest Protestant throng to meet in Hungary since World War II.

Credit Must Read:
RELIGIOUS NEWS SERVICE PHOTO

(A-BUD-9A-77-JH)



CONFIDENTIAL

THE AMERICAN JEWISH COMMITTEE

date September 15, 1977
to AJC Area Directors, JCRCs, IAC
from Rabbi Marc H. Tanenbaum
subject DR. BILLY GRAHAM MEETING WITH HUNGARIAN JEWISH LEADERS

Dr. Billy Graham held a press conference today in New York at which he reported on his Sept. 3 to 10 visit to Hungary. He called me in the morning and invited me to attend the meeting since he planned to report on his meeting with Hungarian Jewish leaders which we helped to arrange.

Since the press and other media that were present will report on the general aspects of Dr. Graham's visit to Hungary - his first to an East European country - I will confine this account to those matters that involved his contacts with the Jewish community.

About 10 days before he left for Hungary, Dr. Graham telephoned me and said that he would like to meet with leaders of the Hungarian Jewish community and wanted to consult with me about the wisdom of doing so. He said that he was going to meet with Catholic, Orthodox, Lutheran, and other religious groups in addition to Evangelicals, and would like to express his "friendship and respect" to the Jewish community there as well.

But he did not know what the actual situation of the Jews was in Hungary in terms of their religious freedom, their right to leave, etc., and did not want to do anything that might embarrass them or cause them difficulties. In a general way, I explained that to our knowledge the general climate for Jews to practice their religion was freer in Hungary than in other East European countries. To help Dr. Graham have a clear and precise picture, I sent him an article on "The Jews in Hungary" that has just been prepared for the 1978 American Jewish Yearbook.

At his request, I then wrote letters of introduction to Chief Rabbi Laszlo Salgo and to Rabbi Alexander Scheiber, president of the Jewish Theological Seminary of Hungary. I enclosed a memorandum citing Dr. Graham's positions in support of Israel, Soviet Jewry, and his firm opposition to anti-Semitism. I told Dr. Graham that there would be some concern about his evangelizing, and he advised me to write to Jewish leaders that that was absolutely not his intention in any way. Thus, I wrote in my letter, "You may rest assured that Dr. Graham is deeply respectful of Judaism and the Jewish people and will not seek in any way to evangelize within the Jewish community."

I also indicated to Dr. Graham the need to be watchful over the possible exploitation of his visit by the Hungarian Government, and especially the Soviet Union, who would certainly use any statements he might make about religious liberty as propaganda counter-arguments against the West at the Belgrade meeting on the Helsinki Agreement in October.

On Sept. 5, Dr. Graham met in a closed, off-the-record meeting with leaders of the Jewish religious and civic community. He also visited a synagogue gathering (and wore a yarmulka). In addition, the American Ambassador to Hungary, Dr. Kaiser, held a reception for Dr. Graham to which the Hungarian Jewish leaders were invited together with other major Christian and civic leaders.

1 At this morning's press conference, Dr. Graham stated the following: First, he learned something that most Christians and other people apparently do not know; namely that the Nazis murdered more than 400,000 Jews, ~~in Hungary~~ and that Hungarian Jewry apparently suffered greater per capita losses than any other community in that country. *Hungary*

2 There are 80,000 to 100,000 Jews remaining in Hungary today and their leaders told him that they were experiencing for the first time in recent history "a great deal of freedom." They have freedom to worship; they are free to produce and distribute Bibles, prayers and religious articles. They sponsor a Jewish seminary, and that three rabbinical students from the Soviet Union are studying to become rabbis at the Budapest seminary. Generally Jews are free to go to their synagogues, and to educate their children religiously and culturally. There is an absolute separation of church and state for the first time in recent Hungarian history. They also told him that they are generally free to travel and to leave the country, but few wish to do so since they are materially comfortable and consider Hungary their homeland.

During the question and answer period, I expressed appreciation to Dr. Graham for volunteering to seek out the Jewish community and to meet with their leaders as an expression of friendship. He responded by saying that "there was a spirit of tremendous love at that meeting between us, very much emotion, and tears, including my own. I told the Jewish people that I feel a great love for the Jewish people and for Israel, and I feel that those feelings are from God."

3 In response to my question about the present condition of anti-Semitism, Dr. Graham said that Hungarian Jewish leaders told him that "there was not at the present any serious problem of anti-Semitism," at least on the part of the government.

At the close of his visit to Hungary, Dr. Graham cited a statement made by the Rev. Dr. Polotay, president of the Council of Free Churches of Hungary, which includes eight denominations, before a meeting of all the major religious leadership of Hungary:

*But Am
convinced
by anti-semitism
newspapers in full
which follow
USA line*

"I have seen many things in my life," Dr. Polotay said, "but I was actually taken by surprise that two organizations as far away from each other and with personalities so different could come together and an honest, close friendship developed between Dr. Graham and Jewish leaders within minutes."

Following the press conference, Dr. Graham and I had a private meeting for about an hour during which we discussed other aspects of his Hungarian visit as well as his forthcoming address before the National Executive Council of the American Jewish Committee on Oct. 28, in Atlanta.

During our conversation, Dr. Graham and I discussed the shared concern that the Communist bloc countries may try to use his visit and a forthcoming visit by Roman Catholic bishops from the U.S. next week to Eastern Europe as testimony during the October Belgrade Conference on the Helsinki Agreement that there is religious freedom in Communist countries. Dr. Graham said that his very much mindful about such possible exploitation and that he plans to deal with that should there be an effort to exploit his statements in anti-American or anti-Jewish ways.

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Of particular interest is the fact that Dr. Graham told me that Baptist delegates from every East European country - including the Soviet Union - attended his Hungarian meetings. The Soviet Baptist delegates explored with him the possibility of his coming to the Soviet Union in the future to conduct similar crusades and meetings there. Dr. Graham shared with me the fact that he was now prepared to go to any East European country where Christians invite him, but that he made a condition with the Soviet Baptist delegation - as with other Baptist groups from Poland, Czechoslovakia, Rumania, etc. - that he would want to meet with the Jewish communities' leadership in Russia and elsewhere on the identical terms that were arranged for him in Hungary. He also indicated that he thought it would be quite some time before the Soviet government would allow him to come there.

Finally, Dr. Graham expects to meet with President Carter during the next two weeks to report to him on his Hungarian visit, and he plans to inform the President about some of the facts that are contained in this memo about his concerns for the Jewish community. It may be of some interest to note that the columnists, Rowland Evans and Robert Novak, in their Sept. 17th column (in the N.Y. Post) reported that President Carter recently has called on Dr. Graham several times "for aid in political crises."

MHT:RPR

Page 2, Paragraph 2

a)

There are about 80,000 in Hungary. Primarily this is due to the fact that unlike Rumania, the Hungarian Government did not allow Jews to leave for Israel. To this day, if a Jew applies to go to Israel, he is refused. However, if someone goes to Yugoslavia for vacation and then "defects" and goes to Israel, the family that remain in Hungary is not harassed or penalized in any way unless the person was important in one way or another.

b)

It is true that Jews are free to go to the synagogue and to educate their children religiously or culturally. However, when the children grow up, if high school and college students come together to study Judaism, this is frowned upon and there are pressures, subtle and otherwise, to indicate the displeasure of the government. Furthermore, teaching about Israel, even in a religious sense is severely proscribed.

c)

There is a certain amount of separation of Church and State. (Actually it is impossible to have absolute "separation" in a totalitarian state where the Church officials as well as the Church properties are maintained by the State.)

Page 2, Paragraph 3

One should remember that the Hungarian Government while allowing a comparatively greater degree of freedom internally, they slavishly follow the USSR in its external political relationships. That means that Hungarian newspapers take the hardest kind of anti-Israel line and there is a spill-over, as you know, from anti-Israel-Zionism to anti-Semitism. Also, while there are Jews in government, media, the arts, sciences, etc., once they openly espouse their Judaism, they are in trouble.

Page 4, Paragraph 3

There is no such thing as a Jewish community in the USSR as you have in Hungary and Rumania. They have never allowed the same kind of structure, and the so-called leaders are, as in Hungary and to a certain extent in Rumania, government-picked, with much greater supervision in the USSR than in the other countries.

Page 1, Paragraph 2

Should read, "that the nazis murdered more than 400,000 Hungarian Jews."

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

THURSDAY, SEPTEMBER 15, 1977

BILLY GRAHAM REPORTS HE FOUND
RELIGIOUS FREEDOM IN HUNGARY

By Religious News Service (9-15-77)

NEW YORK (RNS) -- Evangelist Billy Graham told reporters here that he found "a total separation of church and state in Hungary" during his recent visit to the East European country.

At a press conference, Mr. Graham commented that "during the 50s, as most of you know, I took a very strong stand on communism. But as I've grown older, I've quit preaching on political matters because I think the church can exist in any kind of society."

While giving his impressions of conditions in Hungary, the evangelist cautioned, "I am not a seven-day wonder that goes over to Hungary for seven days and comes back and says, 'I am an expert on Hungary.'"

Don Bailey, director of public relations for the Billy Graham Evangelistic Association, gave the reporters copies of news stories Religious News Service carried on the Graham visit to Hungary as background information. Dr. Walter Smyth, vice-president for international ministries of the Association, said the RNS stories "very well cover the visit."

Alexander Haraszti, a native of Hungary who is now a physician in Atlanta, had served as Mr. Graham's interpreter on the trip. He told the reporters that the evangelist "has been accepted (in Hungary) in such a way that is beyond anybody's imagination and dreams."

According to Dr. Haraszti, Mr. Graham emphasized in his sermons that "the Gospel does not intend for any Christian to divest himself of his environment and social responsibilities where he lives."

Asked whether he could support a Communist government, the evangelist indicated that what he meant was that Christians could adjust to communism "just as the Jewish people adjusted to Rome" during the period of the Roman empire.

Mr. Graham reported that Hungarian religious leaders had told him "they have more freedom today than they have had in a long time." He said the adjustments that had to be made under the Communist rule posed problems for both church and state authorities. "I think the socialist government has also had to suffer, to some extent," the evangelist commented.

Asked about the situation of the Hungarian Jewish community, Mr. Graham said Jewish leaders had told them "they had a tremendous amount of freedom to do their work." He said he was told that Jews were free to emigrate but that many do not want to leave "because of their present position in Hungarian life."

(more)

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RELIGIOUS NEWS SERVICE

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THURSDAY, SEPTEMBER 15, 1977

The evangelist commented that "the only condition, really, about my going (to Hungary) was that I had an opportunity to meet with the Jewish leadership."

Mr. Haraszti displayed for reporters a large painting entitled "The Miraculous Catch," painted by a Hungarian artist depicting the incident described in Luke 5:1-11. He described it as "a Hungarian national treasure," and said Mr. Graham "was moved to tears" when it was presented to him by the Rev. Sandor Palotay, head of the Council of Free Churches in Hungary.

Mr. Graham related that wherever he went in Hungary, people grabbed him and said, "I'm a believer." He concluded from this that "there are far more Christians, perhaps, than go to church."

The evangelist commented that Hungarian Christians "are free to buy Bibles. They are free to go to church." He added, "Now, whether there are penalties connected with that, I do not know."

While repeating that he found religious freedom in Hungary, Mr. Graham noted, "There's no doubt that it's a different type than we have in this country." He also pointed out that "the word 'freedom' is relative all over the world."

Although the evangelist said he had been briefed by the U.S. State Department before leaving for Hungary, he emphasized that his visit was not political in any way. He said Hungarian government officials made it clear to him "that they were not asking me to do anything for them."

Mr. Graham declared that "if we don't have a better understanding (between East and West), I think we're headed toward a world war which could destroy the human race." He suggested that exchange visits of religious leaders might be productive in reaching people "on a spiritual level" in ways that could not be done by political leaders.

Asked about the allegation that portions of his new book, How to be Born Again (published by Word), were taken from a 1965 Graham book entitled World Aflame (published by Doubleday), Mr. Graham said, "They are exactly right."

He pointed out that he holds the copyright to both books, and commented, "There's only one Gospel, and trying to present it in a hundred different ways is a problem."

Mr. Graham said the reason he switched to Word from Doubleday was that Word, as an affiliate of the American Broadcasting Company, has facilities for electronic duplication which Doubleday does not. He noted that Word is preparing a cassette study guide for his latest book, and that the company is developing television cassettes, on which he could preach sermons and deliver portions of his books.

At the same time, the evangelist said, "I've been pleased with Doubleday. I have no complaints about Doubleday."

R E L I G I O U S N E W S S E R V I C E

DOMESTIC SERVICE

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Asked about the World Evangelism and Christian Education Fund connected with his organization, which had been described in some reports as a "secret fund," Mr. Graham noted that Religious News Service had mentioned it in a December 1971 story and that the Minneapolis Star also carried an article mentioning it at that time. "But very few newspapers carried it (at that time) because it was so dull," he commented.

The evangelist said that "some people are offering us property free in other parts of the country" after learning that one purpose of the fund was to build a lay training center in western North Carolina.

(In a Dec. 14, 1971, story, RNS reported on a visit Mr. Graham made to his world headquarters in Minneapolis. One paragraph of that story said, "A trust separate from the Billy Graham Evangelistic Association was set up to enlist estates and money to be used for evangelical work around the world, Mr. Graham revealed. Its income will be used to aid Christian education, small seminaries, Bible schools, and hospitals.")

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INTER-CHURCH AGENCY COORDINATES
KANSAS CITY FLOOD RELIEF EFFORTS

By Religious News Service (9-15-77)

KANSAS CITY, Mo. (RNS) -- An ecumenical church agency pooled resources and volunteers from Protestant and Catholic churches to coordinate relief efforts here in the wake of the worst flash flooding in 26 years.

The volunteers manned banks of telephones made available by the public school district to receive calls from victims washed out of homes and businesses after a torrential downpour swelled rivers and drainage ditches.

"Most of the immediate needs were for sump pumps to drain out basements," Barbara Mattoon on the staff of the 29-denomination Metropolitan Inter-Church Agency (MICA) told Religious News Service.

MICA's immediate appeals were for volunteers to man the phones and to help match requests for help with the resources made available by the churches and community agencies, such as the Red Cross and Salvation Army. Money, food and clothing were also being collected.

MICA was set up as a community-needs agency a decade ago as a successor to the Metropolitan Council of Churches, and expanded to include the Catholic Diocese of Kansas City-St. Joseph.

Among the more than 20 victims who died in the flood was the Rev. Harold A. Thomas, 42, pastor of the Linwood United Presbyterian Church, of Fairway, Kans. He was reportedly swept away in his auto which was overcome by rising waters. His wife escaped. He was well-known as a black community leader.

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THE NEW YORK TIMES, SUNDAY, SEPTEMBER 18, 1977

Billy Graham, Back From Hungary, Says He Wants to 'Build Bridges'

The Rev. Billy Graham, freshly returned from a weeklong trip to Hungary, said he had two "remaining ambitions": to preach the Gospel all over the world, including the Soviet Union, and to "help build bridges of understanding between the Hungarian and the American people."

The 58-year-old evangelist voiced his hopes Thursday at a news conference in the New York Hilton Hotel.

Mr. Graham said he had "quit preaching on politics" because the church "can exist in any country," and he added, "Communists are people, too."

He acknowledged that the social systems in the United States and Hungary were different, but declared that "we are bound together as brothers and sisters in Christ."

Mr. Graham emphasized that he visited Hungary at the invitation of the country's Council of Free Churches, and not as a guest of the Government.

The separation of church and state in that country, he said, has reached a point where the church exists "without too much government interference." He said he found freedom to worship and freedom to preach and "I can report that the church is very much alive in Hungary."

On the second day of his visit, Mr. Graham visited with leaders of the Jewish community.

At his news conference on Thursday he reported that Hungary's Jews were "treated well," had "great freedom" and were allowed to emigrate, although few availed themselves of the opportunity.

Carter pours heart out to Graham over Lance

By ROWLAND EVANS and ROBERT NOVAK

WASHINGTON — President Carter has confided this concern in the ear of Evangelist Billy Graham: If I let them "drive" Bert Lance out "it will only whet their appetites for other victims within my official family."

That virtual appeal for help to Dr. Graham was delivered in a long telephone conversation initiated by the President this week. It reveals the true nature of Carter's battle against rising demands from the press, Republicans, and leading Democrats for the scalp of budget director Lance.

Graham, we have been told by informed political sources, was surprised by the vehemence of the President's self-defense in refusing to be stampeded into ousting Lance. The President made this case to Graham:

1. The press demanded Lance's head before the facts were known and before Lance had his day in court.
2. Getting rid of Lance would give the press a taste of power which following its legitimate triumph in Watergate, would induce an irresistible avalanche of investigations against other Carter Administration officials.
3. The focal point of this attack would probably be the "Georgia mafia" starting with Atty. Gen. Griffin Bell, long a member of the Carter inner circle.

Carter's decision to confide in Billy Graham is understandable. Both are Southern Baptists and born-again

Continued on Page 9



BILLY GRAHAM



PRESIDENT CARTER

Carter pours heart out to Graham about Lance

Continued from Page 3

Christians. Besides, other Presidents — most conspicuously Richard Nixon — have appealed to Graham for aid in political crises.

Nevertheless, there are risks in the implications of Carter's drawing the wagons around himself and his beleaguered friend and beseeching America's most popular evangelist for help.

The exchange was the

first reported close consultation between Carter and Graham.

Although former President Nixon was known to have a cordial relationship with the evangelist, relations between Graham and Carter were strained from the start.

Graham criticized Carter during the presidential campaign for his much-publicized remark to Playboy magazine about the lust he had felt in his heart.

Carter's 24-year-old son, Jeff, shot back that Graham's doctorate in religion was a \$5 mail-order certificate.

Graham accepted the older Carter's apology, and after the election allowed as how it was all right for the President-elect to have an occasional highball because "I do not believe that the Bible teaches teetotalism . . . Jesus drank wine."

The evangelist also promised to stop by at a presidential prayer breakfast.

LEGAL NOTICES

NOTICE OF NAMES OF PERSONS APPEARING AS OWNERS



Congregation prays and listens (left) as Billy Graham, echoed by an interpreter, preaches his first sermon in the Soviet bloc

Gulyas and the Gospel

Evangelist Billy Graham brings the word to Budapest

At dawn the worshipers began gathering in a sunbathed clearing in the wooded hills north of Budapest, overlooking the Danube. In this Sermon on the Mount setting, wizened farmers in stiff Sunday black mingled with villagers wearing gaily embroidered costumes and city youths in Western jeans and printed T shirts. The crowd had reached 10,000 when the Rev. Billy Graham, visibly moved at the reception, made his way to the rostrum last week to begin his first Soviet-bloc preaching tour in three decades of gospel globetrotting.

Following introductions and a Southern gospel solo by Singer Archie Dennis that bemused the congregation, Graham began by explaining, a sentence at a time to permit translation into Hungarian, that he had come to Hungary at least partly to check whether the Danube was blue and get a taste of native *gulyás*. He recalled his own days as a boy down on the farm where he milked 20 cows every morning and coped with lost sheep and a smelly goat. Then he switched to his favorite sermon text, *John 3:16*, "For God so loved the world that he gave his only Son" (in Hungarian: "Úgy szerette, Isten a világot, hogy egy szülött Fiát adta oda"). When Graham concluded by asking the Hungarians to signal their rededication to Jesus Christ, thousands of arms were raised in response.

This was not a vast, much-publicized Billy Graham crusade like those that have drawn millions of people throughout the non-Communist world. The audiences on the hillside and in subsequent overflow church meetings

were made up of devout Protestants, not the general public. To make sure of that, Hungary's state-run media carried no advance notices of the gatherings.

For all that, the Hungary trip, which resulted from five years of negotiations, was a well-calculated breakthrough. Graham's only previous preaching in a Communist nation was a low-key appearance ten years ago in nonaligned Yugoslavia. The Danube tour was also a historic occasion for Graham's official host, Hungary's Council of Free Churches. It represents 50,000 Protestants, who are not only overshadowed by the major Reformed and Lutheran bodies in Hungary, but very much a minority in a country that was two-thirds Catholic at the time of the Communist takeover.

To some extent, the visit was part of a broad tactical maneuver by the Communist regime of János Kádár. On the brink of next month's talks on the Helsinki accord, Hungary is eager to brush up its image and counteract complaints

about church restrictions from both Hungarian and U.S. Christians. In fact, Hungary probably has the most liberal church policy among Warsaw Pact countries. Sunday schools and youth retreats are permitted. Bibles, though expensive, are available. Even so, open evangelism and freedom of church publication in the Western sense are unknown. Evangelical Christians are customarily excluded from the universities and the professions.

Kádár has actively been wooing the Vatican, and since last year all Catholic bishoprics in Hungary have been filled. Next week three top-ranking U.S. Catholic bishops will arrive for a good-will tour. One of Kádár's major goals, it appears, is to acquire a "most favored nation" trade status with the U.S.

Graham, who once said Communism was "masterminded by Satan," must be aware of the political mileage the Kádár regime wants to get from his eight-day visit. The circumspect evangelist avoided comment, however, and, playing the role of unofficial diplomat, met with Hungary's Deputy Premier György Aczél and gave him a private message from a fellow Baptist named Jimmy Carter. He also disarmed a number of Hungarian Protestant leaders who had been skeptical about the seriousness of superstar evangelists.

For Graham, as for Kádár, the visit was a means to an end. At 58, he has crusaded in 55 countries and longs to preach further in the Communist world. The Rev. Alexei Bichkov, general secretary of the Soviet Union's Baptist council, was on hand in Budapest to greet Graham and observe the meetings. This, and the success of the week, led to speculation that Graham might some day preach in the U.S.S.R. and Rumania, both of which have harsh policies against Christianity.



Clad in shepherd's coat, the evangelist digs into *gulyás*
Twenty cows and a quotation from St. John.

GRAHAM REPORTS THAT HUNGARIAN JEWS HAVE 'SUBSTANTIAL' DEGREE OF FREEDOM

By Ben Gallob

NEW YORK, Sept. 18 (JTA)--Evangelist Billy Graham, reporting on his first crusade in an East European country, told a press conference here last Thursday that he was informed in Budapest by Hungarian Jewish leaders that Hungarian Jews had a "substantial" degree of freedom to worship, to produce and acquire Jewish scriptures and prayerbooks and to go to the synagogue.

Graham also said that, in his meetings with Chief Rabbi Laszlo Salgo of Hungary and Rabbi Alexander Scheiber, president of the Jewish Theological Seminary of Hungary, and other Jewish leaders, he learned something "most Christians simply do not know--that more than 400,000 Jews in Hungary were murdered by the Nazis." He said it was his impression that on a per capita basis, the Jews of Hungary had suffered more grievously than any other community in Hungary during the Nazi period.

He said he had two meetings with the Hungarian Jewish leaders, one at Salgo's synagogue and one arranged by the United States Ambassador at the American Embassy in Budapest.

In response to a question, Graham said he was told there was no real problem of anti-Semitism in Hungary, that because of the tremendous suffering of the Jews under the Nazis there was a "genuine desire" on the part of the government and leadership to compensate the surviving 80,000 to 100,000 Jews for their wartime suffering.

Finds Little Desire To Emigrate

The evangelist also said he was told by the Hungarian Jewish leaders that they felt comfortable and secure in Hungary and there was little desire to emigrate to Israel or to leave Hungary for any other country.

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Conferred With Tanenbaum Prior To Visit

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him it was not his intention to make evangelistic appeals to the Jews of Hungary. Tanenbaum wrote: "You may rest assured that Dr. Graham is deeply respectful of Judaism and the Jewish people and will not seek in any way to evangelize in the Jewish community" during his visit.

Love, Affection For Jews And Israel

Graham said there was "a spirit of tremendous love and respect that characterized every aspect" of his two meetings with the Hungarian Jewish leaders. He said he expressed his "deep love and affection for the Jewish people and for Israel" and that "the response was one of very great emotion and there were tears on that occasion, including my own tears."

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FELIX KAMOV-KANDEL, FAMOUS SOVIET JEWISH WRITER, TOLD HE CAN EMIGRATE

NEW YORK, Sept. 18 (JTA)--Felix Kamov-Kandel, the well-known Soviet Jewish screen writer, has received permission to emigrate from the Soviet Union with his family, the Greater New York Conference on Soviet Jewry reported. Permission was granted four years after Kamov-Kandel applied for an exit permit. Since that time he has been cut off from the ordinary privileges of life. No date has yet been set for his departure, the Conference said.

Kamov-Kandel is an acclaimed playwright and scriptwriter, as well as creator of an internationally renowned cartoon. After requesting an exit permit, Soviet authorities did not allow his work to be credited to him. In addition, he was isolated from his associates in the film industry and from his literary colleagues in the Soviet Union and elsewhere.

During his four year waiting period, Kamov-Kandel held two long hunger strikes, protesting refusal of permission to emigrate, and of his treatment after he had filed for an exit permit. He was editor of the "Samizdat" publication, "Tarbut."

GRONINGEN SYNAGOGUE BUILDING SAVED

AMSTERDAM, Sept. 18 (JTA)--The monumental 70-year-old synagogue building in Groningen, which has stood empty for the past two years, will not be demolished but restored with a government and municipal subsidy and become a cultural center. During the Nazi occupation of The Netherlands most of the Groningen Jews were deported to their death.

After the war, the synagogue building proved much too large for the needs of the small remaining congregation which has ever since held services in what was formerly its youth synagogue. The synagogue was later used as a factory and became dilapidated. When the factory left the building it was at first decided to demolish the structure but a committee of Groningen citizens, largely non-Jewish, started an action to save the building which has been a local landmark. This action has now been crowned with success.

BRUSSELS (JTA)--The trial of Ernst Ehlers, former chief of the Nazi political police in Belgium during World War II, will start in West Germany early next year.

18 - 9/20/77

'ENLIGHTENING STAY' IN HUNGARY HOPED FOR U.S. BISHOPS (330)

NEW BRUNSWICK, N.J. (NC) — The head of the American-Hungarian Catholic Priests' Association has asked three American bishops to "touch the bleeding wounds of the Church in Hungary" during their visit to the Communist-ruled country.

Franciscan Father Julian Fuzer expressed the hope that Cardinal John Krol of Philadelphia, Archbishop Joseph Bernardin of Cincinnati and Bishop James S. Rausch of Phoenix, Ariz., would have "a pleasant but enlightening stay in Hungary." The three left Philadelphia International Airport to begin their trip on Sept. 20.

Father Fuzer, pastor of St. Ladislaus Church in New Brunswick, said the Church in Hungary "has never been so cruelly devastated and so severely tried as it is now."

He cited the suppression of religious orders, abolition of Catholic schools, confiscation of Catholic hospitals and other institutions, continuous surveillance of bishops by government officials, censorship of bishops' pastoral letters, and state-supported atheism as examples of the Hungarian Church's "bleeding wounds."

The Hungarian-American priest said members of his organization hoped that the bishops' visit would provide all Hungarians with "consolation and the assurance that their trials are about to turn to joy — the joy of freedom."

Father Fuzer also expressed a hope that the American prelates would "sense the presence" of the late Cardinal Jozsef Mindszenty, former primate of Hungary. "It would be a painful disappointment to us and to our brethren in Hungary, if, out of fear, or out of diplomacy, or out of misconstrued courtesy, the American bishops while in Hungary ignored Cardinal Mindszenty," he said.

Noting that there are more than 100 parishes, some 400 Catholic priests and about one million Catholics of Hungarian descent in the United States, Father Fuzer said that if the visit "is an indication that the Church in America wishes to be of help to the Church in Hungary...the American-Hungarian Catholics are the logical instruments of it." He added:

"It seems to us that organizing the American-Hungarian Catholics with view to assist the Church in Hungary would be the most effective, truly Catholic, and specifically American action."

Billy Graham: life easier 'n Hunga'y

By BEN GALLOB
NEW YORK (JTA) —
Evangelist Billy Graham,
reporting on his first crusade

in an East European country, told a press conference here last Thursday that he was informed in Budapest by Hungarian Jewish leaders that Hungarian Jews had a "substantial" degree of freedom to worship, to produce and acquire Jewish scriptures and prayerbooks and to go to the synagogue.

Graham also said that, in his meetings with Chief Rabbi Laszlo Salgo of Hungary and Rabbi Alexander Scheiber, president of the Jewish Theological Seminary of Hungary, and other Jewish leaders, he learned something "most Christians simply do not know — that more than 400,000 Jews in Hungary were murdered by the Nazis." He said it was his impression that on a per capita basis, the Jews of Hungary had suffered more grievously than any other community in Hungary during the Nazi period.

He said he had 2 meetings with the Hungarian Jewish leaders, one at Salgo's

synagogue and one arranged by the United States Ambassador at the American Embassy in Budapest.

In response to a question, Graham said he was told there was no real problem of anti-Semitism in Hungary, that because of the tremendous suffering of the Jews under the Nazis there was a "genuine desire" on the part of the government and leadership to compensate the surviving 80,000 to 100,000 Jews for their wartime suffering.

Little Desire

The evangelist also said he was told by the Hungarian Jewish leaders that they felt comfortable and secure in Hungary and there was little desire to emigrate to Israel or to leave Hungary for any other country.

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Affection for Jews

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in Atlanta on Oct. 28. The rabbi said Graham indicated he did not expect the invitation from the Soviet Baptists to materialize for "some time," commenting that the trip to Hungary involved a 5-year wait.

Hungarian Jews have 'substantial' freedom, Billy Graham says after trip

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Billy Graham says Hungary's Jews 'free'

by Ben Gallob

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Rabbi Marc H. Tanenbaum, director of inter-religious affairs



Evangelist Billy Graham meets with Jewish leaders in Budapest.

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THE SOUTHERN ISRAELITE

Atlanta, Georgia



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RABBI MARC TANENBAUM PLAYS CENTRAL ROLE IN BILLY GRAHAM'S

MEETING WITH HUNGARIAN JEWS

REPRINTED WITH PERMISSION FROM THE INTERMOUNTAIN JEWISH NEWS

September 23, 1977

Intermountain Jewish News

Graham Reports That Hungarian Jews Have 'Substantial' Degree of Freedom

BY BEN GALLOB

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BUDAPEST, Hungary — Evangelist Billy Graham is shown meeting with Jewish leaders in Budapest during his recent trip.

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DOMESTIC SERVICE

-7-

TUESDAY, SEPTEMBER 27, 1977

STATE SEEKS REPORTS ON ANNUITIES
SOLD BY BILLY GRAHAM ASSOCIATION

By Religious News Service (9-27-77)

MINNEAPOLIS (RNS) -- The Billy Graham Evangelistic Association has not complied since 1975 with a Minnesota law requiring registration and financial reports of annuity plans sold in the state, according to John Larson, state securities commissioner.

George M. Wilson, executive vice-president of the association, said later it was an oversight and will be corrected by the end of the year.

Mr. Larson's department is investigating the annuity and has asked the association for information on assets and payments. The lapse was discovered a few months ago.

Mr. Wilson said that "eight or ten" Minnesota residents have paid \$147,000 into the annuity plan. State law requires information only on securities sold in the state. Mr. Wilson declined to give figures on nation-wide annuity sales but said it was "a small part of the association's ministry. All BGEA annuities are 100 per cent funded. We doubt if any organization, religious or secular, takes greater precaution on behalf of its annuitants."

The Graham association has been criticized recently for keeping financial details close to its chest. Spokesmen will say that it has an annual operating budget of about \$25 million, but resist closer examination.

In August, after disclosure of a separate \$23 million World Evangelism and Christian Education Fund, Mr. Graham issued a response, saying that his ministry had nothing to hide and was accountable to God. He spoke of the high level of integrity in the organization, but gave no financial details.

Although the fund had been mentioned by Mr. Graham as early as 1971, the size of it was unknown publicly until June of this year.

The Graham annuity program agrees to pay interest for life. Payment varies according to the age of the recipient, and follows an actuarial table.

The Graham association registered its Gift Annuity Plan with the state of Minnesota Feb. 6, 1974, seeking to sell \$200,000 in annuities, and listing \$751,158 in assets. An annual report, which was to be filed June 1975, was not filed and the registration was withdrawn on Dec. 9, 1975, Mr. Larson said.

Mr. Wilson said, "We did not know that our registration had been withdrawn. The day we found out about it, we immediately stopped offering the charitable gift annuities in Minnesota."

He added that the Association has asked its actuaries and auditors "to get together the facts" for the state securities commissioner. "As soon as we have these facts, we will be back in business," he commented.

The state law, passed in 1973, required charitable annuities to be handled as securities, with registration and annual reports. In 1975, it was amended to require quarterly reports.

Mr. Wilson emphasized that the annuity program "has absolutely no connection with the World Evangelism and Christian Education Fund."

BILLY GRAHAM
Montreat, N.C. 28757
September 27, 1977

My dear Marc,

Thank you for your good letter of September 21. I have been inundated with mail and calls upon my return home, primarily having to do with my trip to Hungary. Thus I have not been able to spend the time and effort on my address in Atlanta that I had hoped.

However, I am enclosing the rough draft of my address and would appreciate any comments. I hope you will keep in mind the private words I had with you about my delicate situation with the Christians who live in Arab countries.

The only person who has read this is our mutual friend Gerald Strober. He made three or four slight suggestions which I have incorporated into this address.

I am deeply grateful for the comments you made at the press conference, and for your warm friendship.

With warmest personal greetings,

(personally dictated but not signed)

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

P.S. I have not included more personal remarks that I may make at the beginning of the address, thinking that perhaps you might use some of those things in your introduction, e.g. that my eldest daughter and her husband studied a year at Hebrew University -- that my eldest son has been twenty-four times to Israel (as a matter of fact he is taking his young wife to Israel for Christmas), or that I had the privilege of being friends with Mrs. Golda Meir, Mr. Rabin, etc.

Graham

Billy Graham On Financing Evangelism

This is the text of a statement by Billy Graham being given this month on the "Hour of Decision" broadcast.

Since the beginning of our evangelistic ministry we have been deeply concerned about the financial integrity of our work. We believe we are accountable to God for all money entrusted to the Billy Graham Evangelistic Association (BGEA). We consider ourselves stewards before the Lord.

When we began our evangelistic ministry almost all evangelists were supported by voluntary "love offerings." Occasionally this led to financial abuses, and in the minds of many people mass evangelism came to be associated with an "Elmer Gantry" image of financial irresponsibility and even dishonesty.

We set out to change this image by forming a small board and setting up a non-profit religious organization. The Billy Graham Evangelistic Association was formed in 1950. We stopped receiving "love offerings" shortly thereafter and put every member of our staff, including myself, on a fixed salary. All funds received for our ministry go to the BGEA. In 1950 this was a new concept in this type of evangelism; we were determined to have total financial integrity.

When the Billy Graham Evangelistic Association was founded we not only prayed that God would provide the finances necessary for our own direct ministry of evangelism, but that he would entrust us with enough financial resources to help missions and other evangelical projects throughout the world. We determined to attempt to tithe all funds that were given to us for evangelism, and dedicate this tithe to help other ministries that supported evangelism, missions, and Christian education. We felt at the time that it was scriptural and that God would honor our efforts and motives. I understand the great evangelist of the last century, D. L. Moody, once said "God will allow millions to pass through my hands for the work of God if none of it sticks to my hands."

All finances of the BGEA are under the supervision of a board of directors. Our board has twenty-five men and one woman. It includes distinguished lawyers, bankers, businessmen, a seminary president, and distinguished clergy, including two outstanding black clergymen. The entire board meets three times a year. The executive

committee, made up of seven men, meets approximately every six weeks for anywhere from one day to two full days. No paid employee, including myself, is on the executive committee. I do not attend the executive committee except by invitation.

We have insisted on the highest possible standards of financial ethics, business procedures, and spiritual principles in the business affairs of the BGEA. We have taken extra precautions to be certain that everything is done with complete integrity so no dishonor might come to the name of Christ. Our books are audited every year by one of America's best known accounting firms.

About three years ago we asked one of the largest and most distinguished law firms in America to assess our organization and its affiliates in every possible detail, to see if there were any financial safeguards or practices we were overlooking. After a thorough two-year study this firm (which specializes in non-profit organizations) reported that they had rarely found an organization with higher standards and better financial control than ours. One of our board members, for many years the treasurer of Harvard University, stated, "I have served on many boards but have never been associated with an organization that has such high standards of business procedure and financial controls as BGEA."

I can assure you that your contributions are handled legally and with the highest sense of Christian ethics and spiritual concern. If you designate any gift, we guarantee it will go 100 per cent where you want it to go. For example, several years ago we established an "emergency relief fund" to help the victims of disasters throughout the world in the name of Christ. We take nothing from that relief fund for administrative expenses. Through this fund, for example, we have been able to help earthquake victims in Guatemala and Romania and famine victims in Africa. We have helped in New Guinea, Bangladesh, and many other emergency areas. We believe such relief efforts are commanded by Christ. We also believe countless people are open to the Gospel because of such actions of practical love and compassion.

Earlier, I explained how we decided to tithe our income to other evangelical causes. God *has* honored this commitment for more than a quarter century. We have



been able to help seminaries, Bible schools, missions, hospitals, scholarships for overseas students, relief work, missionaries, evangelists, and evangelical periodicals throughout the world. We have given small and large amounts to hundreds of Christian groups that were being used of God across the world. For example, we help support a halfway house for prisoners in Mexico, a tuberculosis clinic for nomads in the Middle East carried on by devoted missionaries, and a graduate seminary and colleges in several countries of the Far East. We have also provided scholarships for seminary and college students from the Third World, help for refugees from Uganda, and thousands of scholarships for Bible school, seminary, and college students to the Schools of Evangelism in connection with all of our major crusades around the world.

Most people did not know that we helped sponsor and pay for world conferences on evangelism, such as the Berlin Congress on Evangelism (1966) and the historic Lausanne International Congress on World Evangelization (1974)—and we have either totally paid for, or helped in part, at least a score of evangelistic and missionary conferences throughout the world. We gave substantial financial help to the Pan African Christian Leadership Conference in Nairobi last December.

We never have sought to draw attention to this side of our work, believing that this kind of attention might be mistaken for boasting and pride. We took seriously the words of Jesus: "Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father, which is in heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly" (Matt. 6:1-4).

As the years passed we began to see the tremendous need for a special fund to help undergird evangelical ministries throughout the world to a greater extent than we were able to do. Our board of directors also felt that we should take steps to insure the wise long-range in-

vestment of gifts that came to BGEA from time to time in the form of stocks, trusts, estates, foundation grants, and a certain amount of undesignated funds. A fairly large percentage of gifts that we receive have no designation. People are giving to us to act as stewards of the Lord's money and to invest it in his kingdom as God directs us.

So, in 1970 we formed a foundation, which now is called the World Evangelism and Christian Education Fund (WECEF). There are several facts I would like you to know about the WECEF Fund.

1. It is a legally incorporated non-profit foundation registered with the Internal Revenue Service.

2. It is administered by a dedicated board of trustees made up of some of America's most outstanding Christian businessmen. Its executive committee consists of the former president of the American Bakers Association, the chairman of the board of trustees of the Baylor Medical Center and Baylor University, and the former treasurer of Harvard University, who is also a member of the Wheaton College Board of Trustees.

3. There are no full-time employees of WECEF. No board member receives any financial benefit from it.

4. The money given to WECEF (as to BGEA) is committed to benefit projects in missions, evangelism, and Christian education.

5. In order to be good stewards, the trustees of WECEF have directed the investment of the funds in a prudent manner until distribution.

6. The WECEF Fund is audited annually by a nationally recognized auditing firm, and an official "990" IRS report is filed annually with the federal government.

7. WECEF has been on the public record since its inception—open for all to inspect, but it has not been publicized. For one thing, we felt it was scriptural. For another thing, extensive publicity, we knew, would mean we would be inundated with requests for help that we could not begin to meet. We already knew of far more projects than we could support, and we did not want to have to divert money from worthy projects to employ a large staff to handle such requests.

8. WECEF is the only foundation or fund to which BGEA is affiliated.

The reason I have tried to outline all of this to you is that there has recently been some misunderstanding

about the World Evangelism and Christian Education Fund. The Bible says, "Let not your good be evil spoken of" (Rom. 14:16). God has greatly used WECEF, and we have a responsibility to tell you the facts about it. I hope you will pray for its ministry.

In recent years we have thought and prayed frequently about the future of our ministry. God has given us an increasing burden for training other men and women who will do the work of evangelism in the decades ahead. When I entered full-time evangelism I was president of a liberal arts college and a Bible school with 1,200 students in Minneapolis, Minnesota. I have always carried this burden of training others. About fifteen years ago we came very close to building a university. We had the land and a great part of the money offered us, but at that time we felt it would be too much of a diversion from our evangelistic crusades. So after much prayer and soul-searching we decided not to build it.

But Paul told Timothy, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2), and I believe God is leading us in two major projects to fulfill this vision. First, we are helping to build at Wheaton College in Illinois what I believe is destined to become one of the world's unique training centers in missions and evangelism. It will draw students and laymen from around the world for intensive courses in training for evangelism. Church leaders from various countries will be able to come for further training. In it will be one of the finest libraries on evangelism and missions in the world. It will also house Wheaton's growing Graduate School in Biblical Studies and Communications. It will also house the records and memorabilia of our ministry. The first floor is designed so that a visitor walking through will be confronted with the claims of Christ. It is our hope and prayer that people will find Christ every week, just visiting this center. Construction will begin this fall. It will be a continual evangelistic effort long after God has called us to heaven. This institution will be owned, operated, and directed by the board of trustees of Wheaton College.

Second, tentative plans are underway for a Bible training center specifically designed to train laymen in the Bible. It will not be a Bible school in the traditional sense, for there will be no academic credit or graduation diplomas. It would bring outstanding Bible teachers from many denominations and other parts of the world for short periods of teaching. A layman or a student or even a clergyman could go there for a month, or three months, or even a year, and study the Bible in depth. We have felt it should be in a secluded spot where they could have time for long walks, places for quiet and prayerful decision-making concerning their life's priorities. Many people are converted late in life and cannot take time off to go to a Bible school or seminary, but they could take a month off for an intensive Bible survey study. As far as I know, this would not be in competition with any denominational effort anywhere in the world. A beautiful location in western North Carolina has been purchased and

preliminary studies have already been completed. However, since we will not begin this project until the Wheaton Center is finished, it may still be at least three or more years away. Already proposals for other sites in other parts of the country are coming in. Three years is a long time in this swiftly moving world. We are waiting upon God to either open this door or close it. We pray "thy will be done."

The World Evangelism and Christian Education Fund is committed to help fund both these projects. However, we do not have the full resources needed to build these two great projects and also meet the needs of many other important projects that we now help. *We need your increased financial support if this work is to continue.* If you desire to designate gifts for either of these two projects or any other evangelistic project, you may do so through your gift to the BGEA. In addition, we need your continual support for our ministry of evangelism through radio, films, and literature. We are having to face rising costs in everything from postal rates to the purchase of television time.

We find ourselves limited to the many visions and dreams that God has given us to touch the world for Christ in our generation. Calls are coming from every part of the world for us to come and proclaim the Gospel and to help in various ways. Unfortunately, we have to write hundreds of letters each year turning down worthy requests. We are limited because of physical strength, time, and finances.

One of the interesting things is that when we go to other countries in response to the command of our Lord Jesus Christ to go into *all* parts of the world to proclaim the Gospel, our income goes down. I would like to challenge you with the responsibility of the *whole world* for Christ. When you hear that we are in some other country ministering, I hope you will *increase* your giving and consider it a missionary contribution. When we go to many parts of the world we bear the team expenses from BGEA and usually have to help substantially in the crusade expenses, especially in the underdeveloped countries whose financial means are limited.

We are living in a very ominous, critical, and serious moment in history. It has been my privilege during the past few months to talk to a number of leaders in different parts of the world from various walks of life. I found a great deal of pessimism.

Yet I am not pessimistic. Doors are open right now as perhaps never before. I am told that as many as 50,000 people a day are becoming Christians. This is an age of unprecedented harvest. If ever we are to pray and give, it is now. "The night cometh, when no man can work" (John 9:4). It is a question as to how long we can remain on television and radio with the same freedom of proclaiming the Gospel as we now have. It is a question as to how much longer we can have the freedom to hold evangelistic crusades in many parts of the world.

We are ready to spend our strength and our energy, if you will stand behind us with your prayers and your financial support. God bless you. □

THE AMERICAN JEWISH COMMITTEE

CONFIDENTIAL

date October 7, 1977
to Bert Gold
from Marc Tanenbaum
subject DR. BILLY GRAHAM, THE WHITE HOUSE, AND ISRAEL

For the sake of the record, I want to record the main features of my several conversations with Dr. Billy Graham relative to Israel. Dr. Graham called me at home on Oct. 5th at 5 p.m. to tell me that President Carter had invited him to come to the White House the next day for a 2 p.m. meeting with the President, Vice-President Mondale, and Z. Brzezinski. The primary purpose of the meeting was to hear a report from Dr. Graham on his recent visit to Hungary. Dr. Graham said he was "very worried" about the Soviet-American statement issued on Saturday, and that he planned to raise the matter of Israel's security.

He asked for my views on the present situation and we discussed the issues at length - omission of reference to UN 242 and 338; the PLO; the role of the Soviet Union in peace discussions, etc.

Dr. Graham met at the White House at 2 p.m., and reported the discussion - on a confidential basis - during a phone call to me the following morning. The President excused himself from the meeting owing to the turmoil over the Middle East. Graham said the President plans to see him personally before Carter leaves on his overseas trip.

The meeting with Mondale and Brzezinski lasted a half hour. After reporting briefly about his Hungarian visit (Graham had breakfast with the American Ambassador to Hungary, William Kaiser, who flew in for this and other consultations), Graham volunteered his "deep concern" over Israel and recent developments. "I told them everything that you and I had discussed," Graham said, adding that "there is considerable uneasiness in the Evangelical community about what is happening to Israel." He said that evangelicals are worried over Soviet penetration of the Middle East; that the PLO had helped undermine the Christian situation in Lebanon and elsewhere, and that a PLO state would be seen as a threat to Christians as much as to Jews. "My son," Graham told them, "has visited Israel and the Middle East 27 times and keeps me informed, and he shares my concerns."

Bert Gold

Page Two

Brzezinski said that he was "quite surprised" to hear about this evangelical concern and remained non-committal during the conversation. Mondale said "the Middle East is the hardest problem we face" and said "we will certainly not let Israel down." Mondale said he was "very appreciative" of Graham's views, and that he was going to see the President immediately and will convey his concerns to the President.

Graham concluded by saying that he was going to rewrite his talk before the NEC on Oct 28th, to include these views, and asked me for another memo which I have sent him. He also suggested that it might be useful to speak with Robert Strauss (he said he would, too) whom the President has turned to increasingly, especially since the Bert Lance affair.

A handwritten signature in dark ink, appearing to be 'Miles', is written over a faint circular stamp. The stamp contains the text 'AMERICAN JEWISH ARCHIVES' and Hebrew text 'מכון ויצמן למחקר' and 'ישראל'.

MHT:RPR

cc: Miles Jaffe

NEC
Graham

October 10, 1977

Dr. Billy Graham,
Montreat, North Carolina 28757

My dear Billy,

I am deeply grateful to you for the opportunity of having our recent conversations while you were in Washington. Your interest and sympathetic understanding about the present situation are very much appreciated.

The Hon. Shmuel Katz, Counselor to Prime Minister Begin, will be in New York this Friday. I will discuss with him an appropriate time and place for you to meet. I will suggest the Friday morning, Oct. 28th, 9 a.m., appointment in Atlanta that you proposed. He may wish to meet with you before then, in which case I will have him call you directly.

With regard to the text of your address before our National Executive Council, it is an excellent statement, both in content and in spirit. I have taken the liberty of making several editorial suggestions, and also have proposed two inserts relative to the present situation in the Middle East. The inserts are to be found on pages 6 and 11.

I would appreciate any comments you might have about these suggestions. When you do revise the text, it would be most helpful to our press people to have a copy as early as possible.

May I respectfully suggest that you omit the reference to the meeting with the chief rabbi on page 1? I suggest that only because this audience of national Jewish leaders will certainly respect everything you say about your personal commitments to Christ, but might perceive two or three references about evangelizing as taking advantage of them as "a captive audience," as it were. In saying that, I hope you accept that my intention is entirely constructive in terms of wanting to help you receive the best possible reception.

Dr. Billy Graham

Page Two

If you have further questions, please feel free to call me at any time. Again, with warmest good wishes, and every blessing on you and Ruth, I am,

Fraternally,

Rabbi Marc H. Tanenbaum
National Director
Interreligious Affairs

MHT:RPR

P.S. Could you have your press office send us a photograph of you and your latest biographical sketch. They wish to get out an advance notice to the media as widely as possible.

bcc: Bert Gold
Selma Hirsh
Mort Yarmon



NEC
Graham

October 11, 1977

Dr. Billy Graham
Montreat, North Carolina 28757

Dear Billy,

Since I sent you my letter yesterday in response to your talk, the enclosed letter to President Carter signed by several Christian spokesmen came to my attention.

I thought that you might find its point of view helpful in the drafting of your own talk.

With warmest personal good wishes, I am,

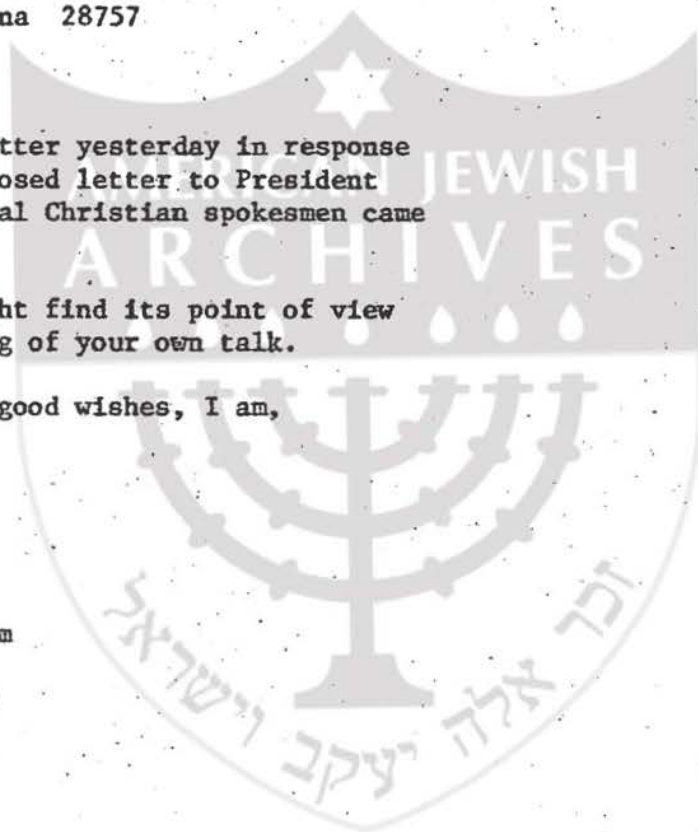
Cordially, as ever,

Rabbi Marc H. Tanenbaum
National Director
Interreligious Affairs

MHT:RPR

Enclosures

M. Tanenbaum



DOMESTIC SERVICE

-15-

MONDAY, OCTOBER 17, 1977

Watergate Spurred ERA Of Suspicion

EDITOR SAYS GRAHAM SPURS EMOTIONS
SIMILAR TO THOSE ROUSED BY NIXON

By Religious News Service (10-17-77)

CINCINNATI (RNS) -- A prominent evangelical editor said here that Billy Graham excites emotions similar to those aroused by Richard Nixon.

Dr. Harold Lindsell, editor of Christianity Today, said the similarity is that "either you loved Nixon and excused him everything or you hated Nixon and excused him nothing."

While here for two days of lectures at Cincinnati Bible Seminary, the journalist told the Cincinnati Inquirer that people tend to act the same way about Billy Graham.

He said that suspicion about the operations and finances of the Billy Graham Evangelistic Association is "consistent with the temper of the times." In the wake of Watergate, the evangelical writer commented, "we are suspicious of everything."

Christianity Today has reported on the controversy surrounding the World Evangelism and Christian Education Fund related to the Graham association, but has not mentioned that the fund gave the magazine a total of \$240,000 from 1972 to 1974. Dr. Lindsell said that item had been deleted from a news story when he was not in the office. He called that editorial decision "a mistake."

The editor said it should be no surprise that backers of Mr. Graham are defensive about anything less than praise for the evangelist. He commented that when Mr. Graham or his associates reveal "feet of clay," Graham partisans feel a sense of disillusion. But they then feel that the only choice is to defend the Graham enterprises or abandon them, according to Dr. Lindsell.

One of the materials that will be distributed during Mr. Graham's Cincinnati Crusade Oct. 21-30 is a publication entitled God's Incomparable Word. It takes the position that Scripture is "absolutely trustworthy," and includes a lengthy contribution from Dr. Lindsell.

The Christianity Today editor, who wrote a controversial book last year entitled The Battle for the Bible, said that Mr. Graham and the periodical agree on the absolute trustworthiness of the Bible.

Dr. Lindsell said that pollster George Gallup is conducting a survey of the religious views of Americans for Christianity Today. He predicted that the findings will show that there are far fewer evangelicals than the 40 million estimate which is frequently given, and that the "evangelical viewpoint" has grown while the number of evangelicals has declined.

The editor suggested that the impression given by evangelical voices such as that of his magazine may be compensating for the lack of numbers of evangelicals.

Graham paints bleak picture of world

BY JAMES L. ADAMS
Metropolitan Editor

Morality has failed to keep pace with technology and "time is collapsing in on us," Billy Graham warned 16,521 persons attending the mid-point meeting of the 10-day Tri-State Crusade in Riverfront Coliseum last night.

Woman succumbs

Mrs. Medith Rowan, 78, who had traveled from her home in Columbus to attend the Tuesday night session of the Billy Graham Crusade here, collapsed about 8:30 p.m. in Riverfront Coliseum and died a short time later at Cincinnati General Hospital, according to spokesmen at the Hamilton County coroner's office.

A man sitting next to her at the service said he saw her gasping for air. He summoned help from the first-aid station at the coliseum.

"Technology has no morals," the evangelist declared, stabbing a finger in the air to punctuate the point. "I read in one of the news magazines last week that World War III could be in the making."

"Many people think South Africa has the atomic bomb. And many Arab and Jewish leaders feel there is no solution in the Mideast except for an all-out war that could involve the super-powers."

"And that could take place in a year's time," he added somberly.

PAINTING A PESSIMISTIC world picture is a Graham preaching technique. It helps to set the stage for the personal application of his message—make a decision for Christ now while there is still time.

"Time" was the topic of his sermon last night.

The evangelist narrowed his scope from the world scene to the individual by pointing out that Scripture says God has allotted man 70

years on the earth.

"With all the advances of modern medicine, we have not been able to increase longevity," he said. "The average male in America lives to be 69 and a half years old and the average female lives to 73."

The minister then explained that out of the 70-year span of our lives, the first 15 are in childhood, 20 years are spent in bed and physical limitations often curtail the last five years.

"SO THAT ONLY leaves you 30 years—part of which time is spent eating, working, etc.," Graham said. "No wonder the Bible says, 'What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.'"

Warning that nowhere in the Bible are we promised a tomorrow, Graham urged his listeners to make the most of their time.

"There are things you ought to do—now. Your family that needs you—spend more time now. Money you

ought to give—give now. People you ought to witness to—witness now."

He then gave his invitation and an estimated 650 persons crowded onto the floor in front of the platform to make a decision for Christ.

IT WAS ANNOUNCED at the meeting that the nightly offerings have reduced the Crusade Committee's \$100,000 deficit to \$45,000. The 10-day crusade budget totals \$400,000. Committee officials regularly emphasize that money collected here goes for local expenses and not to Billy Graham or any of his team.

John A. Roush, former member of Miami University's football coaching staff now working toward his doctorate in education, witnessed to his faith in the preliminary part of the program last night. Roush has been involved in the Fellowship of Christian Athletes through his years as player, coach and counselor.

Cinti Post Applebren



Photographer: MIMI FULLER

The rains came—and so did the crowd of 16,521 to Riverfront Coliseum to hear Billy Graham preach.

BEHIND THE NEWS

Leading Methodist Minister Gives Views On Graham Crusade

BY BEN L. KAUFMAN
Enquirer Reporter

religion beat

Don't doubt your Christian experience just because it differs from that promoted at the Billy Graham crusade, a leading United Methodist minister is assuring parishioners.

Whatever strength Dr. Graham derives from his Southern Baptist theology, "There must be the same respect for our tradition," the Rev. Dr. Emerson S. Colaw told members of Hyde Park Community United Methodist Church.

Dr. Colaw, an early crusade backer, listed four benefits the crusade, which began Friday and runs through October 30 at Riverfront Coliseum, will bring in his parish newsletter, then added:

"From my point of view, there is a negative factor in that there will be the implication that all Christians must be 'born again' according to a certain style.

"IF THIS is true, most of Christendom is still outside . . . Only one-sixth of devout, faithful church members can point to a specific, dramatic time when they were 'born again.'

"In my earlier years I went forward many times in revivals and crusades, but can't point to any particular moment as the time I became a Christian. This does not make me less a Christian." (The emphasis is Dr. Colaw's.)

Continuing in the October 10 edition of the *Visitor*, Dr. Colaw

spoke to a point other clergy and laymen have raised, albeit in less public ways: "My concern is that you not be pressured to doubt your own Christian experience just because it doesn't conform to a particular style.

"Mr. Graham is a Southern Baptist evangelist and reflects that particular theological point of view. That is his strength and we would not wish him to be anything else but what he is.

"There must also be the same respect for our tradition."

There are a variety of religious experiences, he said. "Being 'born again' at a crusade is one way among many.

"WHEN YOU attend the crusade, there will be an invitation given to come forward and commit your life to Christ. You should not feel any coercion to respond.

"On the other hand, going forward and making a commitment in a public meeting can be a healthy and positive step for many of us. It may help to confirm and strengthen your faith."

Dr. Colaw's praise for the crusade, echoed by many publicly and privately, included these points:

• The crusade is the most successful ecumenical "project with which I have been involved" for its breadth of participation. "I hope

something of this can continue after the crusade concludes."

• "It will bring religion to the front page, at least for a few days, and focus attention on our city for a cause other than the World Series. This can help the secular community think about religion for a period of time."

One problem for the crusade, however, according to Dr. Colaw, is that the *The Enquirer's* religion reporter is a Jew.

DR. COLAW began his newsletter, saying: "There have been a number of articles in the newspapers about the Graham crusade . . . and there will be more. I wish to share a few of my reflections. Incidentally, while the reporters will try to be fair, remember that there is no such thing as 'objective' reporting. Mr. Kaufman, a splendid religion reporter, did attend Hebrew Union College and that perspective comes through in his writing."

He continued:

• "God has chosen to use these crusades and Billy Graham to reach people that seem untouched by the local church."

• "There have been spiritual benefits to the community and to individual lives even if the crusade didn't take place. Shared work and prayers for the crusade have already brought inspiration and help. The participation of a number of our own laity has brought added strength to our church."

NO SIN: It's no sin to take money from the Rev. Dr. Billy Graham, a beneficiary of the evangelist's generosity asserted recently in a Cincinnati interview.

Harold Lindsell, retiring editor of *Christianity Today*, said his magazine has accepted almost a quarter million dollars from the Rev. Dr. Graham to ease its deficit operations.

The money came from the \$22.9 million World Evangelism and Christian Education Fund (WECEF) which has come under close scrutiny recently in the secular and religious press. He talked about this and his broader relations with the Rev. Dr. Graham during a Queen City visit last week.

What was wrong, Lindsell said, was an editorial decision in his absence that deleted *Christianity Today* from a list of recipients from the fund when the magazine did an extensive report on WECEF sources, management and spending.

THE MAGAZINE'S reporters included the subsidies, but that item was cut during the editing.

That editorial decision was "a mistake . . . it was stupid," he said, but little fuss has followed this slipup.

The Rev. Dr. Graham was a founder of *Christianity Today* in the mid-1950s and remains on its board, Lindsell said. He and the Rev. Dr. Graham defend Christian

orthodoxy, he said, and this is the "ministry" of *Christianity Today*.

Lindsell became editor in 1968 as the magazine was completing its costly, painful shift from a free publication for evangelical clergy to a paid-for biweekly journal of theology and news.

Today, "CT" as many religion reporters affectionately call it, has a paid subscription of about 143,000 and an annual deficit of about \$250,000. That is half the annual loss Lindsell said he inherited.

Credit for growth of the magazine generally is given to the expansion of the news columns under Lindsell: "That was my idea . . . I wanted it that way."

The Rev. Dr. Graham's WECEF gave the magazine a total of \$240,000 in 1972, 1973 and 1974 to reduce its deficits.

LINDELL SAID the Rev. Dr. Graham does not attend every CT board meeting, but when he is there, the editor said he is not above putting the touch on the evangelist for the magazine's benefit.

Many religion reporters consider CT without peer among religious publications as a reliable news source. Its alumni hold some of the nation's top religion reporting jobs in the secular press. Jim Adams, metropolitan editor and former religion reporter for the *Cincinnati Post*, was a fellow/intern at CT in 1967 during his months at the Washington Journal. Cen

Before Lindsell hands CT to his successor next year, pollster George Gallup will study Americans' religious views for the Journal. Lindsell predicted the results:

• There will be far fewer "evangelicals" than conventional wisdom now assumes among U.S. Christians: "I don't for one moment believe there are 40 million evangelicals."

HE SAID a previous CT editor created that figure from inadequate data years ago and conservative Christians latched on to the reassuring figure as truth in a secular, humanistic age. It gave them almost as many people as claimed by the liberal denominations in the National Council of Churches and by the U.S. Roman Catholic bishops.

• There will a tangible shift soon from orthodox Christian belief in a trinitarian God—Father, Son and Holy Spirit—toward something like Unitarianism with Christian veneer. He likened it to the Unitarian upsurge in America's youth.

• Observers will discover the "evangelical viewpoint" has grown faster than the number of evangelical Christians and voices such as CT make may be compensating for the lack of bodies. This is a "lot trrier than I like to think."

For this reason, CT must "increasingly articulate and reflect what has been historic orthodoxy . . ."

Graham Preaches 'Christ Only Hope'

BY BEN L. KAUFMAN
Enquirer Reporter

Billy Graham and buses get them to Riverfront Coliseum but something else moves them to decisions for Christ.

Nightly, hundreds walk forward to the stage where Dr. Graham hovers as a sign of hope.

"Don't wait. It's too dangerous," he tells his audience. Christ is their only chance for salvation.

"Don't put it off . . . You come while you can . . . You may never be this close to the Kingdom of God again."

Etta Maloney, 23, Covington, went forward twice in the first four days of the 10-day Tri-State crusade. "I was saved here," she said. "I was saved before and I backslid on the Lord."

That acceptance of Jesus as Lord and Savior put Miss Maloney among the 2182 persons who came forward during the first three nights of the crusade. More followed them Monday.

"The Lord wants us to stand up and witness to him," Charlene Dunn, 29, Colerain Township, explained shortly before the evangelist exhorted the crowd to witness as a Christian obligation.

YOUNG FAMILIES come forward, parents holding children's hands. Couples, young and old, black and white and interracial, move toward the stage. Individuals come forward, clutching Bibles and tape recorders. Some parents carried babies.

This is the crucial point in the crusade, sealing a commitment in the Christian heart. It also puts the person in the crusade processes which guarantee a participating local church will make contact within days.

"I was just having some problems and I needed some special prayer," Jennifer Schulte, 27, Northside, said. "I am a Christian already."

And sitting in the front row on the main floor, as close as anyone in the audience could get to Billy Graham, was Eurlie Lynch, 83, who lives near Tiffin, Ohio. She has been assured of her seat for all 10 nights by a young usher who feigned intimidation.

Asked if she went forward, she shot back:

"It wasn't necessary. I've been a Christian longer than Billy Graham."

UNTIL THE call to come forward and to make public decisions for Christ, the crusade is a perfectly

timed, beautifully orchestrated religious show.

The crowd has been warmed up by practiced Graham associates. Local dignitaries have been introduced, have spoken and prayed at the pulpit on the flower-decked stage. The massed choir has done its stuff. Soloists, prayers, testimonies and a collection have established the atmosphere.

If it looks and sounds like all the televised Graham crusades, that's no accident. It's religion by stopwatch.

What has been taking the Christian faith into the marketplace changes as the Rev. Dr. Billy Graham moves to the pulpit.

For many, this is what they have come for, a message about the Lord from a man many call a messenger of the Lord.

THE ANTICIPATION is tangible. Dr. Graham preaches on heaven and hell, the Christian life and sin, the choices open to every person.

But as Dr. Graham closes his sermon, a skilled contrasting of ordinary life and that expected of a Christian, he invites his listeners to make public their commitments to Christ. Nothing short of that can save them.

It's that simple. Too simple for some, but right for those thousands coming nightly to Riverfront Coliseum and for about one in 20 who comes forward.

"I really study to try to be simple," Dr. Graham explained in an interview Monday.

Dr. Graham nightly reminds his listeners it is "to Christ," and not to him, they come.

DR. GRAHAM does not baptize at his services nor does he offer his crusades as a substitute for the church. His skill is alerting people to the Gospel and his hope is to shepherd them into "churches where Christ is proclaimed."

Persons coming forward are counseled by trained Tri-State laity and clergy.

If some members of the audience are nervous, so are the counselors. But it is the same spirit which moves the crowds to the stage that gives them courage.

According to Graham team figures on the first three nights, 853 persons were signaling their acceptance of Jesus as Lord and Savior, 345 were seeking assurance of their salvation, 830 were rededicating themselves and 154 had other reasons for coming forward.

Dr. Graham asks those in their seats to pray for those moving down the stairs and across the Coliseum floor to the stage.

Cur Eng 10/22/77

Crusade hits stride, 1000 persons turned away

By BILL ROBINSON

The Tri-State Billy Graham Crusade appears to be in full stride. Dr. Graham preached to a capacity crowd for the second straight night in Riverfront Coliseum Thursday while another 1000 persons were turned away for lack of seats.

Many of those who did not get in were allowed into a holding area and kept behind gates where they could hear but not see the service.

Others left, but some stood outside and talked while Muslims passed out literature.

A busload of would-be crusade goers from Bedford, Ind., arrived at 7:45 p. m., much too late to get inside. The group milled around the pavillion outside the Coliseum, some of the group carrying babies in their arms.

WHILE SOME people were learning the hard way that they had better come early to get a seat at a Graham meeting, others were learning an even harder lesson. When you have your seat, keep it. If you leave it, it may be taken by the time you return.

"I feel sort of cheated," Cindy Sons of Bethel said. "We had already been in once and came back out looking for somebody and we lost our seats. We got here at four minutes until seven. This is the first time I've been to the crusade."

"I wish I could be in there," Pedro Diaz, of Monterrey, Mexico, who now lives in Clifton, lamented. "I started early from home but met some friends and talked to them. That made me late."

Corabelle Phelps of the Far Hills Baptist Church near Dayton, a gray-haired woman carrying a large Bible, was among the unlucky half of a bus load of persons who were not allowed inside. But she was cheerful about the whole affair:

"WE'RE JUST HAPPY to be one of the number of Christians here," she said.

"No, I don't feel cheated," Brad Hoover of Hamilton said while

perched atop a turnstile, "I didn't get off work in time so I got here too late. I was just curious. I've never been to a Billy Graham meeting before."

Graham spoke to the more than 17,500 persons inside the Coliseum on "The New Birth," a topic he admitted he had used often before, but which he said is on the lips of many people today. The service was video-taped for presentation on national television later this year.

Many prominent Americans are testifying today that they have become "born again," he said, noting he had seen singer B. J. Thomas declare that experience twice on television since he has arrived in Cincinnati.

"Harold Hughes came out of World War II a wicked man," he said. "He went from bar to bar. He was an alcoholic truck driver. 'Then, God changed his life,' he said.

Graham said he visited Hughes after his election as Iowa governor. Hughes then became a U. S. senator, he noted, and recently stunned the nation by announcing he was quitting politics to work for God.

"He (Hughes) had the courage to look into the television cameras and say, 'I've been born again,'" Graham said.

"BORN AGAIN means being born from above," he explained. "Now this new birth brings about a change in your disposition, your principles, your life-style, every phase of your life. All things become new when you are born again."

As has been the case in every night of the crusade so far, several hundred persons came forward during Graham's invitation.

Numerous special guests were on hand for the service, including former basketball star Jerry Lucas, who gave his testimony, and University of Cincinnati basketball coach Gale Catlett and his entire Bearcat team.

Mrs. Graham was introduced and spoke briefly.

"One advantage to growing older," she said, "is from this vantage point you can answer young people who ask, 'Is this all true. Does it all work?' Yes, it is. God cannot fail and His faithfulness will keep you all through life."

Both Dr. and Mrs. Graham left after the service to fly to Atlanta

where he was to receive the National Interreligious Award from the American Jewish Committee today. He told the crusade crowd Thursday night that he would be "back in plenty of time" for the service tonight.

Kentucky Governor Julian Carroll, who firmly believes he was

chosen by God to be elected to the state's top administrative post, will testify to his faith at the Billy Graham crusade tonight.

Carroll is a lay minister in the Cumberland Presbyterian Church. He has been a member since his boyhood days in McCracken County.



Members of the Middletown Salvation arrive on a bus to attend the Billy Graham Crusade

NEWS COMMITTEE

FROM THE

THE AMERICAN JEWISH COMMITTEE Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, (212) 751-4000

PRESS ROOM: Oct. 27-30
Brampton A & B
(French Restaurant Level)
Omni International Hotel
Atlanta, Georgia 30303
(404) 659-0000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

MORTON YARMON, Director of Public Relations

FOR RELEASE AFTER 12 NOON
FRIDAY, OCTOBER 28

CONTACT: Natalie Flatow - Press
Frances Rosenberg - TV-Radio

ATLANTA, Oct. 28....The Rev. Dr. Billy Graham today declared that "the vast majority of evangelical Christians in this country and abroad support the State of Israel's right to existence," and called on evangelical Christians and Jews to work together for "the peace of Jerusalem" and an end to terrorism.

The world's most noted evangelist made his remarks at the opening luncheon of the annual meeting of the American Jewish Committee's policy-making National Executive Council, continuing through Sunday at the Omni International Hotel here. This was the first time that Dr. Graham had ever addressed a major national Jewish organization in an open meeting.

Prior to his address to the AJC leaders, Dr. Graham received the organization's National Interreligious Award for "his contributions to human rights, the support of Israel, combatting anti-Semitism, and strengthening mutual respect and understanding between the Evangelical and Jewish communities."

Rabbi Marc H. Tanenbaum, AJC's National Interreligious Director, who made the presentation, described Dr. Graham as "one of the greatest friends of the Jewish people and of Israel in the entire Christian world in the 20th century."

(more)

Richard Maass, President; Maynard I. Wishner, Chairman, Board of Governors; Morton K. Blaustein, Chairman, National Executive Council; Howard I. Friedman, Chairman, Board of Trustees
Bertram H. Gold, Executive Vice President

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"While it is self-evident that we perceive theological truths through different prisms", Rabbi Tanenbaum said, "Dr. Graham's devotion to the Bible and his profound appreciation of Christianity's indebtedness to Judaism and to the Jewish people have inspired him to reach out in helpfulness to the Jewish people in the Soviet Union, in Israel, and in the United States during virtually every major crisis we have faced in the past decades."

"These acts of moral and practical support of the Jewish people have been little known among Jews and among Christians," he added. "Our award to Dr. Graham is an expression of our deepest appreciation to him and to the entire evangelical Christian community with whom we have developed growing bonds of understanding."

"In biblical history and secular history," Mr. Graham asserted, "Israel has every right to exist -- as Syria, or Egypt, or Russia, or the United States."

He cited in particular the Book of Isaiah (19:25), which states: "Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance," but added that the Scriptures made many other references to the right of Israel to exist as a state.

In addition, he pointed out that the Bible contains instructions to "pray for the peace not only of the world, but especially of Jerusalem," which, he prophesied, would be "the capitol of the world" in the end of days.

Calling on the Palestinians to create a "legitimate leadership committed to the peace of the Middle East," Dr. Graham urged them to renounce terrorism as a political tactic.

"Human life, created in the sacred image of God, should never be used as a means to realize any group's ideology or political program," he declared, adding:

"Peace is not enhanced by a policy of terrorism, whether in the Middle East, Ireland, Africa, America or anywhere else."

(more)

He deplored such examples of terrorism as "the hijacking of planes, the wanton slaughter of tens of thousands in Central Africa, the kidnappings in Italy, the hijacking of a train in the Netherlands, and the killing of children at Maalot," and stated:

"Lasting justice and peace for the State of Israel, as well as the Palestinian people...demand an end to killing, an end to the shedding of blood."

Dr. Graham condemned anti-Semitism, saying, "the institutional church has sinned through much of its history and has much to answer for at the Judgment, especially for the anti-Semitism practiced against the Jewish people." He declared that those Christians who practiced anti-Semitism were "false Christians, who dragged the name of their Master into the mire of bigotry, anti-Semitism, and prejudice."

He added that "Evangelical Christians especially have an affinity for the Jews because the Bible they love is essentially a Jewish book written under the influence of God's spirit." Pointing out "the close relationship between the Hebrew Scriptures and the foundations of American democracy," and he urged Christians and Jews, despite theological differences, to work together to "make a better America."

Dr. Graham also called on Christians and Jews to work together toward establishing better race relations and higher ethical and moral codes.

He strongly criticized "the zeal of some clergymen -- Catholic, Protestant and Jewish -- to secularize America." While asserting that he would "stand and fight to the last for the separation of Church and State," he warned that the "push toward secularism must be halted and reversed, otherwise democracy and freedom will not survive in this country."

"Total secularization will lead to a rising tide of both anti-Semitism and anti-Christianity," he declared. "Many have been surprised that the new anti-Semitism in America has come from the new

(more)

radicalism in America. I am not surprised. Much of the new radicalism is secularistic, atheistic, and even dehumanizing. It is intolerant towards any kind of faith in God,"

At the same time, Mr. Graham maintained that "in some areas of life we should be intolerant." He deplored the tolerance that, he said has permitted "unbelievable crime, the drug culture, pornography, obscenity, ghettos, racism, poverty, pollution, and the deep spiritual cry of our young people in the midst of their rebellion."

"Need I remind you," he queried, "that science is narrow-minded and intolerant of error in its pursuit of truth?" and added:

"There is little room for unchecked broadmindedness in the laboratory. Just so, there are some moral, social and religious convictions all of us hold in common and separately that cannot be compromised."

Miles Jaffe of Detroit, national chairman of the Interreligious Affairs Commission, presented to Dr. Graham the first copy of a just-published book, entitled "Evangelicals and Jews in Conversation." Published by Baker Book Company, the volume is a collection of essays by Evangelical and Jewish scholars presented at a recent National Conference of Evangelicals and Jews co-sponsored by the American Jewish Committee and Evangelical colleges and seminaries. The book is being hailed as "the landmark study" in Evangelical and Jewish relationships.

Founded in 1906, the American Jewish Committee is this country's pioneer human relations organization. It combats bigotry, protects the civil and religious rights of Jews at home and abroad, and seeks improved human relations for all people everywhere.

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October 20, 1977
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Rabbi Tanenbaum presented to Dr. Graham a replica of the Ten Commandments in Hebrew, with the inscription, "The American Jewish Committee proudly bestows its First National Interreligious Award to Dr. Billy Graham in appreciation for his friendship for the Jewish people and for Israel and for his contributions to the advancement of mutual respect between Evangelical Christians and Jews."



Applebaum - File - Cinc. Post 10/27/77

Graham receives award for work on ties between Jews-Evangelicals

By SHARON MOLONEY

The Rev. Billy Graham will receive the American Jewish Committee's (AJC) Yare National Interreligious Award for his "contribution to human rights, his support of Israel, for combatting anti-Semitism and for fostering mutual respect between the Evangelical and Jewish communities."

This is the first time the award has been given to an evangelist. The award itself is not given on a regular basis, but only on occasions when the AJC feels it is particularly merited.

GRAHAM WILL receive the award at the opening meeting of the AJC National Executive Council meeting Friday at the Omni Hotel in Atlanta, Ga. Graham will fly to

Atlanta to receive the award and to speak, and will return immediately to Cincinnati to continue his 10-day Crusade here through Sunday.

Rabbi Marc Tanenbaum of New York, AJC's national director for interreligious affairs and a friend of Graham's, will present the award.

A Committee spokesman said Graham was picked for the award at this time because of the "very close and growing relationship between Evangelicals and Jews."

Part of this relationship stems from the general Evangelical attitude toward Israel—which has been very supportive. A recent Graham-produced film on Israel, "His Land," is also highly regarded and recommended by the AJC.

At tomorrow's lunch meeting, Graham is expected to particularly speak out against terrorism, something of even more concern to Israel than to most other countries.

About 200 representatives of all branches of Judaism will attend the award ceremony.

THE AJC, founded in 1906, is a pioneer human rights organization, formed to protect the civil and religious rights of Jews both here and abroad, and to advance "improved human relations for all peoples."

It has offices in New York, Jerusalem, Paris and Mexico City, as well as a Cincinnati branch office headed by director Robert Jacobowitz.

RF - Billy Graham
NEC
MA Boston
10/27/77
Advocate

Billy Graham Says

Christians Back Israel

ATLANTA (JTA) — The Rev. Dr. Billy Graham, in remarks prepared for delivery Friday at the annual meeting of the American Jewish Committee's National Executive Council, declared that "the vast majority of Evangelical Christians in this country and abroad support the State of Israel's right to existence," and called on Evangelical Christians and Jews to work together for "the peace of Jerusalem" and to end terrorism.

In his address, his first at a major national Jewish organization in an open meeting, Graham also stated: "in Biblical and secular history Israel has every right to exist as Syria or Egypt or Russia or the United States. The Palestinians also have a right to existence under legitimate leadership committed to the peace of the Middle East."

Prior to his address to the AJCommittee leaders who are meeting here through Sunday, Graham is to receive the organization's National Inter - Religious Award for "his contributions to Human Rights, the support of Israel, combatting

anti - Semitism and strengthening mutual respect and understanding between the Evangelical and Jewish communities."

Rabbi Marc H. Tanenbaum, the AJCommittee's National Interreligious Affairs Director, who is to make the presentation, described Graham as "one of the greatest friends, next to Pope John XXIII, of the Jewish people and of Israel in the entire Christian world in the 20th century."

"While it is self - evident that we perceive theological truths through different prisms" Tanenbaum said, "Dr. Graham's devotion to the Bible and his profound appreciation of

See GRAHAM

(Continued on Page 14)

GRAHAM

(Continued from Front Page)

Christianity's indeptedness to Judaism and to the Jewish people have inspired him to reach out in helpfulness to the Jewish people in the Soviet Union, in Israel and in the United States during virtually every major crisis we have faced in the past decades."

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"Human life, created in the sacred image of God, should never be used as a means to realize any group's ideology or political program," he declared, adding: "Peace is not enhanced by a policy of terrorism, whether in the Middle East, Ireland, Africa, America or anywhere else."

Graham condemned anti - Semitism, saying, "The institutional Church has sinned through much of its history and has much to answer for at the judgement, especially for the anti - Semism practiced against the Jewish people." He declared that those Christians who practiced anti - Semitism were "false Christians who dragged the name of their master into the mire of bigotry and prejudice."

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PRESENTATION OF FIRST AJC NATIONAL INTERRELIGIOUS
AWARD TO THE REV. DR. BILLY GRAHAM BY
RABBI MARC H. TANNENBAUM, OCT. 28, 1977, ATLANTA, GEORGIA

THIS IS A SPECIAL MOMENT FOR ME IN
BOTH MY PROFESSIONAL & PERSONAL LIFE.

FOR THE PAST 25 YEARS, I HAVE ^{TRIED TO} ~~DEVOTED~~
MY LIFE TO SEEKING TO UPROOT THE ^{POISONOUS} WEEDS OF
MISUNDERSTANDING, PREJUDICE, AND BIGOTRY BETWEEN
CHRISTIANS AND JEWS, AND TO TRY TO PLANT SEEDS ^{THAT} ~~OF~~
~~MIGHT~~ ~~WON'T~~ FLOWER IN TIME / ~~MUTUAL RESPECT~~ INTO MUTUAL RESPECT, FRIENDSHIP,
& EVEN LOVE AND CARING FOR ONE ANOTHER.

IT HAS NOT ALWAYS BEEN AN EASY NOR
~~SMOOTH~~ ~~STABLE~~ COURSE TO FOLLOW. MUCH, IF NOT MOST, OF
THE 1,900 YEARS OF THE JEWISH HISTORIC EXPERIENCE
IN THE CHRISTIAN WEST HAVE LEFT DEEP SCARS IN BOTH
CHRISTIANS AND JEWS OF MUTUAL SUSPICIONS,
RESENTMENTS, AND HOSTILITY. AT TIMES, MY COLLEAGUES
AND I HAVE FELT LIKE SYSSYPHUS PUSHING THE
ROCK ~~OF UNDERSTANDING~~ UP THE MOUNTAIN, ONLY
TO FIND IT CRASHING DOWN ^{SOME} AT CRITICAL MOMENTS OF
JEWISH LIFE. ^{I THINK, CYNICISM OR}

WHAT HAS SAVED US FROM ^{A BALANCE} ~~DESPAIR AND~~
HAS HELPED US TO KEEP OUR ~~SANITY~~ ^{PERSPECTIVE}, AND
EVEN HOPE FOR THE FUTURE HAS BEEN REDEMPTIVE EVENTS,
^{MEDIATED THROUGH} KAIROS, TURNING POINTS, AND REDEMPTIVE PERSONALITIES.

VATICAN COUNCIL II WAS SUCH A REDEMPTIVE
TURNING POINT, AND THE LATE BLESSED POPE JOHN

~~XIII~~ WAS SURELY SUCH A REDEMPTIVE PERSONALITY,
A FRIEND OF GOD AND A FRIEND OF MAN. ^{I HEARD IT} ~~THEY USED~~
^{IN FRIENDLY IRONY,} SAID IN ROME FREQUENTLY "POPE JOHN WAS THE
BEST POPE THE JEWS EVER HAD."

WHEN YOU RECALL
THE DOMINANT IMAGES AND
IN CANDOR HOW DEEPLY ROOTED HAS BEEN THE PERCEPTION

AMONG MANY JEWS THAT THE CATHOLIC CHURCH HAD
 BEEN "THE ENEMY OF THE JEWS," ESPECIALLY AT ITS
 HEIGHT OF POWER IN MEDIEVAL DAYS, THE PROGRESS
 WE HAVE MADE IN MUTUAL UNDERSTANDING
 BETWEEN CATHOLICS AND JEWS DURING THE PAST
 15 YEARS ^{ALONE} HAS BEEN LITTLE SHORT OF A MIRACLE.
 THE PRESENCE HERE LAST NIGHT OF ARCHBISHOP
 THOMAS DONNELLY, THE SPIRIT OF AFFECTION ^{AND HONESTY,} ^{IN CANDOR,}
 THAT PREVAILED ^{CAME ILLUMINATING} WAS A LOVELY ^{HISTORIC REMARKABLE} EXHIBITION OF THAT ^{WELCOME} CHANGE IN
 RELATIONSHIPS.

WE ARE NOW BEGINNING TO CROSS THE
 THRESHOLD OF ENTERING A SIMILAR JOURNEY INTO
 A NEW HISTORY OF UNDERSTANDING, MUTUAL RESPECT, AND
 RECIPROCAL CARING BETWEEN THE 50 MILLION EVANGELICAL
 CHRISTIANS AND THE JEWISH PEOPLE ^{IN THIS COUNTRY,} ^{THE PROBLEMS OF}
 MIND-SETS, STEREOTYPES, ONE-DIMENSIONAL CARTOON IMAGES
 THAT EVANGELICALS AND JEWS HAVE HELD ABOUT EACH
 OTHER ARE NOT DISSIMILAR FROM THOSE THAT CATHOLICS
 AND JEWS HELD JUST SOME 15 YEARS AGO.

ON THE BASIS OF PERSONAL EXPERIENCE SINCE
 THE MID-1960S, ~~THE~~ I CAN TESTIFY THAT THE GROWTH
 IN MUTUAL APPRECIATION BETWEEN EVANGELICALS & JEWS
 IN MANY PARTS OF THE ^{AND ABROAD} COUNTRY IS IN VERY LARGE
 MEASURE DUE TO THE ATTITUDES, CONVICTIONS, AND
 PERSONAL INFLUENCE OF THE DISTINGUISHED GUEST WHOM WE

HONOR TODAY, THE REV. DR. BILLY GRAHAM, CERTAINLY THE
 WORLD'S MOST NOTED EVANGELIST WHO HAS REACHED MORE PEOPLE ^{IN MORE PLACES} THAN PROBABLY
 ANY OTHER RELIGIOUS ^{PERSONALITY} IT IS NOT GENERALLY KNOWN ^{AMONG} ^{EITHER}
 JEWS ^{OR} CHRISTIANS, THAT DR. GRAHAM HAS BEEN
 IF OUR LIFETIME.

PRESENT ~~IN THE~~ TO THE JEWISH PEOPLE IN VIRTUALLY
AS WELL AS CELEBRATION.
EVERY MOMENT OF TRIAL, THREAT, AND TESTING,

GOLDA MEIR, YITZHAK RABIN, SIMCHA DIMITZ, TEDDY
AND NOW METACHEN BEGIN - AND ~~THEY~~ ^{AND WITH A SPECIAL} ~~THE~~ ^{MADE A DIFFERENCE} ~~ATC ITSELF~~,
KOLLEK ~~CAN TELL~~ IN MOVING CHAPTER AND

VERSE HOW DR. GRAHAM CAME TIME AND AGAIN TO
THE AID OF THE EMBATTLED PEOPLE OF ISRAEL, WHEN
HIS VOICE AND INFLUENCE IN HIGH PLACES ~~WERE NEEDED~~ ^{CRUCIAL} ~~MADE A DIFFERENCE~~ ^{AND WITH A SPECIAL}

- AND I CAN TELL YOU WHAT I SAW WITH
MY OWN EYES ^{IN A CHICAGO HOTEL ROOM A FEW YEARS AGO} WHEN DR. GRAHAM INTERVIEWED
WITH OUR GOVERNMENT - IN WAYS THAT OTHERS WERE
NOT ABLE TO - THAT LED TO THE FREING FROM
SOVIET LABOR CAMPS OF JEWS WHO MIGHT OTHERWISE

HAVE PERISHED. RUTH ALEKSANDROVICH IS BUT ONE JEW
WHO WAS REDEEMED FROM CAPTIVITY IN POTEMIA PRISON, ^{SHE OWES}
AND WHO IS NOW REUNITED WITH HER FAMILY IN ISRAEL - ~~THROUGH~~

HER LIBERATION TO DR. GRAHAM.

- HIS PUBLIC STATEMENTS AND ^{HIS} ~~THE~~ FILMS CONDEMNING
ANTI-SEMITISM AND NAZISM, HIS REPUDIATION OF
PROSELYTIZING OF THE JEWISH PEOPLE THROUGH THE
DECEPTIVE TECHNIQUES OF ^{SUCH} ~~MOVEMENTS~~ ~~SEEN~~ AS
"JEWS FOR JESUS" ARE EXPRESSIONS OF HIS FRIENDSHIP
AND RESPECT FOR JUDAISM, FOR THE JEWISH PEOPLE, ^{IN} ~~AS~~
~~WELL~~ ADDITION TO HIS DEEP LOVE ^{FOR} ~~FOR~~ AND SUPPORT OF
ISRAEL.

- ~~I DO NOT BELIEVE IT IS AN EXAGGERATION TO~~

THEOLOGICAL
AND
OTHER

~~SAID~~ - WHILE NOT SCANTING FOR A MOMENT OUR
~~THEOLOGICAL~~ ^{WHICH WE HAVE FREELY DISCUSSED} AUTHENTIC DIFFERENCES AS CHRISTIANS AND JEWS, I
DO NOT BELIEVE THAT IT IS AN EXAGGERATION

IV

TO DECLARE, BASED ON NEARLY 15 YEARS OF
OUR ASSOCIATION WITH DR. GRAHAM, THAT
NEXT TO POPE JOHN XXIII ^{AND PROF REINHOLD MEBUR,} BILLY GRAHAM
HAS BEEN ~~THE~~ ONE OF THE GREATEST FRIENDS
OF THE JEWISH PEOPLE AND OF ISRAEL IN
THE ENTIRE CHRISTIAN WORLD IN THE 20TH
CENTURY.

— IT IS FOR ALL THESE REASONS THAT IT
GIVES US GENUINE PLEASURE TO BESTOW UPON
HIM THIS FIRST NATIONAL INTERRELIGIOUS AWARD
OF THE AMERICAN JEWISH COMMITTEE, ^{OUR} ~~BASE~~
^{CONTINUOUS, CONSTANT}
GRATITUDE FOR HIS FRIENDSHIP AND LOVE
FOR OUR PEOPLE WHICH WE RECIPROCATE ^{TODAY} IS
SINGULARLY SYMBOLIZED IN THIS ORIGINAL
^{IT IS A SCULPTURE}
SCULPTURE OF THE TEN COMMANDMENTS, THE
ULTIMATE SUPREME MORAL BOND BETWEEN
ALL CHRISTIANS AND JEWS, ^{INDICATING} THE FOUNDATION STONE
OF CIVILIZATION ITSELF.

← CREATED BY LUDWIG WBLPERT OF THE
JEWISH MUSEUM IN NEW YORK FOR THIS OCCASION.
ESPECIALLY

GRAHAM SAYS MAJORITY OF EVANGELICAL CHRISTIANS SUPPORT ISRAEL'S RIGHT TO EXIST; URGES CHRISTIANS, JEWS UNITE FOR 'PEACE OF JERUSALEM,' ENDING TERRORISM

ATLANTA, Oct. 27 (JTA)--The Rev. Dr. Billy Graham, in remarks prepared for delivery tomorrow at the annual meeting of the American Jewish Committee's National Executive Council, declared that "the vast majority of evangelical Christians in this country and abroad support the State of Israel's right to existence," and called on evangelical Christians and Jews to work together for "the peace of Jerusalem" and to end terrorism.

In his address, his first at a major national Jewish organization in an open meeting, Graham also stated: "In biblical history and secular history Israel has every right to exist as Syria, or Egypt, or Russia or the United States. The Palestinians also have a right to existence under legitimate leadership committed to the peace of the Middle East."

Prior to his address to the AJCommittee leaders who are meeting here at the Omni International Hotel through Sunday, Graham is to receive the organization's National Interreligious Award for "his contribution to human rights, the support of Israel, combatting anti-Semitism, and strengthening mutual respect and understanding between the evangelical and Jewish communities."

Robbi Marc H. Tanenbaum, the AJCommittee's national interreligious affairs director, who is to make the presentation, described Graham as "one of the greatest friends, next to Pope John XXIII, of the Jewish people and of Israel in the entire Christian world in the 20th Century."

Graham, in referring to Israel's right to exist, cited in particular the Book of Isaiah (19:25), which states: "Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance, but added that the Scriptures made many other references to the right of Israel to exist as a State. In addition, he pointed out that the Bible contains instructions to "pray for the peace not only of the world, but especially of Jerusalem," which, he prophesied, would be "the capital of the world" in the end of days.

Urges End To Terrorism

Calling on the Palestinians to create a "legitimate leadership committed to the peace of the Middle East," Graham urged them to renounce terrorism as a political tactic. "Human life, created in the sacred image of God, should never be used as a means to realize any group's ideology or political program," he declared, adding: "Peace is not enhanced by a policy of terrorism, whether in the Middle East, Ireland, Africa, America or anywhere else."

He deplored such examples of terrorism as "the hijacking of planes, the wanton slaughter of tens of thousands in central Africa, the kidnappings in Italy, the hijacking of a train in The Netherlands, and the killing of children at Maalot," and stated: "Lasting justice and peace for the State of Israel, as well as the Palestinian people...demand an end to killing, an end to the shedding of blood."

Graham condemned anti-Semitism, saying, "the institutional church has sinned through much of its

history and has much to answer for at the Judgment, especially for the anti-Semitism practiced against the Jewish people." He declared that those Christians who practiced anti-Semitism were "false Christians, who dragged the name of their Master into the mire of bigotry, anti-Semitism and prejudice."

Graham called on Christians and Jews to work together toward establishing better race relations and higher ethical and moral codes and strongly criticized "the zeal of some clergymen--Catholic, Protestant and Jewish--to secularize America." While asserting that he would "stand and fight to the last for the separation of church and state," he warned that the "push toward secularism must be halted and reversed, otherwise democracy and freedom will not survive in this country. Total secularization will lead to a rising tide of both anti-Semitism and anti-Christianity," he declared.

AN JEWISH
HIVES



Presentation of First AJC National Interreligious Award to the

Rev. Dr. Billy Graham by Rabbi Marc H. Tanenbaum, October 28, 1977

Atlanta, Georgia.

This is a special moment for me in both my professional and personal life.

If you will allow the personal reflection: for the past 25 years, I have tried to devote my life to seeking to uproot the poisonous weeds of misunderstanding, prejudice, and bigotry between Christians and Jews, and to try to plant seeds that might flower in time into mutual respect, friendship, and even love and caring for one another.

It has not always been an easy nor a smooth course to follow. Much, if not most, of the 1,900 years of the Jewish historic experience in the Christian West have left deep scars in both Christians and Jews of mutual suspicions, resentments, hostility, and worse. ^{At} times, my colleagues at the AJC and I have felt like Sisyphus pushing the rock up the mountain of understanding, only to find it crashing down at some critical moments of Jewish life.

What has saved us, I believe, from cynicism or despair and has helped us to keep our balances, perspective, and even hope for the future has been redemptive events, moments of kairos, turning points, mediated through redemptive personalities.

Vatican Council II was such a redemptive turning point, and the late blessed Pope John XXIII was surely such a redemptive personality--a friend of God and a friend of man. I heard it said frequently in Rome during Vatican Council II, in friendly irony, "Pope John was the best Pope the Jews ever had."

If we will recall in all honesty and candor the dominant images and perceptions among many Jews--in the popular folk culture especially--that the Catholic Church had been "the enemy of the Jews," especially at her height of power in medieval days, the progress we have made in mutual understanding between Catholics and Jews during the past 15 years alone has been little short of a miracle. The presence here last night of Archbishop Thomas Donellan, the spirit of affection and honesty that

prevailed, was a lovely cameo illuminating that remarkable and welcome change in relationships.

We are now beginning to cross the threshold, hopefully, of a similar journey into a new history of understanding, mutual respect, and reciprocal caring between the 50 million Evangelical Christians--the fastest growing Christian group in America--and the Jewish people in this country. The problems of mind-set stereotypes, and one-dimensional cartoon images that Evangelical and Jews have held about each other are not dissimilar from those that Catholics and Jews have held just some 15 years ago.

On the basis of personal experience since the mid-1960's, I can testify that the growth in mutual appreciation between Evangelicals and Jews thus far in many parts of this country and abroad, is in very large measure due to the attitudes, convictions, and personal influence of the distinguished guest whom we honor today, the Rev. Dr. Billy Graham--certainly the world's most noted Evangelist who has reached more people in more places than probably any other religious personality in our lifetime.

It is not generally known among either Jews or Christians that Dr. Graham has been present to the Jewish people in virtually every moment of trial, threat, and testing, as well as in celebration. Golda Meir, Yitzhak Rabin, Simcha Dinitz, Teddy Kollek, and now Menachem Begin--and, indeed, the American Jewish Committee itself--can tell in moving chapter and verse how Dr. Graham came time and again to the aid of the embattled people of Israel, when his voice and influence in high places made a crucial and, at times, a decisive difference.

And I can tell you what I saw with my own eyes in a Chicago hotel room a few years ago when Dr. Graham intervened with the White House--in ways that others were not able to--that led to the freeing from Soviet labor camps of Jews who might otherwise have perished. Ruth Aleksandrovich is but one Jew who was redeemed from captivity--pidvon sh'yuvim--in Potina prison and is now reunited

with her family in Israel. She owes her liberation to Dr. Billy Graham.

His public statements and his films condemning anti-Semitism and Nazism; his repudiation of proselytizing of the Jewish people through the deceptive techniques of such movements as "Jews for Jesus," are expressions of his friendship and respect for Judaism and for the Jewish people, in addition to his deep love for and support of Israel.

While not overlooking for a moment our authentic theological and other differences as Christians and Jews which we have discussed frequently, freely and openly, I do not believe that it is an exaggeration for me to declare--based on nearly 15 years of our association with Dr. Graham--that next to Pope John XXIII, and Professor Reinhold Niebuhr--that towering genius and philo-Semite of American Protestantism, Dr. Billy Graham has been and continues to be one of the greatest friends of the Jewish people and of Israel in the entire Christian world in the 20th century.

It is for all these reasons that it gives us genuine pleasure to bestow upon him this first National Interreligious Award of the American Jewish Committee. Our gratitude for his continuous, constant friendship and love for our people which we reciprocate today is singularly symbolized in this original sculpture created specially for this occasion, by the eminent German-Jewish sculptor, Ludwig Wolpert of the Jewish Museum in New York.

It is a sculpture of the Ten Commandments, the supreme moral bond between all Christians and Jews throughout the world--indeed, the foundation-stone of civilization itself.

(Presentation of award; reading of the engraved citation.)

Graham, Billy

Address by Billy Graham
National Interreligious Award
American Jewish Committee
Atlanta, Ga.
Friday, October 28, 1977 (noon)

The Evangelical Christian and the
Jew in a Pluralistic Society

I am honored and humbled to be the recipient of this award today. I suppose I am the first Christian evangelist in history to receive such an award from so distinguished a Jewish organization. I thank you from the depth of my heart.

I consider this an indication of your deep convictions, love of a pluralistic America, and great tolerance. You know that I stand before you as an evangelical Christian who is committed to the beliefs of the New Testament. You do not expect me to be anything other than what I am.

Let us not hide our differences under a basket. Let's follow the counsel of Martin Buber at this point: Don't try to score points or defeat your partner in dialogue. Understand him; respect his uniqueness; establish a warm relationship.

It is in the spirit of dialogue and understanding that I relate to you my own experience. When I was 17 I was living on a small farm south of Charlotte, North Carolina. I was reared in a very orthodox Presbyterian church. I rebelled against the hard work on the farm and the strict religious teachings of the church. But one day something happened to me that is so fresh in my mind that I can recall every detail. It was as if I met Jesus Christ face to face, a Jew who was born in Bethlehem and reared in Nazareth. I became convinced that in His death on the Cross He died for my sins. I felt my own need of personal repentance. I accepted Him as my Lord and Saviour. I have walked with Him for 43 years since then, and during the past 40 years I have proclaimed His message on every continent of the globe.

My central intellectual question about Jesus came from His assertion: "I am the way, the truth and the life; no man cometh to the Father but by Me." On the surface that seems the most intolerant of statements. Think of any man on the stage of human history claiming to be the supreme embodiment of all psychological, scientific and religious truth! He was either an egomaniac, a liar, or He was what He claimed to be. By faith I accepted Him for what He claimed to be, the Son of the Living God. That simple decision changed my life. I am here today because of that commitment made forty-three years ago.

over....

I have grown in understanding since that hour of personal commitment. But it was that decision that has made me intolerant of the social and personal evils of this generation. As a Southerner I began to wrestle almost immediately in my conscience with the question of race. As soon as I began to study the Bible in earnest I discovered the debt I owed to Israel, to Judaism and to the Jewish people.

I realize that the record of the relations between Christians and Jews makes unpleasant and at times horrifying reading. The institutional church has sinned through much of its history and has much to answer for at the Judgment, especially for the anti-Semitism practiced against the Jewish people. I look also with sadness and deep regret at those episodes in history when Christians tried to "force" the conversion of Jews. To force men to believe is, I am convinced, against the will of God. Alquin said to Charlemagne: "How can you force a man to believe what he does not believe? Faith is an affair of the will, not of compulsion." Tertullian wrote: "It is a fundamental human right, a privilege of nature, that every man should worship according to his own convictions." Others spoke in the same vein but their voices were barely heard above the thunder of the terrible intolerance and persecution in the Dark Ages of Christian and Jewish relationships.

A 19th Century French scholar once said: "I shall not try to write the history of intolerance. That would be to write the history of the world." He was correct!

However, there is one thing that all Christians and Jews must understand. It is equally as difficult to define a Christian currently or in history as it is to define a Jew. One of the great questions throughout the world is, "Who is a Jew?" Equally, the great question is, "Who is a Christian?" Millions who profess Christianity could not possibly be true Christians in the biblical sense. For example, if a professing Christian is not dominated by love for his neighbor, then he cannot possibly be called a Christian. Thus many of the persecutions of history were caused by false Christians, who dragged the Name of their Master into the mire of bigotry, anti-Semitism, and prejudice.

I am an evangelical Christian who believes that God can be experienced in daily life and that we are known not only by the creeds we repeat but by the love we live out in our relations with our fellow men and women.

Evangelical Christians especially have an affinity for the Jews because the Bible they love is essentially a Jewish book written under the influence of God's Spirit. One theologian has said: "Remove the New Testament books written by the Jews and only two remain, Luke and Acts. Remove every Jewish concept,

every Jewish influence from the New Testament and only a question here and there from a pagan source is left, scarcely enough for one short paragraph."

As for the Old Testament, no Christian can read it consistently without subscribing to a recent Pope's statement: "Spiritually we are all Semites."

It is to the lasting glory of Judaism and Christianity that they have their Roots in the Old and New Testament Scriptures, written so largely by Jews. No greater words have been penned than those of the Mosaic code and the Sermon on the Mount. As never before the world needs to accept the ethical principles, and follow the moral standards, outlined in the Law of Moses and the sermons of Jesus. Through their application, social injustice and moral evil can be greatly reduced, if not eliminated. Dr. Abraham Katsh, past president of Dropsie University, and other scholars, have demonstrated the close relationship between the Hebrew scriptures and the foundations of American democracy. If the Holy Scriptures were proclaimed fearlessly and lived faithfully, our world could be changed for the better. There are theological differences that we may never agree on, but there are certain things we can work together for now--that may make a better America. What are those things?

1. We can work and pray together for the "peace of Jerusalem"

Two years ago I gave my wife a gold pendant on one side of which is inscribed in Hebrew, "Pray for the peace of Jerusalem" and the same thing on the other side in English.

My elder son has been to the Middle East twenty-seven times. My eldest daughter and her husband went to Hebrew University and lived in Jerusalem for a year. My eldest son-in-law's grandmother is buried in Jerusalem. Thus we, as a family, have a very personal interest in that great city apart from its biblical and political significance.

The Middle East is the most dangerous and the most thrilling spot in the world. The Bible teaches that history began there and will end there--when the Messiah comes to create a new social order and the "new humanity."

The capital of the world then will be Jerusalem. Then will the prophecy be fulfilled spoken by Isaiah the prophet in the 19th chapter and the 25th verse: "Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." In that future day God will recognize and bless Syria, Egypt and Israel. They will live together in permanent peace! This and other

over....

Scriptures definitely recognize the right of Israel to exist as a state--just as Syria and Egypt. I don't pretend to be capable of suggesting an immediate answer to the present situation--but I do believe the biblical prophesies that there will be a permanent peace in Jerusalem someday. Till that glorious day, then, we are commanded to work and pray for the peace not only of the world but especially of Jerusalem. And as we work and pray for the peace and well-being of all the people of the Middle East--Jews, Christians and Muslims--it is my conviction that the vast majority of evangelical Christians in this country and abroad support the State of Israel's right to existence. In biblical history and secular history Israel has every right to exist as Syria, or Egypt, or Russia, or the United States. The Palestinians also have a right to existence under legitimate leadership committed to the peace of the Middle East.

2. Christians and Jews must continue to work together for better race relations in America: black and white, Jew and Gentile, majority and minorities

No nation in history has attempted so valiantly to solve its racial problems as has the mosaic that is America. We now have the most extensive civil rights laws on our statute books in world history. We have gone beyond any nation in history!

America is courageously tackling her problems. Contrary to the wails of some pessimists, progress has been made in race relations during the sixties. Young black families, according to the latest census, are moving even closer to parity with whites in income level and opportunity.

If all this is happening in America, why do racial tensions continue to mount in some areas? It is because hearts have not been changed. This is why Jesus long ago said, "Ye must be born again." There must be a change in attitudes. We must recognize that skin color does not matter to God, who looks upon the heart. Love alone will serve to make good laws work. The one weapon no one can resist is a genuine, sincere, unaffected love for people regardless of race, color or religion. Two months ago I met with the Jewish leadership of Hungary. Even though we were total strangers, within an hour of discussion we were expressing affection for each other. Before

we left, tears were in all of our eyes as we recalled the terrible events of the latter months of the Second World War when more than 400,000 Jews were exterminated in Hungary. We talked together of our common faith in God. Those who love God have a moral responsibility to work at the business of racial and religious friendship and racial justice on and off the job and in every waking hour. The American Jewish Committee, the nation's pioneer human rights organization, has a long history in fostering positive inter-group relations, and I know you will continue in this noble effort.

3. We can join in honoring and supporting and undergirding our nation

No country in the world has treated its minorities better than America. Every American Christian and every American Jew should thrill to the Stars and Stripes, bless our Constitution, and thank God that here on these shores he has found a land of freedom and opportunity second to none.

4. We should hammer out together a common agreement for teaching moral law to our youth in public schools

I believe the Ten Commandments should be read every day in every classroom. Our children need to know there is a moral law! I am alarmed by the zeal of some clergymen--Catholic, Protestant and Jewish--to secularize America. I warn you that total secularization will lead to a rising tide of both anti-Semitism and anti-Christianity. Many have been surprised that the new anti-Semitism in America has come from the new radicalism in America. I am not surprised. Much of the new radicalism is secularistic, atheistic, and even dehumanizing. It is intolerant towards any kind of faith in God. I will stand and fight to the last for the separation of Church and State, but I must confess that if this separation of Church and State is to continue then this push toward secularism must be halted and reversed, otherwise democracy and freedom will not survive in this country. Let's face it--in some areas of life we should be intolerant. By that I mean we should be intolerant of evil. Moses refused to tolerate the idolatry into which Israel had fallen in his absence when God gave him the Ten Commandments on Mount Sinai. Nathan the prophet showed his intolerance of the sins of adultery and murder

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when he pointed to King David and said, "Thou art the man." Israel's ancient prophets were intolerant as they denounced the personal and social sins of both Israel and the pagan nations round about them.

All of this is a far cry from contemporary postures in which the quest for toleration has sometimes resulted in meaningless broadmindedness, ethical relativism, and ambiguous sentimentalism. Certainly breadth of understanding and charity are called for. However, our Judeo-Christian heritage is persistent in its demand for a biblical intolerance toward moral evil.

Too often tolerance has included compromise of conviction, a yielding to expediency on primary matters. In moral issues permissiveness and self-indulgence have often made us morally soft, and devoid of conviction. We have become accustomed to unbelievable crime, the drug culture, pornography, obscenity, ghettos, racism, poverty, pollution, and the deep spiritual cry of our young people in the midst of their rebellion.

Need I remind you that science is narrow-minded and intolerant of error in its pursuit of truth. There is little room for unchecked broadmindedness in the laboratory. Just so, there are some moral, social and religious convictions all of us hold in common and separately that cannot be compromised. If we understand and allow for this then we can make common cause in many things as believers in God and citizens of America.

5. We can work together for world peace, freedom and justice

But it should be the right kind of peace. Is there peace in some countries where many Jews are persecuted and Christians are severely restricted?

There is peace and security in a prison. There is peace and security in a concentration camp. There is peace and security in a cemetery. But is this the kind of peace we want? Freedom and justice are equally important, and whether we like to admit it or not, freedom is rapidly disappearing in our world. Dictatorships are springing up on every continent. Even small nations are arming to the teeth. Jeremiah the prophet warned that the day would come when people would be saying, "Peace, peace; when there is no peace." Certainly peace is not enhanced by a policy of terrorism whether in the Middle East, Ireland, Africa, America or anywhere else. The hijacking of planes, the wanton slaughter of tens of thousands in Central Africa, the kidnappings in Italy, the hijacking of a train in the Netherlands, the killing of children at Maalot, are just a few of the

horrifying examples we have read. Human life, created in the sacred image of God, should never be used as a means to realize any group's ideology or political program. The surest way of winning lasting justice and peace for the State of Israel, as well as the Palestinian people, and in fact all peoples in the Middle East and throughout the world, is to help create an atmosphere of mutual respect and reconciliation, and that condition demands an end to killing, an end to the shedding of blood.

6. I think that Jews and Christians ought to work together for a national spiritual and moral awakening in America

As I go from campus to campus in this country I find that our youth are asking spiritual questions and wanting spiritual answers. Newsweek magazine said some time ago that at Harvard University many young Jews have actually abandoned radical politics to search for some kind of deeper spiritual satisfaction. Dr. Armand Nicholi has been a senior psychiatrist at Harvard for over twelve years, and he was quoted as saying that he "has been struck by the extraordinary number of young Jews who complained that their parents didn't transmit spiritual values to them whereas somehow their grandparents had transmitted such values to their parents." I could say precisely the same thing about many Christians in America.

We need a spiritual awakening that will not only dynamically influence the social and political life of this country but answer the deepest needs of our youth.

It is a demonstrated fact that the revivals in ancient Israel and the revivals in the history of the Christian Church have contributed much to the well-being of the nations. Time after time these revivals brought about a change in the moral and spiritual climate. Old grudges were wiped out, wrongs were rectified, sins were confessed and forgiven, a new concern for one's neighbor ensued and moral strength was infused into the youth of revived nations.

I have often wondered what would happen in America if the zeal for righteousness that at times characterized ancient Israel, and which is reflected among some Jewish sons and daughters today, was mingled with the revival zeal displayed by early American Christians. I believe that God is calling us to this kind of an awakening.

When Jehoshaphat ascended the throne of Judah in the 9th Century before Christ, his country, like ours, had experienced long, costly struggles and was surrounded by threatening foes.

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Earnestly young Jehoshaphat sought God's help for his people. There began an era of peace almost unparalleled in the history of Judah and Israel, an era later brought to an end only by Jehoshaphat's own misdeeds. As recorded in II Chronicles 17: 9-10, "They taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people. And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat."

World leaders warn about the possibilities of a terrifying Third World War. But when Jehoshaphat led the nation back to God and back to the Scriptures, the Bible says "The fear of the Lord fell upon all the kingdoms of the lands that were round about Judah so that they made no war against Jehoshaphat."

Suppose the Word of Jehovah God were to rule America completely. Would not the reverence and fear of God fall upon the other nations of the world? I believe that a nation steeped in the Judeo-Christian Scriptures offers more national security than the costliest array of armaments, the strongest military alliances, the wisest statesmanship and the most painstaking diplomacy. America wholly dedicated to God, entirely obedient to His Word, could enjoy the same promise of peace and blessing Judah enjoyed in the days of Jehoshaphat.

Spiritual renewal in America will come only if we follow Solomon's admonition in II Chronicles 7:14, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

This quest for renewal demands from all of us the sacrificial commitment of self to God and to righteousness. We cannot stay as we are. We must not slide deeper in the direction we are going morally! We must change! We must move forward!

In the ancient synagogues of Israel upon the completion of the reading of any of the Books of Moses, it was the custom for the congregation to exclaim, "Be strong, be strong, and let us strengthen one another!"

In like manner, when we see each other under the enemies' attack, let us encourage and strengthen one another.

I would say to both Christian and Jew today, "Be strong! Be strong! And let us strengthen one another!"

JACOB F. ... CENTER
ARCHIVES
AMERICAN
UNIVERSITY
COLLEGE
OF RELIGION

Graham is given rare Jewish award

BY SHARON MOLONEY

The Rev. Dr. Billy Graham today declared in Atlanta that the vast majority of the world's evangelical Christians support Israel's right to exist, and called upon the Palestinian people to renounce terrorism as a political tactic.

Both biblical and secular history show Israel "has every right to exist—as Syria, or Egypt, or Russia or the United States," Graham said.

He urged the Palestinians to create a "legitimate leadership committed to the peace of the Middle East."

"HUMAN LIFE, created in the sacred image of God, should never be used as a means to realize any group's ideology or political program," Graham said. "Peace is not enhanced by a policy of terrorism..."

Graham spoke to Jewish leaders in Atlanta after receiving the American Jewish Committee's rare National Interreligious Award for his contributions to human rights, his support of Israel, and fostering respect between the evangelical and Jewish communities.

It is the first time the award has been given to an evangelist. It was presented to Graham at the opening luncheon of the AJC's National Executive Council meeting at the Omni International Hotel in Atlanta.

In presenting the award, Rabbi Marc H. Tanenbaum, AJC's national interreligious director, emphasized Graham's continued support of the Jewish people.

Graham's appreciation of Christianity's indebtedness to Judaism and the Jewish people "have inspired

him to reach out in helpfulness to the Jewish people" throughout the world "during virtually every major crisis we have faced in the past decades," Tanenbaum said.

THESE ACTS are little known, Tanenbaum said, adding that "our award to Dr. Graham is an expression of our deepest appreciation to him and to the entire evangelical Christian community with whom we have developed growing bonds of understanding."

Graham strongly condemned anti-Semitism, saying "the institutional church has sinned through much of its history and has much to answer for at the Judgment..." He also strongly criticized "the zeal of some clergymen" of all faiths to secularize America.

"Total secularization will lead to a rising tide of both anti-Semitism and anti-Christianity," Graham said. "Many have been surprised that the new anti-Semitism in America has come from the new radicalism in America. I am not surprised. Much of the new radicalism is secularistic, atheistic and even dehumanizing."

NEVERTHELESS, in some areas, "we should be intolerant," Graham continued. He deplored the tolerance that he says has permitted "unbelievable crime, the drug culture, pornography, obscenity, ghettos, racism, poverty, pollution and the deep spiritual cry of our young people in the midst of their rebellion."

Graham flew to Atlanta Thursday night and will return to Cincinnati today to continue his Crusade at the Coliseum here through Sunday.

CWPOS 110128177



Staff Photo-Minia Linn

Graham, Rabbi Tanenbaum

Teach Commandments, Graham Urges Schools

By ALICE MURRAY

Constitution Religion Editor

The current "push toward secularism must be halted and reversed" if democracy and freedom are to survive in this country, Billy Graham told members of the American Jewish Committee Friday.

An ecumenical moral code, such as the Ten Commandments, "should be read every day in every classroom" the evangelist told the executive council of the American Jewish Committee. Without such a moral law, Graham said, the country would revert to "total secularism."

He urged cooperation between Jewish and evangelical Christian groups in creating "a spiritual awakening that will not only dynamically influence the social and political life of this country but answer the deepest needs of our youth."

A country "steeped in the Judeo-Christian Scriptures offers more national security than the costliest array of armaments," Graham added.

As an introduction to the speech, which was billed as the first time Graham has spoken to a major national Jewish organization in an open meeting, Rabbi Marc Tannenbaum called Graham the "greatest friend of the Jewish people and the state of Israel in the entire Christian world in the twentieth century" since the late Pope John 23rd and the late Protestant theologian Reinhold Niebuhr.

See GRAHAM, Page 5-A

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From Page 1-A

"It is not generally known, either among Jews or Christians, that Dr. Graham has been present with the Jewish people at virtually every time of testing," said Rabbi Tannenbaum, head of interreligious affairs for the American Jewish Committee.

He added that Israeli leaders can also testify "how Dr. Graham came time and again to the aid of Jewish people."

Rabbi Tannenbaum presented Graham with the committee's first National Interreligious Award before the speech, which the rabbi said would stand as a landmark in a new dialogue between evangelical Christians and Jews.

Comparing the speech to the beginning of Roman Catholic-Jewish relations after the second Vatican Council, Rabbi Tannenbaum said, "We are now beginning to cross the threshold into a similar journey into respect and caring between the 50 million evangelicals and the Jews in this country."

"The stereotypes that evangelicals and Jews hold about each other are not too different from those Catholics and Jews held for each other 15 years ago," he said, calling progress between Catholics and Jews in the years since Vatican II "little short of a miracle."

In his speech to the committee, Graham outlined six areas for evangelical Christian and Jewish cooperation, as well as telling the nation's Jewish leaders that the majority of evangelical Christians in this country and around the world "support the state of Israel's right to existence."

First, he called on Christians and Jews to "work and pray together" for peace in Jerusalem, citing the Biblical prophecy that when the Messiah comes "to create a new so-

cial order" the capital of the world will be Jerusalem.

At that time Syria, Egypt and Israel "will live together in permanent peace," he said.

Second, Graham called on the two groups to continue to work together for better race relations in the United States, saying that only a change in the hearts of individuals will permit the full implementation of civil rights laws.

In the third area, Graham took a patriotic stand, saying that the United States is a land "of freedom and opportunity second to none," and that Jews and Christians should "join in honoring and supporting and undergirding our nation."

Calling for Christians and Jews to "join hands" and work together for world peace, freedom and justice, Graham decried the increase in terrorism in the world.

"Certainly, peace is not enhanced by a policy of terrorism, whether in the Middle East, Ireland, Africa, America or anywhere else. The hijacking of planes, the wanton slaughter of tens of thousands in Central Africa, the kidnappings in Italy, the hijacking of a train in The Netherlands, the killing of children at Maalot are just a few of the horrifying examples we have read."

"Human life, created in the image of God, should never be used as a means to realize any group's ideology or political program," he said.

Graham concluded with the call for a national spiritual and moral awakening among both Jews and Christians, which he said "demands from all of us the sacrificial commitment of self to God and to righteousness."



AMERICAN JEWISH COUNCIL PRESENTS AWARD
Billy Graham (l.) Accepts From Rabbi Meir Tannenbaum

Associated Press Photo

10/29/77

Rabbi Praises Graham In Atlanta

BY BEN L. KAUFMAN
Enquirer Reporter

ATLANTA, Ga.—The Rev. Dr. Billy Graham Friday was described as "one of the greatest friends of the Jewish people and Israel in the entire Christian world in the 20th Century."

The praise came from Rabbi Marc Tanenbaum as he gave Dr. Graham the first American Jewish Committee (AJC) National Inter-religious Award.

Jewish praise did not end there. The citation acknowledged Dr. Graham's "contributions to human rights, support of Israel, combating antisemitism and strengthening mutual respect and understanding between the Evangelical and Jewish communities."

THE EVANGELIST, in Cincinnati for the 10-day, Tri-State Christian Crusade at Riverfront Coliseum, flew to Atlanta and returned for Friday night's service.

"I see this as perhaps the high point of my ministry," the evangelist said, visibly moved, as Rabbi Tanenbaum recounted how Dr. Graham has aided imperiled Jews for more than a decade without publicity. "I'm almost speechless and that rarely happens to me."

In his acceptance speech, Dr. Graham stressed his evangelical commitment even as he underlined common values, concerns and programs for Jews and Christians.

"I stand before you as an Evangelical Christian who is committed

to the beliefs of the New Testament," including Jesus' assertion "I am the way, the truth and the life; no man cometh to the Father but by Me."

YET, WHEN pressed by reporters, Dr. Graham said he is not sure whether this applies to Jews who are "special" in God's plan for salvation because of the "national covenant God made with the Jews," he said.

"I cannot be God . . . I'm not going to sit in judgment."

Dr. Graham told *The Enquirer*, "I have never supported a mission to the Jews which singled Jews out for conversion." He decried the "terrible period" when "false Christians" forced conversions on the Jews, saying, "to force men to believe is, I am convinced, against the will of God."

Moreover, all of God's promises in the Old Testament as well as the new "will be fulfilled. . ."



October 30, 1977

"DR. BILLY GRAHAM, EVANGELICALS, AND ISRAEL"

WINS RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

It was a precedent-setting meeting here in Atlanta, Georgia; this weekend. Some even called it historic. For the first time in American religious history, a major national Jewish organization invited the world's most noted evangelist to present a keynote address on relationships between Evangelicals and Jews. Before 500 leaders of the American Jewish Committee, Dr. Billy Graham reaffirmed publicly his deep personal indebtedness and respect for Judaism and the Jewish people from whom came the Bible and the Mosaic moral code. Not only did Dr. Graham express his personal moral support of Israel, but he went on to declare that the vast majority of evangelical Christians numbering some 50 million persons support the State of Israel's right to existence. In a message intended for the White House, Dr. Graham declared his opposition to all terrorist groups, and he called on the Palestinian people, who also have a right to existence, to bring forth a legitimate leadership committed to peace and coexistence in the Middle East. Dr. Graham also urged Christians and Jews to work together for racial justice and for the moral rebirth of America. While acknowledging authentic theological and other differences between us, in introducing Dr. Graham to this audience, I pointed out it is no exaggeration to say that next to Pope John XXIII, and Dr. Reinhold Niebuhr, Dr. Billy Graham has been and is today one of the greatest friends of the Jewish people and Israel in the entire Christian world in the 20th century.

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

Cincinnati's hospitality, warmth converts Graham

By JAMES L. ADAMS
Metropolitan Editor

Billy Graham came to Cincinnati—and got converted.

Conversion, as Graham explains it, means a change of heart.

And that's what happened in the evangelist's attitude toward Cincinnati.

"This city and the surrounding area have overwhelmed me with their hospitality," Graham said.

"I have never known Cincinnati before. I had never known many people here. I have a few friends here—but very few.

"And then to come and to find this tremendous friendship, hospitality and warmth here ... I have made a lot of friends here quick that became close to me and they are people I want to come back here and see."

Graham talked about his misconceptions and impressions of the Queen City in an interview in an office in the Riverfront Coliseum Saturday night. He would share some of his views in a general way later with the more than 17,000 persons attending the crusade.

Graham said he was doubly surprised at the warm reception he received, because "I had always heard from an evangelistic point-of-view that Cincinnati was one of the

more difficult cities one could find. Most evangelists just skip Cincinnati."

A total of 160,572 persons attended the ten-day crusade with 7075 persons going forward during the invitation.

Graham left Cincinnati last night. He has crusades scheduled in the Philippines and India before the end of year.

Graham is working on a TV special to be nationally telecast during the first week of December featuring his crusade in Cincinnati and his visit to Hungary last month.

(The crusade choir last night sang a Christmas carol which will be used in the December telecast).

A total of 17,538 persons squeezed into the Riverfront Coliseum last night with an estimated 3000 to 4000 persons turned away, crusade spokesmen said. The response to the invitation also was the highest of the crusade—with 845 persons going forward. Graham stressed the old-fashioned verities of the home as the bulwark of a free society and said Jesus Christ did more to liberate women than any person in history.

During the interview Saturday, Graham also was asked his views on the Jews for Jesus movement,

homosexuality, abortion, and the charismatic movement. Here are the questions and answers:

Q. Dr. Graham, you have just returned from Atlanta where you received a rare award from the American Jewish Committee. As an evangelist, how do you feel about the Jews for Jesus movement?

A. Well, first of all, I would like to say that the American Jewish Committee was formed to protect the civil rights of the Jews and all other minority peoples. In other words, the AJC is not necessarily a religious committee. It's a secular one organized for the protection of Jewish civil rights and others.

As a clergyman, I would certainly be for both because I am for civil rights, period, for all minority groups.

I do not know the Jews for Jesus movement. I have only read about it. I have never gotten involved, so I can't comment much about it. It's an area I need to get into and to learn about.

I have never supported a mission to the Jews. I do not believe we are to pick out a certain segment ... I believe the gospel is for all. For the non-believer, for the Jew, the Catholic and the Protestant—and it is free to all that he may make up his own mind. And if he wants to make

up his own mind for Christ—praise God.

Q. But I do not want to specifically proselytize and convert any particular group. I preach to everybody that will listen.

Q. Many churches are struggling with the issue of homosexuality—including ordaining homosexuals. Do you see this as one of the big issues of the 1970s?

A. I don't think it is going to be a big issue in the Seventies. I think the big crisis in the thing passed with the publicity that surrounded Miami. (Graham referred to Anita Bryant's campaign to repeal ordinances prohibiting discriminating against homosexuals).

I think it will continue to be a problem and it has been a problem ever since (the Apostle) Paul's day. He wrote a great deal in the first part of the Book of Romans about it. I think it has always been a problem in human nature. It gets more attention at certain times, but I think it's always there.

Q. Do you foresee homosexuality as being accepted by the churches as an optional lifestyle?

A. No.

Q. What is your position on abortion?

A. I'm against abortion except in the cases of rape and or the health of the mother because it's been proven

to me by scientists that the fetus at an early moment is already an individual.

Q. Is the charismatic movement going to be an ecumenical force among the major denominations?

A. In some parts of the world it is, and in some parts of the world it is divisive. It's a worldwide phenomenon. In some areas, like Sweden, I think it has done a great deal of good to arouse the church out of its lethargy and deadness.

And in some areas, it has been divisive. It's like evangelists. You have false evangelists. You have false pastors and you have false teachers. So you have the genuine and the false in the charismatic movement. That brings about division. And there is division within the movement. But then there is also divisiveness among Presbyterians, and among Baptists, too.

Q. Dr. Graham, how many years do you plan to preach?

A. As long as the Lord gives me strength.

Q. You look good. (He's 58). Do you feel as good as you look?

A. (Laughing) Well, I'm made up for television now. But this has been one of the busiest crusades I have been in. I have had more appointments and more out-of-town guests and more pressure than in most crusades—and made a lot of friends.

Cin. Post 10/31/77

Warns Against 'Secularization' Of The U.S.

BILLY GRAHAM TO JEWS AND CHRISTIANS:
'LET US STRENGTHEN ONE ANOTHER!'

By Religious News Service (10-31-77)

ATLANTA (RNS) -- Evangelist Billy Graham delivered a major address at the National Executive Council of the American Jewish Committee meeting here, and received its first National Interreligious Award.

He was honored for "his contributions to human rights, the support of Israel, combatting anti-Semitism, and strengthening mutual respect and understanding between the evangelical and Jewish communities."

Rabbi Marc Tanenbaum, national interreligious affairs director of the American Jewish Committee, presented Mr. Graham with a replica of the Ten Commandments in Hebrew. He commented that "it is not generally known, either among Jews or Christians, that Dr. Graham has been present with the Jewish people at virtually every time of testing."

Comparing Mr. Graham's appearance before the Committee to the beginning of improved Catholic-Jewish relations after the Second Vatican Council, Rabbi Tanenbaum said, "We are now beginning to cross the threshold into a similar journey into respect and caring between the 50 million evangelicals and the Jews in this country."

Mr. Graham began his address by expressing appreciation for the award and declaring, "You know that I stand before you as an evangelical Christian who is committed to the beliefs of the New Testament. You do not expect me to be anything other than what I am. Let us not hide our differences under a basket. Let's follow the counsel of Martin Buber at this point: Don't try to score points or defeat your partner in dialogue. Understand him; respect his uniqueness; establish a warm relationship."

The evangelist described his own conversion experience and personal commitment to Christ which he made 43 years ago, and said that "it was that decision that has made me intolerant of the social and personal evils of this generation. As a Southerner I began to wrestle almost immediately in my conscience with the question of race. As soon as I began to study the Bible in earnest I discovered the debt I owed to Israel, to Judaism and to the Jewish people."

Mr. Graham stressed that "there is one thing that all Christians and Jews must understand. It is equally as difficult to define a Christian currently or in history as it is to define a Jew. One of the great questions throughout the world is, 'Who is a Jew?' Equally, the great question is, 'Who is a Christian?'"

The evangelist commented that "millions who profess Christianity could not possibly be true Christians in the Biblical sense. For example, if a professing Christian is not dominated by love for his neighbor, then he cannot possibly be called a Christian. Thus many of the persecutions of history were caused by false Christians, who dragged the Name of their Master into the mire of bigotry, anti-Semitism, and prejudice."

(more)

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RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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MONDAY, OCTOBER 31, 1977

Referring to the Middle East situation, Mr. Graham said, "The Middle East is the most dangerous and the most thrilling spot in the world. The Bible teaches that history began there and will end there, when the Messiah comes to create a new social order and the 'new humanity.' The capital of the world then will be Jerusalem."

The evangelist affirmed that "in Biblical history and secular history Israel has every right to exist as Syria, or Egypt, or Russia, or the United States. The Palestinians also have a right to existence under legitimate leadership committed to the peace of the Middle East."

Turning to domestic problems, Mr. Graham said, "No nation in history has attempted so valiantly to solve its racial problems as has the mosaic that is America. We now have the most extensive civil-rights laws on our statute books in world history. We have gone beyond any nation in history! America is courageously tackling her problems."

But, he asked, "If all this is happening in America, who do racial tensions continue to mount in some areas? It is because hearts have not been changed. This is why Jesus long ago said, 'Ye must be born again.' There must be a change in attitudes. We must recognize that skin color does not matter to God, who looks upon the heart. Love alone will serve to make good laws work."

Mr. Graham suggested that "the Ten Commandments should be read every day in every classroom. Our children need to know there is a moral law! I am alarmed by the zeal of some clergymen -- Catholic, Protestant, and Jewish -- to secularize America. I warn you that total secularization will lead to a rising tide of both anti-Semitism and anti-Christianity."

The evangelist noted that "many have been surprised that the new anti-Semitism in America has come from the new radicalism in America. I am not surprised. Much of the new radicalism is secularistic, atheistic, and even dehumanizing. It is intolerant towards any kind of faith in God."

Mr. Graham, a Southern Baptist, declared, "I will stand and fight to the last for the separation of church and state, but I must confess that if this separation of church and state is to continue then this push toward secularism must be halted and reversed, otherwise democracy and freedom will not survive in this country."

He told the human relations organization that "in some areas of life we should be intolerant. By that I mean we should be intolerant of evil. Moses refused to tolerate the idolatry into which Israel had fallen in his absence when God gave him the Ten Commandments on Mount Sinai. Nathan the prophet showed his intolerance of the sins of adultery and murder when he pointed to King David and said, 'Thou art the man.'"

While calling on Christians and Jews to work together for peace, Mr. Graham cautioned that "it should be the right kind of peace." He explained, "There is peace and security in a prison. There is peace and security in a concentration camp. There is peace and security in a cemetery. But is this the kind of peace we want?"

(more)

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RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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MONDAY, OCTOBER 31, 1977

Envisioning what would happen if "the Word of Jehovah God were to rule America completely," the evangelist asked, "Would not the reverence and fear of God fall upon the other nations of the world?"

He expressed the belief that "a nation steeped in the Judeo-Christian Scriptures offers more national security than the costliest array of armaments, the strongest military alliances, the wisest statesmanship, and the most painstaking diplomacy. America wholly dedicated to God, entirely obedient to His Word, could enjoy the same promise of peace and blessing Judah enjoyed in the days of Jehoshaphat."

In conclusion, Mr. Graham said, "In the ancient synagogues of Israel upon the completion of the reading of any of the Books of Moses, it was the custom for the congregation to exclaim, 'Be strong, be strong, and let us strengthen one another!' In like manner, when we see each other under the enemies' attack, let us encourage and strengthen one another. I would say to both Christian and Jew today, 'Be strong! Be strong! And let us strengthen one another!'"

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Graham; Israel Has Right To Exist; Cites Christian Support

ATLANTA, (JTA) — The Rev. Dr. Billy Graham speaking at the annual meeting of the American Jewish Committee's National Executive Council, declared "the vast majority of evangelical Christians in this country and abroad support the State of Israel's right to existence," and called on evangelical Christians and Jews to work together for "the peace of Jerusalem" and to end terrorism.

In his address, his first at a major national Jewish organization in an open meeting, Graham also stated: "In biblical history and secular history Israel has every right to exist as Syria,



Billy Graham

or Egypt, or Russia or the United States. The Palestinians also have a right to existence under legitimate leadership committed to the peace of the Middle East." Prior to his address to the AJCommittee leaders, Graham received the organization's National Interreligious Award for "his contribution to human rights, the support of Israel, combatting anti-Semitism, and strengthening mutual respect and understanding between the evangelical and Jewish communities."

Calling on the Palestinians to create a "legitimate leadership committed to the peace of the Middle East," Graham urged them to renounce terrorism as a political tactic. "Human life, created in the sacred image of G-d, should never be used as a means to realize any group's ideology or political program," He declared, adding: "Peace is not enhanced by a policy

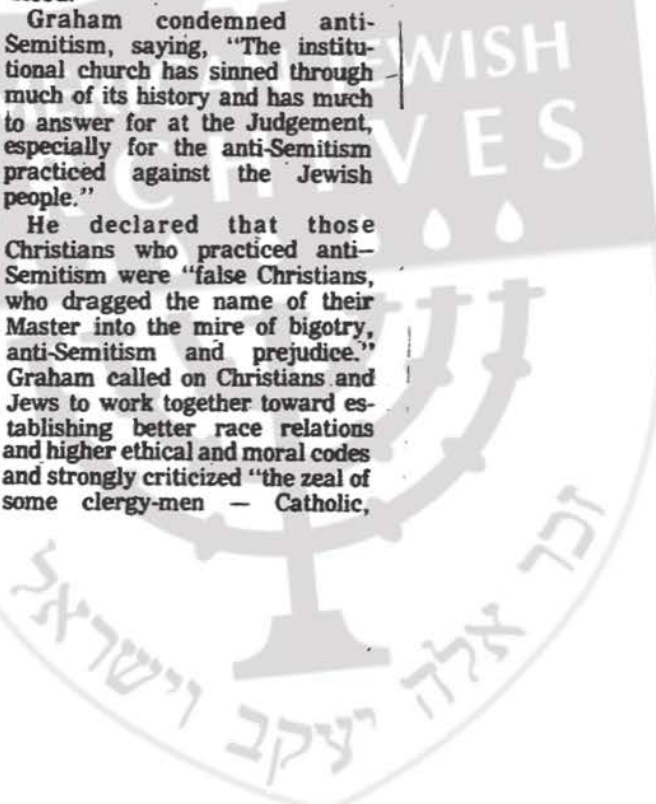
of terrorism, whether in the Middle East, Ireland, Africa, America or anywhere else."

He deplored such examples of terrorism as "the hijacking of planes, the wanton slaughter of tens of thousands in central Africa, the kidnappings in Italy, the hijacking of a train in The Netherlands and the killing of children at Maalot," and stated: "Lasting justice and peace for the State of Israel, as well as the Palestinian people... demand an end to killing, an end to the shedding of blood."

Graham condemned anti-Semitism, saying, "The institutional church has sinned through much of its history and has much to answer for at the Judgement, especially for the anti-Semitism practiced against the Jewish people."

He declared that those Christians who practiced anti-Semitism were "false Christians, who dragged the name of their Master into the mire of bigotry, anti-Semitism and prejudice." Graham called on Christians and Jews to work together toward establishing better race relations and higher ethical and moral codes and strongly criticized "the zeal of some clergy-men — Catholic,

Protestant and Jewish — to secularize America." While asserting that he would "stand and fight to the last for the separation of church and state," he warned that the "push toward secularism must be halted and reversed, otherwise democracy and freedom will not survive in this country. Total secularization will lead to a rising tide of both anti-Semitism and anti-Christianity," he declared.



Evangelicals Stand By Israel—Billy Graham

From Page One
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Rabbi Marc H. Tanenbaum, AJC's National Inter-religious director, who made the presentation, described Dr. Graham as "one of the greatest friends of the Jewish people and of Israel in the entire Christian world in the 20th century."

"While it is self-evident that we perceive theological truths through different prisms", Rabbi Tanenbaum said, "Dr. Graham's devotion to the Bible and his profound appreciation of Christianity's indebtedness to Judaism and to the Jewish people have inspired him to reach out in helpfulness to the Jewish people in the Soviet Union, in Israel, and in the United States during virtually every major crisis we have faced in the past decades."

"THESE ACTS of moral and practical support of the Jewish people have been little known among Jews and Christians," he added.

"Our award to Dr. Graham is an expression of our deepest appreciation to him and to the entire evangelical Christian community with whom we have developed growing bonds of understanding."

"IN BIBLICAL history and secular history," Dr. Graham asserted, "Israel has every right to exist—as Syria, or Egypt, or Russia, or the United States."

He cited in particular the Book of Isaiah (19:25), which states: "Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance," but added that the Scripture made many other references to the right of Israel to exist as a state.

IN ADDITION, he pointed out that the Bible contains instructions to "pray for the peace not only of the world, but especially of Jerusalem," which, he prophesied, would be "the capital of the world" in the end of days.

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He added that "Evangelical Christians especially have an affinity for the Jews because the Bible they love is essentially a Jewish book written under the influence of God's spirit." Pointing out "the close relationship between the Hebrew Scriptures and the foundations of American democracy," and he urged Christians and Jews, despite theological differences, to work together to "make a better America."

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Miles Jaffe of Detroit, national chairman of the Inter-religious Affairs Commission, presented to Dr. Graham the first copy of a just-published book, entitled "Evangelicals and Jews in Conversation." Published by Baker Book and Company, the volume is a collection of essays by Evangelical and Jewish scholars presented at a recent National Conference of Evangelical colleges and seminaries. The book is being hailed as "the landmark study" in Evangelical and Jewish relationships.

Founded in 1906, the American Jewish Committee is this country's pioneer human relations organization. It combats bigotry, protects the civil and religious rights of Jews at home and abroad, and seeks improved human relations for all people everywhere.

Israel's Top



AMERICAN JEWISH COMMITTEE KUDOS FOR GRAHAM — Rev. Dr. Billy Graham receives The AJC National Interreligious Award from Rabbi Marc H. Tanenbaum (right) prior to an historic address before the AJC National Executive Council on October 28 in Atlanta. Dr. Graham strongly supports Israel.

Evangelicals Back Israel Says Graham

Noted Minister Makes Historic AJC Appearance

ATLANTA, GA.—The Rev. Dr. Billy Graham has declared that "the vast majority of evangelical Christians in this country and abroad support the State of Israel's right to existence," and called on evangelical Christians and Jews to work together for "the peace of Jerusalem" and an end to terrorism.

The world's most noted evangelist made his remarks at the opening luncheon of the annual meeting of the American Jewish Committee's policy-making National Executive Council, that closed Sunday, Oct. 30, at the Omni International Hotel here. This was the first time that Dr. Graham had ever witnessed a major national Jewish organization in an open meeting.

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Jewish-Evangelical Bond Forms

By ADON TAFT
Herald Religion Editor

Evangelical Christians, once feared by American Jews as illiterate bigots, are emerging as perhaps the staunchest friends of the followers of Judaism and the state of Israel.

That was the evaluation of Dr. Marc H. Tanenbaum, director of inter-faith relations for the American Jewish Committee, after two weeks of meetings with Christian and Jewish leaders around the country. His last stop was Fort Lauderdale.

While President Jimmy Carter, the best known of the "born again" believers, has been a disappointment to Jews, they are receiving real encouragement from evangelist Billy Graham and a whole host of Evangelical scholars, Tanenbaum reported. Many of them recently signed full page ads in the New York Times and other papers strongly supporting Israel. Some signed one ad criti-



TANENBAUM

cal of Carter for his Middle East policies. All the ads appeared in the past two weeks.

More important, in Tanenbaum's view, is the fact that some of those Evangelical leaders are recognizing publicly their belief that God's covenant with the Jews, as outlined in the Bible, still is valid and has not been replaced by the new covenant involving Jesus Christ.

ON THE other hand, many Jews for the first time are learning how much love Evangelical Christians have for Jews because the Jews gave them the Bible and Jesus, said Tanenbaum. For more than a decade Tanenbaum has tried to bring the two groups together, attempting to duplicate his success in achieving rapport between Jews and Catholics at the Second Vatican Ecumenical Council.

Few Jews or Christians realize how much Graham has done to demonstrate the Evangelical Christian concern for Jews, says Tanenbaum. Next to Pope John XXIII and the late professor Reinhold Niebuhr, the evangelist is "the greatest friend of the Jewish people and Israel in the 20th century," he says.

Tanenbaum noted that Graham intervened at the White House when others were unable to and brought about the freeing of a num-



GREATER
MIAMI
SYNAGOGUES

ber of Jews who were perishing in Soviet labor camps. In addition, "his public statements and films condemning anti-Semitism and Nazism; his repudiation of proselytizing of the Jewish people through the deceptive techniques of such movements as 'Jews for Jesus'" have demonstrated his friendship and respect for Judaism, the Jewish people and Israel, Tanenbaum said.

THE RABBI said he is stressing to Jews the decisive role played by

Evangelical Christians in establishing freedom of religion in this country, democratizing higher education, setting the pattern for volunteerism in social welfare, abolition of slavery, and preserving a commitment to the Bible.

While he feels right-wing Evangelicals continue to pose some threat to the pluralism of the country with exclusionary political and economic concepts such as the "Christian Yellow Pages," Tanenbaum said the Jewish community should be encouraged by the "completely spontaneous" support now coming from leaders like Graham, and the scholars who signed the recent ads.

"It's a development of some substantial significance," Tanenbaum believes.

ISRAEL AND THE EVANGELICALS

✦ A RECENT full-page advertisement appearing in major U.S. newspapers argues for support of the State of Israel and voices concern over "the recent direction of American foreign policy" in the Middle East. The signers of the statement "are particularly troubled by the erosion of American governmental support for Israel evident" in the U.S. decision to include the U.S.S.R. in planning for the Geneva talks.

Israel has many supporters in this country, and ads of this sort are frequently carried in major newspapers. But this one is different. It comes from persons describing themselves as "evangelical Christians," including W. A. Criswell, pastor of First Baptist Church, Dallas; entertainer Pat Boone; Harold Lindsell, present editor of *Christianity Today*; Kenneth Kantzer, editor-elect of that journal; Hudson Armerding, a past president of the National Association of Evangelicals; and Arnold Olson, coordinator and president emeritus of the Evangelical Free Church of America. This overt evangelical support for Israel aligns a branch of American Protestantism that traditionally has frowned upon religious involvement in political matters with the traditionally liberal U.S. Jewish community. These ads and this evangelical involvement in a complex political issue are a welcome addition to the dialogue, an indication that prominent evangelical Christians believe that the Christian faith has a word to say regarding secular decision-making. The newspaper ads — under the heading "Evangelicals' Concern for Israel" — oppose the joint U.S.-U.S.S.R. statement on the Geneva Conference, assert that "most evangelicals understand the Jewish homeland generally to include the territory west of the Jordan River," and oppose the creation of "another nation or political entity" within the historic Jewish homeland.

I

Since so many evangelicals have traditionally resisted involvement in secular politics — most notably in recent years during the Vietnam war and in the civil rights struggle — it is a reassuring sign to see this development in the Middle East discussion. While we do not think the solutions to the three points raised in the ad are as simple as those proposed, we are encouraged that prominent evangelicals are joining the discussion, acknowledging that religious people have something to say to secular decision-makers.

The approach taken in the advertisement, however, is not a positive contribution to the discussion. The statement makes a strong case for evangelical

empathy with the State of Israel, linking the Old and New Testament traditions, and reminding the public that the people of Israel have a very special place in Christian thought. But the signers overlook an important difference between evangelical empathy evoked by the biblical tradition and the assertion of a specific territorial claim based on religious Scriptures. The use of religious validation to settle secular conflicts is a misuse of religion and a disservice to politics. Ours is a multireligious world, filled with a rich variety of tribal, institutional and national beliefs, all yearning toward an understanding of ultimacy. Israel, surrounded by Arab nations that interpret Scripture in quite a different fashion from Jews or Christians, would lean on the weakest possible support if its claim to its 1967 borders were to rest even partially on Scripture.

The Israeli Labor Party, which governed Israel from its beginning as a state in 1946 until Prime Minister Menachem Begin took power in June, had avoided cultivating the kind of American evangelical support expressed in the recent newspaper ads because it knew that to engage in religious arguments over national boundaries would be self-defeating. While Mr. Begin, on the other hand, has been more willing to employ biblical history to validate Israel's borders, even *his* government hints at a willingness to negotiate within modern political realities.

Mr. Begin wants peace in the Middle East, and he wants security for his nation. Those are goals shared by most Americans. There is strong indication that these goals are also increasingly shared by most Arab leaders, many of whom have been sending signals to the Carter administration that Israel's right to exist is a foregone conclusion and that negotiations should be conducted with that fact of history in mind. Even as Begin stakes out his strong beginning position of biblical sanction for Israel's borders, it is reasonable to assume that his quest for peace and security will lead him finally to accept an agreement that involves borders determined on the basis of secular considerations.

Along with many others who talked to Mr. Begin during his highly successful U.S. trip this past summer, I noted the gleam of the politician in his eye when he said that while he would not permit the Palestinian Liberation Organization (PLO) to be represented at Geneva, Israel would not be "checking credentials" of Arabs who come from other countries. This is a clear invitation which permits Arab participants to provide PLO representation through some face-saving procedural device. In short, Begin, despite his rhetoric, appears nonethe-

less to be a sensitive political leader who wants peace and security for Israel.

II

Ironically, then, Israel's prime minister is being harmed rather than helped by this employing of biblical proof-texts on the part of Christian evangelicals to answer political questions in the Middle East. The Christian faith, as communicated through tradition, Scripture and history, is a proper foundation for approaching all contemporary secular issues. But the Bible is not a document that sets forth an international game plan. Rather, as viewed from a Christian perspective, it embodies the faith of a people, who began with Abraham in their quest for God and who believe that they find God in Jesus Christ. We share with the deepest possible empathy the feeling the people of Israel have for the land they now occupy between the Jordan River and the Mediterranean Sea. President Jimmy Carter, who learned his Middle East geography in a Southern Baptist Sunday school class, shares that empathy. But as President of the United States, and as a world leader, he dares not utilize religious texts for pluralistic secular solutions.

The American Jewish community is understandably anxious over the welfare of Israel. But its present campaign — through the so-called Jewish lobby — to influence Congress and the president to settle into a rigidly pro-Israel position before the convening of the Geneva Conference will, in the long run, be contrary to the best interests of both the State of Israel and American Jews. The number of evangelical Christians who have empathy for Israel is large, but the number who would want to see political differences settled via biblical citations is relatively small.

There is, therefore, no long-range political advantage to be gained by an effort to wrap Israel's security in a blanket of evangelical biblical literalism. With a Southern Baptist layman as president, the American Jewish community has a better friend in the White House than it apparently realizes. U.S. supporters of Israel generally assume that the State Department "tilts" toward a pro-Arab bias. This is a familiar charge, often leveled at the National Council of Churches and the World Council of Churches. There is truth in these allegations, in part because Middle East experience among Christians and among State Department staff members has involved exposure to Arab as well as Israeli nations. But the understandable anxiety of American Jews over the future of Israel — especially when they hear of rocket attacks by terrorists against villages in northern Israel (and of Israel's massive retaliation) — should not lead American Jews to think that unceasing pressure against the president, the Congress and public opinion in this country represents the best means of ensuring Israel's future

security. Only a negotiated settlement involving all parties in the Middle East can produce the peace we seek.

American Jews are going to argue their case in every possible forum of decision-making. But we would caution them to remember the important distinction between the strong empathy Christians feel with Israel and the realistic awareness that political decision-making must be shaped by political and not religious guidelines. Biblical prophecy anticipates a future of hope for humankind; it does not, however, provide an atlas for establishing the geographical boundaries of the countries that seek that hope.

JAMES M. WALL.

The NCC and Carter

* WITH ONLY one dissenting vote, the National Council of Churches' Governing Board has called on its churches to impress on members of Congress the importance of supporting the two Panama Canal treaties now under consideration in the U.S. Senate.

The board endorsed the treaties in its semiannual meeting in New York city in mid-November, describing them as symbolic of the understanding "that true security for our nation rests on the power of respect for justice, rather than the power of armed might." The treaties, the board said, "represent an important direction in U.S. foreign policy which deserves the support of U.S. churches." Past injustices in this area should be put under close scrutiny, members asserted — an acknowledgment that much of the resistance to the canal treaties comes from usually well-informed persons who are unaware of the historical circumstances that placed the canal in U.S. hands.

The Protestant leaders had already discussed and passed their canal resolution when they heard one of their own former employees return "home" to say that "nothing really gets done until churches get behind it." United Nations Ambassador Andrew Young, who once worked as an NCC staff member with its former Commission on Education, addressed the board and stressed that "what you are doing is crucial."

Young's appearance before the umbrella group of American Protestants was particularly significant since many of the board members are still not sure how to relate to a U.S. president who, while a professing Christian, has not yet given any sign that he is familiar with the working structures of American Protestantism. Even Southern Baptist church leaders have privately voiced concern over the slowness of the White House to relate to national church structures. Since Ambassador Young not only understands but has even been a part of that network, his

People in the News

Baum a National Candidate

M.T. 11-4-77 W.P.C.C.
William Cardinal Baum, archbishop of Washington, is one of 10 candidates for the offices of president and vice president of the National Conference of Catholic Bishops and the United States Catholic Conference. The bishops will vote at their annual meeting here Nov. 14 through 17.

The president will be elected from among the 10 by a simple majority. The same procedure will then be used to select the vice president from the remaining nine candidates.

Guru Maharaj Ji, 19-year-old leader of the Divine Light Mission in Denver, became an American citizen in U.S. District Court there. The guru, who claims to have 30,000 followers, was sworn in under his legal name, Prem Pal Sangh Rawat.

Marena Belle Williams of Kansas City was the first black elected to head the North American Baptist Women's Union at its sixth assembly in Freeport, Bahamas.

Evangelist Billy Graham, received the first National Interreligious Award from Rabbi Marc Tanenbaum of the American Jewish Committee at the groups national executive council meeting in Atlanta. He was honored for "his contributions to human rights, the support of Israel, combating antisemitism, and strengthening mutual respect and understanding between evangelical and Jewish communities."

Washington State Superior Court Judge James A. Noe was elected chief

presiding officer for the General Assembly, General Board and Administrative Committee of the Christian Church (Disciples of Christ) at their general meeting in Kansas City.

Msgr. Geno C. Baroni, assistant secretary of the Department of Housing and Urban Development, received the first Frances Cabrini Social Justice Award, from Cabrini College in Radnor, Pa., Board chairman James J. Maguire presented the award saying, "At the turn of the century, Frances Cabrini began a network of social organizations in the United States aimed at alleviating the sufferings of Italian immigrants. One of her greatest concerns was the lack of sympathetic priests to work with her conationals. She yearned to see the day when an Italo-American clergy would develop and the sons of immigrants would assume leadership positions in the American church. Geno Baroni would have warmed the heart of Mother Cabrini."

Billy Graham Urges Support for Israel

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RELIGION

Christians for Israel

President Carter is well aware that many American Jewish leaders fear he would accept a Palestinian "homeland" on the West Bank of the Jordan and thus jeopardize Israel's security. But the Jews are not alone: now a group of conservative evangelical leaders wants Carter to believe that most born-again U.S. Christians also oppose any such violation of



Graham, Jewish award: An alliance?

Israel's "divine right" to the land first promised by God to Abraham.

In a full-page ad published earlier this month in *The New York Times* and *The Washington Post*, fifteen evangelical elder statesmen—including two college and three seminary presidents—urged U.S. evangelicals to write Washington in support of Israel's position in the Middle East. "This is Carter's constituency and he'd better listen to them," says Jerry Strober, a Jewish publicist and former evangelical Christian who helped prepare the ad. "Evangelicals are not used to getting out on political limbs, and this was a major step for them."

Mutual Respect: The ad was only the latest public sign of a growing alliance between American Jewish leaders and spokesmen for the most conservative wing of American evangelicalism. The American Jewish Committee, for example, recently bestowed its first National Interreligious Award on evangelist Billy Graham for his "support of Israel" and for

"strengthening mutual respect and understanding between the evangelical and Jewish communities." According to Rabbi Marc Tanenbaum, the AJC's director of interreligious affairs, "The White House is mistaken if it thinks that only Jews care deeply about Israel. Israel and Jerusalem are as central theologically to evangelicals as they are to the Jews."

But only to very conservative evangelicals. In fact, the people behind the ad campaign are Biblical fundamentalists who believe that the security of Israel is necessary to fulfill Scriptural prophecies that Christ will return to convert Israel and condemn the unrighteous. "We believe that the return of the Jews to their homeland, and the reconstruction of the kingdom of Israel, are signs of the climax of earthly history—the ringing in of the millennial, perfect world," says Kenneth Kantzer, editor-elect of *Christianity Today* and one of the ad's signers.

Partisan Politics: However, many—perhaps most—evangelical spokesmen are no longer fundamentalists. Like Sen. Mark Hatfield, these evangelicals distinguish between what the Oregon Republican calls "the right of Israel to exist as a political state, which I support, and the attempt to translate Israel into some great theological state." Moreover, notes managing editor Wes Michaelson of *Sojourners*, a progressive evangelical monthly, three of the ad's most prominent signers—entertainer Pat Boone, Dallas pastor W. A. Criswell and retiring editor Harold Lindsell of *Christianity Today*—all publicly opposed Carter during the 1976 campaign. "There's partisan politics behind their stand on Israel," Michaelson insists, "as well as a morally questionable effort to use the Middle East crisis to justify their own brand of Biblical literalism."

Thus far, Carter has shown no sign that he feels any pressure from evangelical quarters. Nor is he likely to get any from the Southern Baptist Convention. "It was a Southern Baptist President, Harry Truman, who made the decisions that made possible the modern state of Israel," observes Foy Valentine, head of the SBC's Christian Life Commission. "It is now another Southern Baptist President, Jimmy Carter, who is seeking to move cautiously toward genuine peace and justice in the still troubled Middle East."

But the Christian dispute over Israel is far from ended. Last week, right-wing fundamentalist preacher Carl McIntire entered the fray with a full-page ad in *The New York Times* denouncing the Palestinians as "Descendants of Esau... claiming Jacob's land." At the same time, a coalition of Protestant and Orthodox clergy sent a letter to the *Times* and other papers criticizing "simplistic appeals to the Bible" to prove that "a property right is willed by God." And next January, the evangelicals behind the first ad have invited 1,000 born-again Christians to visit Jerusalem to hear Israeli Prime Minister Menachem Begin present his own program for peace in the Holy Land.

—KENNETH L. WOODWARD with RACHEL MARK

Graham; Israel Has Right To Exist; Cites Christian Support

ATLANTA, (JTA) — The Rev. Dr. Billy Graham speaking at the annual meeting of the American Jewish Committee's National Executive Council, declared "the vast majority of evangelical Christians in this country and abroad support the State of Israel's right to existence," and called on evangelical Christians and Jews to work together for "the peace of Jerusalem" and to end terrorism.

In his address, his first at a major national Jewish organization in an open meeting, Graham also stated: "In biblical history and secular history Israel has every right to exist as Syria, or Egypt, or Russia or the United States. The Palestinians also have a right to existence under legitimate leadership committed to the peace of the Middle East." Prior to his address to the AJCommittee leaders, Graham received the organization's National Interreligious Award for "his contribution to human rights, the support of Israel, combatting anti-Semitism, and strengthening mutual respect and understanding between the evangelical and Jewish communities."

Calling on the Palestinians to create a "legitimate leadership committed to the peace of the Middle East," Graham urged them to renounce terrorism as a political tactic. "Human life, created in the sacred image of G-d, should never be used as a means to realize any group's ideology or political program," He declared, adding: "Peace is not enhanced by a policy

of terrorism, whether in the Middle East, Ireland, Africa, America or anywhere else."

He deplored such examples of terrorism as "the hijacking of planes, the wanton slaughter of tens of thousands in central Africa, the kidnappings in Italy, the hijacking of a train in The Netherlands and the killing of children at Maalot," and stated: "Lasting justice and peace for the State of Israel, as well as the Palestinian people... demand an end to killing, an end to the shedding of blood."

Graham condemned anti-Semitism, saying, "The institutional church has sinned through much of its history and has much to answer for at the Judgement, especially for the anti-Semitism practiced against the Jewish people."

He declared that those Christians who practiced anti-Semitism were "false Christians, who dragged the name of their Master into the mire of bigotry, anti-Semitism and prejudice." Graham called on Christians and Jews to work together toward establishing better race relations and higher ethical and moral codes and strongly criticized "the zeal of some clergy-men — Catholic,

Protestant and Jewish — to secularize America." While asserting that he would "stand and fight to the last for the separation of church and state," he warned that the "push toward secularism must be halted and reversed, otherwise democracy and freedom will not survive in this country. Total secularization will lead to a rising tide of both anti-Semitism and anti-Christianity," he declared.



Billy Graham

DECISION

1300 HARMON PLACE, MINNEAPOLIS, MINNESOTA 55403 (612) 332-8081

December 6, 1977

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

Dear Rabbi Tanenbaum:

I'm sorry that an edited copy of Mr. Graham's address to the American Jewish Committee is not yet available. As I mentioned to you over the phone, I expected to receive it in the mail yesterday. However, last Friday I called our editor, Roger Palms, in Madras, and while he confirmed plans to carry the message in the May issue, he said he would do the editing upon his return to the office the week of December 19.

I shall send you a copy just as soon as it is ready.

Sincerely yours,



(Miss) Viola Blake
Coordinating Editor

BILLY GRAHAM SAYS HE'S GROWN
MORE TOLERANT IN LATER YEARS

By Religious News Service (12-15-77)

NEW YORK (RNS) -- Evangelist Billy Graham says, "I used to play God, but I can't do that any more."

He makes the comment in an interview in the January issue of McCall's magazine, during which he reflects on how his views have changed over the years in several areas including religion and politics.

"I used to believe that pagans in far-off countries were lost -- were going to hell -- if they did not have the Gospel of Jesus Christ preached to them," Mr. Graham says. "I no longer believe that. I believe that there are other ways of recognizing the existence of God -- through nature, for instance -- and plenty of other opportunities, therefore, of saying 'yes' to God."

Speaking of people like Jews who do not accept Christ as their Savior, the evangelist comments, "God does the saving. I'm told to preach Christ as the only way to salvation. But it is God who is going to do the judging, not Billy Graham."

Mr. Graham says he is "far more tolerant of other kinds of Christians" than he once was. "My contact with Catholic, Lutheran, and other leaders -- people far removed from my own Southern Baptist tradition -- has helped me, hopefully, to move in the right direction," he explains.

The evangelist asserts that his beliefs "are essentially the same as those of orthodox Roman Catholics," and draws several parallels: "They believe in the Virgin Birth, and so do I. They believe in the blood atonement of the cross, and so do I. They believe in the Resurrection of Jesus and the coming judgment of God, and so do I. We only differ on some matters of later church tradition."

Mr. Graham relates that he was invited to preach in Rome five years ago by the city's Protestant churches, and that Archbishop Igino Cardinale, Apostolic Nuncio to Belgium, has said that the Vatican "would not be opposed" to his holding a crusade there.

Asked why he has not done so, the evangelist replies, "The facilities aren't good. All they have is a sports arena outside Rome that holds only 18,000 people. But I did look at the Roman Coliseum. If they could fix that up and make it safe, I think I'd go."

Despite his reference to the size of preaching facilities, Mr. Graham says he is no longer concerned about how many people respond to his messages. "I don't even give a thought any more as to whether five or five thousand people come forward," he declares. "All I care about is whether I have done the very best I can to explain as simply as I can what it means to be a Christian."

The evangelist notes that "the cost of Christian discipleship is coming more and more into my message now. This is where I think I failed in my earlier ministry -- I didn't emphasize enough what it costs to follow Christ. That's something I've learned from traveling to other countries and from my American critics."

(more)

James Michael Beam had conducted the interview with Mr. Graham in New York just hours after the evangelist returned from his trip to Hungary in September. Comparing that country with the United States, Mr. Graham says, "I wonder whether Christians don't have a harder time coping with the temptations of our society than the Christians in Hungary have in coping with the difficulties of living under a socialist system."

He relates that "Jewish leaders I met with said that although they are free to emigrate, many do not want to leave Hungary because of the tremendous amount of freedom they now have."

Commenting on the possibility that he may not have seen all aspects of the religious situation in Hungary, Mr. Graham says, "I'm sure there are restrictions on (Christians) that were not spelled out to me. You could sense that. But just being among them I felt that there was almost a New Testament church."

In the interview, the evangelist reflects on his relationship with several U.S. Presidents. "Of all the Presidents," he says, "I knew Eisenhower best and saw him the most. Although Ike was a well-loved President, I took a lot of criticism because of my close relationship with him."

With regard to Richard Nixon and Watergate, Mr. Graham comments, "I feel that I didn't misjudge him, but that I misjudged what he would do under certain pressures. I think there came a point when he cracked under all those pressures and was no longer the Nixon I had known and admired. I never heard him use the kind of language that was on those tapes, and none of his friends I've talked to ever heard him use those words, either. It's as though he was on some sort of drug, under some evil spell."

The evangelist points out that Jimmy Carter "was chairman of a crusade I had in Georgia. He agreed to be chairman when others wouldn't because I insisted that my services would be integrated. Up to now, I've seen him only once since he became President and talked to him twice on the phone. He has been very busy."

Speaking of how he and his wife Ruth handle their personal finances, Mr. Graham says, "We had to give about \$400,000 to the government and gave away another \$600,000 last year. I'd say Ruth and I spend a quarter of our time trying to figure out how to give our money away. We've had lots of discussions lately about how far we should go in simplifying our way of life. It's even occurred to me that I might give it all away some day and go off and live like Gandhi did."

At the conclusion of the interview, writer Beam comments that Billy Graham "has already come a long way from his early days as a hellfire Southern Baptist preacher. He has come even further from his anti-Communist tirades of the '50s and has learned from his cozy relationships with Presidents. Most of all, he seems to have learned from his own wife and family, how to be more tolerant. Billy's best days may still be ahead of him, now that he is no longer willing to play God."

J. Ruslin
J. Banks
M. To
File

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American

Graham

Evangelical newsletter

News, trends, and analysis for Christian leaders

Vol. 4, No. 25 December 16, 1977

Graham Clarifies McCall's Interview: 'I Do Believe Non-Christians Are Lost'

believes heathen, Jews are really lost, is opposed to missionary efforts to Jews. After Graham saw article, he responded with press release clarifying himself: "I do believe non-Christians are lost—whether they live in far-off countries, or in America. My statement that Jesus Christ is the only way of salvation pertains to the whole human race... Neither do I condemn or oppose legitimate missionary efforts to special groups... My prayer is that Christians everywhere will rededicate themselves to the task of spreading the gospel of Christ to every corner of the earth in this generation."

New Handbook Shows Decline in Church Membership in England

Church membership in Britain is on decline, even though some religious bodies are experiencing growth, reports new home-missions handbook published by Evangelical Alliance. Handbook reveals that only 18% of adult population attends church today. Decline is spread uniformly across United Kingdom except for northern Ireland, where 76% of adult population still goes to church. Between 1970 and 1975 Roman Catholic, Presbyterian-Congregational, Methodist, Baptist, Anglican churches experienced significant membership losses. Bodies which gained membership were Buddhist, Hindu, Sikh, Holiness, Orthodox, Lutheran, nontrinitarian, Pentecostal, independent churches.

Jews for Jesus React Against Jewish-Evangelical Dialogue

Jewish-Evangelical dialogues are finding more acceptance among evangelicals, to the dismay of Jews for Jesus leader Moishe Rosen, who thinks they are a farce. He claims dialogues, financed heavily by American Jewish Committee, are ploy to influence evangelicals, muster political support for Israel, weaken evangelical mission efforts to Jews. Rosen is particularly outraged because "the people who could contribute to most, the Jewish Christians, are selectively excluded. Often rabbis malign the integrity of converted Jews and seek to undermine Jewish missions with misinformation which reflect their hostility more than reflect the truth."

Parents of Christian Day School Children Successfully Resisting State Regulation

Controversies are developing in many states concerning whether Christian schools need cooperate with state. Parents sending children to nonapproved Christian day schools in Ohio, New York, Vermont, Kentucky, North Carolina report they have been threatened with enforcement of truancy laws. However, states are losing control; many parents have banded together, obtained legal counsel and are consistently winning legal battles. Additional bureaucratic battles are brewing; evangelicals, particularly those who resent state meddling in church affairs, should expect more controversies, legal battles in future.

Michigan State University Offers "Creation" Course

Caricatures of state universities as hostile environments for Christians are diminishing. At Michigan State University, natural-science professor John Moore has been teaching course on creationist view of human origins since 1972. Coauthor of Zondervan text, *Biology: A Search for Order in Complexity*, professor has been attacked by those who think creationism is simply religion, but university president defends Moore saying, "We have a responsibility to confront students with a wide range of ideological positions."

CA typewriter

Title

BE STRONG

Author

Billy Graham

Month

June 78

Decision
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Sources

Taken from address given for National Interreligious Award presented by American Jewish Committee in Atlanta, Georgia, on October 28, 1977, entitled "The Evangelical Christian and the Jew in a Pluralistic Society."

1 I atand before you as an evangelical Christian
committed to the beliefs of the New Testament.
It is in the spirit of dialogue and understanding
that I relate to you my own experience.

ollock . 223
When I was 16 years of age, I was living on a
small farm south of Charlotte, North Carolina. I
was reared in an orthodox Presbyterian church. I
rebelled against the hard work on the farm and
the strict religious teachings of the church. But
10 one day something happened to me that is so fresh
in my mind that I can recall every detail of it at
this moment. It was as if I had face to face met
Jesus Christ, a Jew who was born in Bethlehem and
reared in Nazareth. I became convinced that in
15 his death on the cross he died for my sins. I
felt my own need of personal repentance.

My central intellectual question about Jesus
came from his assertion, "I am the way, the truth,
RSV and the life: no man cometh unto the Father, but
20 by me" (John 14:6). By faith I accepted him for
what he claimed to be, the Son of the living God.
That simple decision changed my life, and I am
here today because of that commitment 43 years ago.

I believe that God can be experienced in
25 daily life, and that we, as evangelical believers,
are known not only by the creeds we repeat, but
by the love we live out in our relationships with
our fellow men and women of whatever religious
persuasion.

30 Evangelical Christians especially have an

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1 affinity for the Jews, because the Bible they love
is essentially a Jewish book written under the in-
fluence of God's Spirit. One theologian wrote,
"Remove the New Testament books written by the
5 Jews and only two remain, Luke and Acts. Remove
every Jewish concept, every Jewish influence,
from the New Testament and only a question here
and there from a pagan source is left, scarcely
enough for one short paragraph."

10 As for the Old Testament, no Christian can
read it consistently without subscribing to the
statement of a recent Pope: "Spiritually we are
all Semites." It is to the lasting glory of
Judaism and Christianity that they have their
15 roots in the Old and New Testament Scriptures
written so largely by Jews. No greater words
have been penned than those of the Mosaic Code
and the Sermon on the Mount. As never before,
the world needs to accept the ethical principle
20 and follow the moral standards outlined in the
Law of Moses and the sermons of Jesus. Through
their application, social injustice and moral
evil can be greatly reduced, if not eliminated.

There are theological differences that we may
25 never agree on, but there are certain things that
we can work together for now. What are those
things?

First, we can work and pray together for the
peace of Jerusalem. The Middle East is the most
30 dangerous and the most thrilling spot in the world.

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The Bible teaches that history began there and will some day end there when the Messiah returns to create a new social order and a new humanity. The capital of the world, we believe the prophets teach, will then be Jerusalem. Then will the prophecies be fulfilled spoken by Isaiah in the 19th chapter, the 25th verse: "Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

Second, Christians and Jews must continue to work together for better race relations among black and white, Jew and Gentile, majority and minorities. Why do racial tensions continue to mount in some areas? It is because hearts have not been changed. We are hearing the expression "born again." It was used by Ezekiel the prophet; it was used by Jesus Christ when he said, "Ye must be born again."

There must be a change in attitudes. We must recognize that skin color does not matter to God who looks upon the heart. Love will serve to make good morals work. The one weapon no one can resist is ^athe genuine, sincere, unaffected love for people regardless of race, color, or religion.

Third, we can join in honoring and supporting and undergirding our nation. Every American Christian, and every American Jew, should thrill to the Stars and Stripes, bless our Constitution, and thank God that here on these shores we have found a land of liberty and opportunity.

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1 Fourth, we should hammer out together a common
agreement for teaching moral law to our young
people in the public schools. Our children need
to know there is a moral law. They need to know
5 there are moral guidelines. I am alarmed by the
zeal of some to secularize America. I warn you
that total secularization will lead to a rising
tide of both anti-Semitism and anti-Christianity.
I will stand and fight to the last for separation
10 of church and state, but I must confess that if
this separation of church and state is to continue,
then this push toward secularization must be
halted and reversed, otherwise democracy and free-
dom will not survive in this country.

15 Let's face it. In some areas of life we should
be intolerant. By that I mean we should be in-
tolerant of evil. Moses refused to tolerate the
idolatry into which Israel fell when he was on
Mt. Sinai receiving the Ten Commandments from
20 God. Nathan the prophet showed his intolerance
when he pointed to King David and told him he was
the man who was guilty of sin. Israel's ancient
prophets were intolerant as they denounced the
personal and social sins of both Israel and the
25 pagan nations round about.

All of this is a far cry from the contemporary
postures in which the quest for toleration has
sometimes resulted in meaningless broad-mindedness,
ethical relativism, and ambiguous sentimentalism.
30 Certainly understanding and charity are called

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1 for. However, our Judeo-Christian heritage is
persistent in its demand for Biblical intolerance
of moral and social evil. Too often tolerance
has included compromise of conviction, a yielding
5 to expediency on primary matters. In moral issues
permissiveness and self-indulgence have often
made us morally soft and devoid of conviction.

Need I remind you that science is narrow-minded
and intolerant of error in its pursuit of truth?
10 There is little room for unchecked broad-mindedness
in the laboratory. Just so, there are some moral,
social and religious convictions that all of us
hold in common and separately which cannot be
compromised.

15 Fifth, we can work together for world peace,
freedom and justice. Freedom and justice are
equally important, and whether or not we like to
admit it, freedom is rapidly disappearing in our
world. The surest way to win lasting justice and
20 peace is to help create an atmosphere of mutual
respect and reconciliation.

Sixth, Jews and Christians ought to work to-
gether for a national, spiritual and moral awaken-
ing. We need a spiritual awakening that will not
25 only dynamically influence the social and political
life of this country, but answer the deepest needs
of our young people. The revivals in ancient
Israel and the revivals in the history of the
Christian church have contributed much to the well-
30 being of the nations. Time after time these

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1 spiritual awakenings brought about changes in the
moral and spiritual climate. Old grudges were
wiped out. Wrongs were rectified. Sins were
confessed and forgiven. A new concern for one's
5 neighbor ensued, and moral strength was infused
into the youth of revived nations.

Suppose the Word of Jehovah God were to rule
on earth. Would not the reverence and the fear
of God fall upon all the nations of the world? I
10 believe that a nation steeped in the Judeo-
Christian Scriptures offers more national security
than the costliest array of armament. In the ancient
synagogues of Israel, upon the completion of the
reading of any of the books of Moses, the con-
15 gregation would exclaim, "Be strong; be strong,
and let us strengthen one another." I would say
to both Christian and Jew today, "Be strong; be
strong, and let us strengthen one another."

End

on tape

DECISION

1300 HARMON PLACE, MINNEAPOLIS, MINNESOTA 55403 (612) 332-8081

December 28, 1977

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

Dear Rabbi Tanenbaum:

I am enclosing an edited copy of Mr. Graham's address before the American Jewish Committee.

Our editor, Mr. Palms, has designated it for the June issue and is considering using a picture of the award to illustrate the page.

You are most welcome to reprint the enclosed, crediting DECISION magazine as follows: From DECISION ©1978 by the Billy Graham Evangelistic Association. However, we will certainly understand if you decide to use the address in its entirety or in a longer version than the one we have provided.

Thank you for your patience in awaiting word from us.

Sincerely yours,

Viola Blake

(Miss) Viola Blake
Coordinating Editor

VB:vs

Middle East Perspective

A NEWSLETTER ON EASTERN MEDITERRANEAN AND NORTH AFRICAN AFFAIRS

VOL. X, NO. 8

DECEMBER, 1977

NEW YORK, N.Y.

"Words are given to men to conceal their thoughts and not to express them."

—Talleyrand

From the Editor's Notebook

DIMENSIONS IN THE NEWS

Dr. Alfred M. Lilienthal

• Rabbi Marc H. Tanenbaum, director of the American Jewish Committee's (AJC) National Interreligious Affairs Division, has caught his biggest "fish" yet—Reverend Billy Graham. Since 1960 the Rabbi, then Executive Director of the Synagogue Council of America, has been hard at work infiltrating Christian groups with his interpretations of the religious aspects of American Jewry's relationship to the people and the state of Israel. He was, of course, not responsible in any way for the felicitous happenstance that "born again" Bill Graham's thinking ran parallel to his. *The famed Evangelist has been preaching biblical fundamentalism, which insists that the rebirth of Israel is a "living testimony to the words of the Old Testament prophets and a portent of the triumphant return of Christ."* These are the words used in the advertisement for the powerful, superbly photographed Graham film "His Land," which has been viewed by 15 millions across the US and Canada.

The US-USSR joint statement of October 1 gave Tanenbaum the motivation for joining forces with Graham in opposing the move which seemed to bring the Kremlin back into the Middle East picture. A new Zionist-Evangelical coalition was brought to fruition when Graham made the keynote address at the AJC's national executive committee meeting in Atlanta later that month. Their common goal: a campaign for American rededication to the security of Israel and the scuttling of Palestinian aspirations for statehood on the West Bank. The Southern Baptists' Convention and other evangelicals under the lead of Reverend Carl D. McIntyre similarly expressed themselves in public meetings and full page *New York Times* advertisements. According to Evans and Novak, President Carter has been consulting Graham, at

(Continued on Page 6)

THE EUPHORIC EUPHORIA

Only Lewis Carroll's Alice in her Wonderland could have described it aptly: "Curiouser and curiouser." The Middle East was revolving around on everyone's axis in a political world that had gone from mad to madder. And no one had the slightest clue exactly where things were going to land.

It was Sadat, who in the past has so often said things that he more than often did not mean, who kept his word when Menachem Begin picked up the challenge and invited him to Jerusalem. Not since the dark days of November 1963 when President Kennedy was assassinated, were so many eyes glued to the magic tubes of television over a week-end, as on November 19 and 20 to view the 36-hour amazing visit of the Egyptian leader to Israel. Sadat was warmly greeted by Prime Minister Menachem Begin, prayed at the Al Aqsa Mosque, visited the Yad Vashem memorial, laid a wreath at the Eternal Flame Monument to Israel's war dead, addressed the Knesset (his entrance into the Israeli parliament being heralded by the sounding of trumpets) and held private talks with his Israeli host. In the receiving line of Israeli VIPs at the airport the exuberant Sadat nearly kissed Golda Meir, whom he used to call "that old lady" and particularly sought to clasp the hand of Ariel Sharon, one of the five generals in the Israel "peace" cabinet, who in the '73 war had nearly crushed the Egyptian Third Corps with his brilliant maneuverings.

Selective Reportage

"Peace by television" reached new heights as CBS' Walter Cronkite, ABC's Barbara Walters and NBC's John Chancellor competed with one another in trying to show the love that radiated in the Holy City. The press accounts were as ecstatic in describing the cordiality prevalent in the un-

(Continued on Page 5)

DIMENSIONS IN THE NEWS

(Concluded from Page 1)

first regarding the moral issues inherent in the Lance case, and then on this new pro-Israel coalition. No one has consulted wise Jews who believe in separation of church and state and who know only too well that one of the primary goals of all fundamentalists is the conversion of Jews to Christianity. So the Tanenbaum-Graham partnership rests on the secret deal: "Support for Zionist nationalism in return for Jewish converts to Christianity." Has Harris taken a poll on this one yet!

- The Zionist Blitz, with the customary abettance of *The New York Times*, continues. A ten-paragraphed November piece had playwright-producer Dore Schary, honorary chairman of the Anti-Defamation League, tearing apart the Vanessa Redgrave documentary, "The Palestinians," as "very dull, fortunately," and falsely alleging that "the only comment in the film you keep hearing is 'Kill the enemy'." During a debate I had three years ago with Arnold Forster over his book "The New Anti-Semitism," Schary sat next to the leader of the cult of anti-anti-Semitism and advised him, by note and whisper, how to beat me down. *At the end of the first half of the two-hour program, Schary slammed his pencil down on the table, picked himself up and walked out of the studio, muttering: "I can't stand any more of this."*

- Following in the footsteps of "Herzl" and "Ari," the musical version of "Exodus," "Golda" now joins the ranks of Zionist bombs dropped on Broadway. In the words of *Time* magazine reviewer T.E. Kalem, "Golda is a conscientious, reverential, monumental bore. The real Golda Meir should sue." At the box office, "Golda" did well, because of its \$750,000 advance sales, one of the largest in history. Unprecedented publicity started in late June and assumed all aspects of Zionist political campaigns. The press, television and radio were flooded with ads, feature articles and several pictures outside of the theatrical pages, of Golda Meir and Anne Bancroft. The visit of the former Israeli Prime Minister to New York for the opening added to the free promotion, and a special ad appeared within the *New York Times* theatre directory. *Although the critics unanimously tore the William Gibson play apart, the end is scarcely in sight. Moshe Dayan sold his life story to the movies for an Otto Preminger production, and Menachem Begin has sold the film and television rights to his book "The Revolt."* Producer Sandy Frank stated he would use "the finest creative and dramatic talent available." Deir Yassin will be fantasized, if not evaporized. The Revolting Blitz goes on!

- Letter received from one of our Chicago subscribers, containing this interesting tidbit about the newest Israeli bond gimmick: If you buy a \$10,000 (or more, of course) bond you can donate it to a foundation as a charitable gift, provided the foundation buys another \$10,000 Israeli bond—at 5.5% interest. This way the foundation gets 11% effective interest tax free, Israel borrows \$20,000 at 5.5% (cheaper than the U.S. Government can borrow) and the U.S. taxpayer makes up the tax loss to Uncle Sugar.

Middle East Perspective

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THE EUPHORIC EUPHORIA

(Concluded from Page 5)

other than the Prime Minister of Israel. The same reporter who had interviewed pro-Palestinian demonstrators on May 15 last and then had his story cut to pieces by the city desk supplied the explanation for the *News'* censorship: "They are afraid of advertisers and other pressures."

Perhaps well meaning in order to smoke out the Israelis and no doubt overwhelmed by economic troubles at home, Sadat had unilaterally granted legitimacy to the Zionists without the Zionists doing what they had first to do, to right the "original sin," the words used by Jewish Agency president, Dr. Nahum Goldmann. Perhaps in a moment of weakness, Dr. Goldmann had blurted out the truth in the *New Outlook* of Jerusalem:

We were not ready for compromises; we did not regard it as a major problem . . . We did not make sufficient efforts to get, if not the full agreement of the Arabs, at least their acquiescence to a Jewish state, which I think would have been possible. That was the original sin.

A Promise

If that was the original sin, then the pilgrimage to Jerusalem and the convening of the Cairo Conference was Anwar Sadat's derivative sin in not first seeking absolute rectification for the wrongs which he has so long assailed and which underlay the policy of his country since the July 1952 Egyptian revolution in which he played a role. We, too, like to dream, but no amount of hashish or marijuana could make us ever envision Menachem Begin as head of the Zionist structured State of Israel, agreeing to any peace, except on his own well-known terms. If Mr. Sadat's offer of normal relations with Israel ever draws a reply from Mr. Begin even suggesting that Israel will, in turn, normalize the nationalism of his Zionist state, thus ending Israel's built-in expansionism, which is made possible only by the abnormal relations of sovereign Israel with Jewish citizens of other sovereign states, I will humbly apologize to the President of Egypt and forever put aside my pen. For, then, he and Begin will have accomplished the goals for which I have been agonizingly striving for these past thirty-one years, and retirement would have been earned.

ON ITS WAY

The Zionist Connection

SUGGESTED INSERT FOR PAGE 6:

after "the peace not only of the world but especially of Jerusalem."

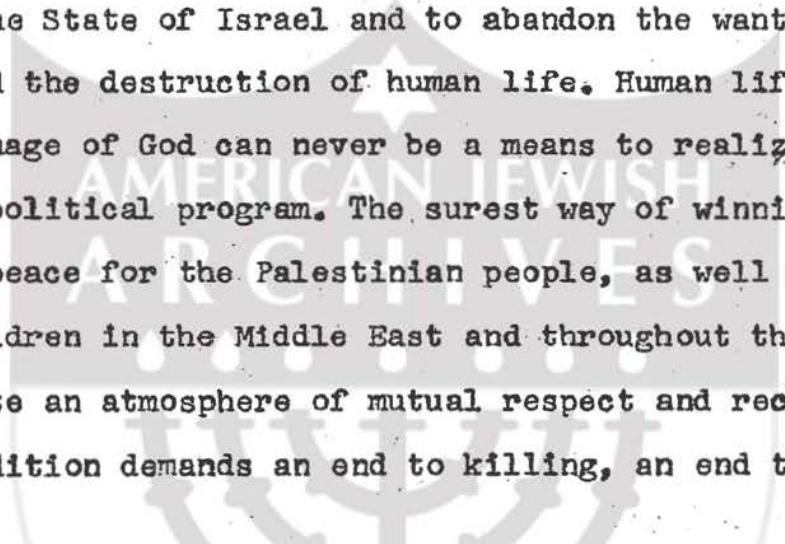
And as we work and pray for the peace and well-being of all the people in the Middle East - Jews, Christians, and Muslims - I do want to share with you my conviction that millions of evangelical Christians in this country and abroad identify with the anguish that the Jewish people have been feeling in recent weeks over possible threats to the security and safety of Israel. The Prophet Zechariah who proclaimed (Chapter 2:12) that "the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again," warned in chapter 14 that there will be a severe retribution against those who raise their hands in violence or terrorism against Jerusalem. His message that was uttered about the year 520 B.C. is a powerful and relevant call to the conscience of all the peoples who are today involved in the negotiations for peace between Israel, the Palestinians, and the Arab nations:

"Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

The unholy resort to violence and terrorism has resulted in the massacre of the lives of 40,000 Christians and Muslims in Lebanon; of 50,000 Kurds in Iraq; and has led to deep insecurity on the part of several millions of Christians and other minorities in the Middle East and elsewhere. The Christian world therefore has as much a stake as the Jewish world in calling upon the PLO to give up its stated plan in the Palestinian Covenant to destroy the State of Israel by resort to terror. A change of heart on the part of the PLO and other extremist groups to live "not by might, nor by power, but by My Spirit" would be the surest way of winning ^{lasting} justice for the Palestinian people, as well as for all of God's children in the Middle East who have suffered more than enough.

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More than that, the unholy resort to violence and terrorism by the PLO has resulted in the massacre of the lives of 40,000 Christians and Muslims in Lebanon, and has led to deep insecurity on the part of several millions of Christians and other minorities in the Middle East and elsewhere. The Christian world therefore has as much a stake as the Jewish world in calling upon the PLO to give up its stated goal to destroy the State of Israel and to abandon the wanton use of terrorism and the destruction of human life. Human life created in the sacred image of God can never be a means to realize any groups' ideology or political program. The surest way of winning lasting justice and peace for the Palestinian people, as well as for all of God's children in the Middle East and throughout the world, is to help create an atmosphere of mutual respect and reconciliation, and that condition demands an end to killing, an end to the shedding of blood.



BILLY GRAHAM FACT SHEET

CIRRICULUM VITAE

Born 1918 - Charlotte, North Carolina (USA)
Graduated 1940 - Florida Bible Institute (USA)
Graduated 1943 - Wheaton College, Wheaton, Illinois (USA) - BA
1940 - Ordained as a minister by the Southern Baptist Convention (USA)
1943-45 - Pastor, First Baptist Church, Western Springs, Illinois (USA)
1945-50 - First Vice President, Youth for Christ International, Chicago, Illinois (USA)
1947-52 - President, Northwestern Schools, comprising three institutions: Liberal Arts College, Bible School, Theological Seminary
1950 - Leader of weekly HOUR OF DECISION radio programme, on three major networks and more than 800 stations around the world
Founded Billy Graham Evangelistic Association, Minneapolis, Minnesota (USA)

PUBLICATIONS

PEACE WITH GOD - 1953

Author of syndicated newspaper column MY ANSWER, carried by 146 daily newspapers with daily circulation of 22 million - 1952

THE SECRET HAPPINESS - 1955

MY ANSWER - 1960

WORLD AFLAME - 1965

THE CHALLENGE - 1969

THE JESUS GENERATION - 1971

THE HOLY SPIRIT

ANGELS, GOD'S SECRET AGENTS - 1975

HOW TO BE BORN AGAIN - 1977

THE HOLY SPIRIT

AWARDS AND HONOURS

Many honorary degrees

Clergyman of the Year, National Pilgrim Society

Distinguished Service Medal, Salvation Army

Freedoms Foundation Distinguished Persons Award - 1955 and 1969

Bernard Baruch Award - 1955

Clergyman - Churchman of the Year, Washington Pilgrimage - 1956

Gold Medal Award, National Institute of Social Science, New York - 1957

Ninth International Youth's Distinguished Service Citation - 1961

Annual Gutenberg Award, Chicago Bible Society - 1962

Gold Award, George Washington Carver Memorial Institute - 1963 for contribution in race relations

Speaker of the Year Award - 1964

Golden Plate Award, American Academy of Achievement - 1965

National Citizenship Award, Military Chaplains Association of the USA - 1965

Wisdom Award of Honor - 1965

Big Brother of the Year Award at the White House, Washington, D.C. (USA) 1966 - for contribution to the welfare of children

Silver Medallion, National Conference of Christians and Jews - 1967

Man of the Year in Religion for five successive years

Golden Rule Award, St. George Association of New York (USA) - City Police Department - 1969

Tuss McLaughry Award, American Football Coaches Association - 1969

The Torch of Liberty Plaque, Anti Defamation League of B'nai B'rith - 1969

George Washington Honor Medal, Freedoms Foundation of Valley Forge, Pennsylvania (USA) for his sermon "The Violent Society" - 1969

Honoured by Morality in Media for "fostering the principles of truth, taste, inspiration and love in media" - 1969

The Templeton Prize - 1982

BILLY GRAHAM

Born in North Carolina and ordained by the Southern Baptists in 1940, Billy Graham's Crusades for Christ have kept him moving through every state in the U.S.A. and many countries of the world - Asia, Africa and Europe. In 1943 he married Ruth McCue Bell and they have five children - three daughters and two sons. America had almost given up hoping for a fourth evangelical revival to arouse the nation after World War II, when Billy Graham gave it to them in the accents of Billy Sunday in 1949, in Los Angeles. By 1950, he had discovered a world wide audience by radio and now his weekly program "Hour of Decision" is broadcast over six networks. His books, Peace with God, The Secret of Happiness and World Aflame, have sold by the millions. Revival became big business as he went into film and broadcasting. The finances of the Billy Graham Evangelistic Association were published openly, including a considerable but fixed salary. He did not create the revival, but he did a good job of selling it. In his first job he had sold Fuller brushes very successfully to housewives; now he did a good selling job with religion. In 1958 he gained the Salesman of the Year Award. The climax of his life seemed to come in 1973 when, in that one year, he addressed a multi-racial audience in the rugby stadium in Durban, South Africa, and went on to Korea to register more than 80,000 decisions for Christ.

It was not the first time that Billy Graham had been invited to South Africa, but he had steadily refused to go until he could be sure that all men were free to attend his rallies. He was not a man to make political statements. He considered his job to be simply the preaching of the Gospel and he left politics to others. But on this one point he made a most decisive political statement. First by his refusal to allow Apartheid to enter his campaign and then by addressing a crowded multi-racial audience in the temple of white South Africa - the rugby stadium in Durban! Blacks could be seen pouring into the gates marked "whites only." That impressive rally, like so many of the successful campaigns that had made him famous, was part of an extraordinary multi-racial congress on "Mission and Evangelism."

It was a Congress arranged jointly by the South African Council of Churches and the (Evangelical) Africa Enterprise. That too was an achievement. As early as 1961, Billy Graham with Alan Walker of Australia had gone to New Delhi to ask the World Council of Churches to call for a World Mission. They said it was not time. But as the acknowledged Evangelist of Fundamentalists, he never ceased to try to bring all sides of the Church together. In Durban he might have felt satisfied that he had not only brought black and white into the stadium, but, as on so many other occasions, he had also brought evangelicals and ecumenical enthusiasts together. The Congress itself was a kind of breakthrough and Billy Graham was only a part of it, but his Sunday Rally in the Durban stadium caught the headlines. He was no small part of the success of that Congress. That was 1973. The scene in Durban remains in my mind as the picture of Billy Graham to which his whole career was moving. We must begin that story further back.

He was born in North Carolina, 7th November, 1918, the son of a strict Presbyterian family. Religious conviction was required of him and he complied, if a little reluctantly. It was difficult to resist the pressures to go through the process. Yet his heart was not in religion. It was on the baseball field. His real ambition was to become an American baseball champion. At 16 he had the conversion experience expected of him, but even this did not shake his ambition to become a ball player. His summer job after this conversion experience was as a travelling salesman for the Fuller Brush Company. Billy sold more brushes than any other salesman in North Carolina during that three month period. Why? What was the secret of his success? One might say that the tall, handsome young man, with a pleasant smile made a winning impression on the housewives. His own answer was "I believed in the product!" A later statement confirmed this: "Sincerity is the biggest part of selling anything--the Christian Plan of Salvation." But that was said much later. He could have been a great salesman--he is! But selling brushes was not as exciting as playing baseball. Billy Graham spent the summer of 1936 as a semi-professional baseball player. His parents had no great enthusiasm for that kind of fame and the pressure mounted for him to go into the ministry. To this end, he was sent to a God-centred Bible School: Bob Jones College in Cleveland, Tennessee. He

lasted four months. A Catholic would have said, "No vocation." The college did not encourage baseball players; it sought to train Christian workers. The college was totally unsuitable for a boy who loved athletics of any kind. Billy was starved of baseball. A compromise was reached. He was sent now to a Bible School near the spring training ground for some major league baseball teams. He went to Temple Terrace Independent Bible School in Tampa, Florida. He was near enough the baseball ground and if God wanted him to be a baseball player, some talent scout would spot him. Meanwhile he would get a Bible School training and his mother's prayers might be answered. They were. While at this Bible School, he made the decision to give up baseball and dedicate himself to preaching the Gospel. His test came in 1939 when he supplied a church near Tampa for six dollars a week. A nearby church asked him to conduct a series of "revival" meetings and the awful truth was discovered that he had never been baptized by immersion. The church was a Baptist church and "the boy preacher", as they called him, had to promise to be baptized at the end of the meeting. That series of meetings brought many conversions and 81 went with him to the river to be baptized.

Shortly after that, he was ordained in Peniel Baptist Church in Palatka, Florida. The revivalist was already in the making. His education developed in Florida and later at Wheaton College where he graduated in June 1943. He married a fellow student at Wheaton a few months later - Ruth McCue Bell. His first pastorate was at a small Baptist Church in Western Springs, Illinois, near Chicago, where he remained for two years. He was a successful Baptist minister and his church prospered. While there, he began his radio ministry, persuading his church to under-write the cost of a 45-minute weekly religious broadcast. It cost \$150 a week, but contributions from listeners soon paid for it. In January 1945, he gave up his pastorate to become a full-time recruiting agent for a new fundamentalist organization called Youth for Christ.

EDUCATION OR MASS EVANGELISM?

The aftermath of the War is not time for a revival and as Willard L. Sperry said from Harvard, "We are tired of religious revivals as we have known them in the last half century." Sperry thought that the new way was education.

But even at the other end of the scale, an evangelical of New York looked upon the 1940's as too late for revival - even the most ardent evangelical was convinced that mass evangelism was outmoded. The writers did not echo the groundswell of people, who asked for a revival. America had a tradition for revival and even while writers were composing its epitaph, calls were coming for evangelistic campaigns. Youth for Christ tried to answer this call. Many would say that Billy Graham had hitched himself to a dying and nostalgic movement, trying hopelessly to recapture the atmosphere of the days of Billy Sunday in a totally different world. It took Billy Graham four years to prove them wrong and prove it decisively. America's fourth evangelical revival broke out in Los Angeles in 1949. Billy Graham had broken through. Quoting from a book published in 1950, William C. McLoughlin, Jr. catches the atmosphere of that historic moment:

A handsome young graduate of Wheaton College strode onto a rough wooden platform under a huge tent pitched on the outskirts of Los Angeles. Five thousand hushed spectators leaned forward, watching intently as he began to speak. In his left hand he clutched an open Bible. With his right hand he jabbed a rigid index finger at heaven. His wavy blond hair tossed loosely over his fervent blue eyes as he shouted into the microphone, "We need a revival...I think we are living at a time in world history when God is going to give us a desperate choice, a choice of either revival or judgement...God can still use America to evangelize the world...In this moment I can see the judgement hand of God about to fall. This may be God's last great call. We need a revival...I believe that we can have a revival any time we meet God's conditions. I believe that God is true to His Word and that He must rain righteousness upon us if we meet his conditions."

The basic theme that we meet God either in obedience or in judgement has remained constant in Billy Graham's preaching. At this early period, he answered the question every evangelical was asking: Has Revival had its day? Must we

turn now to education as the liberals say? Billy Graham's answer was that we could have revival any time we met God's conditions. And when he said revival, America knew what he meant. He did not mean those myriad of little meetings held all over the country with varying success. He meant a great American tradition stretching back to Jonathon Edwards and moving forward with Charles Grandison Finney, D.L. Moody and Billy Sunday. He gave America back her past, which it was assumed she had lost in two world wars.

It was natural therefore to equate Billy Graham with the last great evangelist Billy Sunday, at the beginning of the century. Americans had looked for such a revival at the end of World War I and all they got was the Depression. When World War II ended, they had almost given up hope. There was no similar depression, but a more sophisticated America shrunk from the primitive behavior of Billy Sunday. Billy Graham owes something to Billy Sunday - the idea of team associates experts to handle the details of a campaign, the reserving of large blocks of seats at every meeting, the use of massive choirs and elaborate entertainment features. There is also a tendency to hint at social and political comment to catch the attention. But by and large, Billy Graham goes back to D.L. Moody for his model. In 1954, Billy Graham made this explicit comment in "U.S. News and World Report": "I have the greatest respect for Billy Sunday though our methods are different and some of our emphases are different because we are living in two different periods...I would say that our meetings are more along the lines of the Moody meetings of about 75 years ago."

Billy Graham thus claimed that revival, along the old lines of Moody, was not only possible, but essential if our generation was to avoid the awful judgment of God upon its sins. Billy Graham has not despised education, but he sees revival, mass evangelism, as the way forward.

THE GRAHAM STORY

In the autumn of 1949, Billy Graham burst into fame with the "Christ for Greater Los Angeles" campaign. There he demonstrated the hopes of the fundamentalists of America. Within five years, he was supported by all the

principal protestant denominations in America and he soon filled his platform with the leading churchmen and theologians of the West. It was an amazing story. After Los Angeles, his first invitation was to Boston, where he preached at the church of Harold J. Ockenga, the first President of the National Association of Evangelicals, a federation of holiness, pentecostal and other fundamentalist groups. His church in Boston, Park Street Church, had the local name of "brimstone corner." That was the type of community with which Billy Graham began. But just as that narrow church soon proved too small for his mission and he had to move to the Mechanics Hall and later to the Opera House, so the whole movement found the fundamentalist frame too narrow.

Billy Graham has not lost the support of the fundamentalists but neither has he limited his support to them. When he came to England for the Greater London Crusade in February 1954, his only supporters were the fundamentalists and he was already being attacked by the newspapers for some indiscreet remarks about Socialism. The Bishop of Barking, the Right Reverend Hugh Gough, supported him, but Hugh Gough was known to be a fervent Evangelical. I recall that when Graham's name was mentioned at the Central Religious Advisory Committee of the BBC, very few of the members, all good churchmen, knew more than the name of Billy Graham and could not understand why the Religious Broadcasting Department wanted to include his visit in their programs.

He arrived in London to face a hostile or indifferent public, his Haringay meetings were crowded and at the end of the Crusade, he had a platform fit for William Temple - including the then Archbishop of Canterbury (Geoffrey Fisher) and the Head of Religious Broadcasting (Francis House). A year later when he went to the Glasgow Crusade at Kelvin Hall, he began with a platform of Scottish theologians - including James Stewart and John Baillie, but not George MacLeod, who did not forgive his earlier remarks about Socialism. Despite preliminary uncertainties, the British Crusades were successful and Billy Graham was accepted by all. It was an astonishing success. A few critics grumbled on the sidelines, several newspapers conducted surveys to show that the Crusades had not really been very effective in converting people

permanently. The British Weekly under Shaun Herron was perhaps the most critical and the most ready to admit its mistakes. Once Billy Graham had been accepted as the American evangelist of the decade with triumphs recorded in London and Glasgow, he began to compare with D.L. Moody. And he was wise to prefer this image to that of Billy Sunday. He deliberately avoided the mistakes of Billy Sunday. He saw that his financial statements were published and he accepted a fixed salary - he also kept his entertainment at a high level. He deliberately sought out those who might oppose him or ridicule him. The World Council of Churches saw him at assembly meetings in New Delhi and Uppsala, 1961 and 1968. During those intervening seven years, he had cultivated relations with World Council staff and been often in conversation about methods of evangelism. He listened and won the respect of all who worked with him. There was a moment when it seemed that Evangelism of the WCC might come strongly under the influence of Billy Graham or he might come strongly under its movement. He supported both the ecumenical movement which led to that strange conference in Bangkok, "Salvation Today," and the Congresses on Mission and Evangelism which led via Berlin to Lausanne, 1974. Although the two emphases drifted apart, particularly with the liberation theology of the WCC, Billy Graham retained the respect of both sides.

He soon became more than the American evangelist. Billy Sunday had conquered America and Billy Graham followed his path; Moody had rocked London and Glasgow, Billy Graham did no less. But the modern means of communication allowed him to do far more. Apart from his broadcasts which now span the world, he was the first great evangelist to use the "lapel microphone" and the jet plane. He treated the world as Billy Sunday had treated America and with extraordinary success. London (1954), Glasgow (1955) and New York (1957) were resounding successes. With this credit behind him, he toured and preached in the European towns, in Asia, the Caribbean, Australia and Africa. Many places invited him back. Only Dr. Kissinger seemed to outdo him in the range of his world concern. He had lived down his early indiscretions over Socialism in Britain; he had also to live down his support for Richard Nixon as President. What carried him through both crises was his evident sincerity. He even emerged from the disastrous Nixon debacle as a "saint in Caesar's household." The

story has not yet ended and it would be a rash person who predicted the end of Billy Graham. Too many prophets have been proved wrong in this. But at 64 he can hardly continue the same kind of appeal much longer. The elder statesman must soon emerge. The last rapture of the first Graham was perhaps Korea. The Graham story can end with that, before another story begins.



Billy Graham urges support for Israel by Christians

An assertion that "the vast majority of evangelical Christians in this country and abroad support the State of Israel's right to existence," and an appeal for Jews and evangelical Christians to strive together for "the peace of Jerusalem" and an end to terrorism was made this week by Rev. Billy Graham, widely-known evangelical leader.

Addressing the American Jewish Committee's national executive council in Atlanta, Ga., Graham — speaking for the first time at an open, major national Jewish meeting — stressed that "in Biblical and secular history, Israel has every right to exist — as (have) Syria, Egypt, Russia or the United States."

The AJC awarded him its National Interreligious Award for "his contributions to human rights, the support of Israel, combatting anti-Semitism, and strengthening mutual respect and understanding between the evangelical and Jewish communities." Rabbi Marc H. Tannenbaum, who heads the AJC interreligious com-

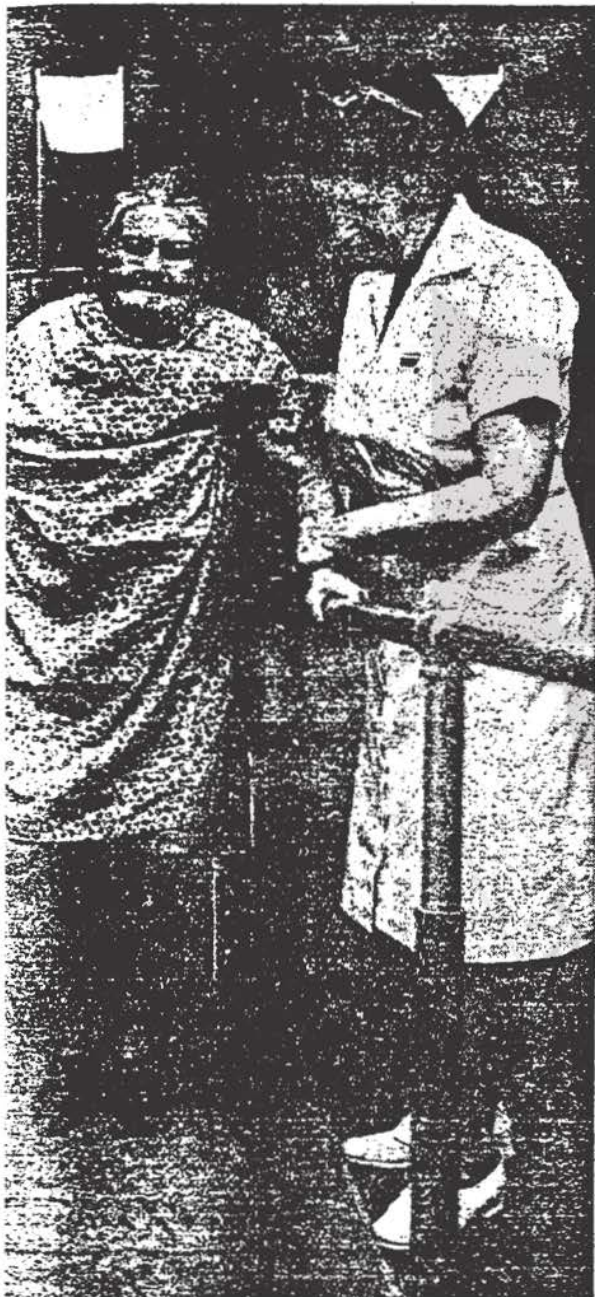
mittee, said that "next to Pope John XXIII, Dr. Graham is one of the greatest friends of the Jewish people and of Israel in the entire Christian world in the twentieth century."

He added: "While it is self-evident that we perceive theological truths through different prisms, Dr. Graham's devotion to the Bible and his profound appreciation of Christianity's indebtedness to Judaism and to the Jewish people have inspired him to reach out in helpfulness to the Jewish people in the Soviet Union, in Israel, and in the United States during virtually every major crisis we have faced in the past decades.

"These acts of moral and practical support of the Jewish people have been little known among Jews and among Christians," he added. "Our award to Dr. Graham is an expression of our deepest appreciation to him and to the entire evangelical Christian community with whom we have developed growing bonds of understanding."

F- B. Graham

the best of care! rehabilitation



therapist help a patient at the Jewish Home and Hospital

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lack of sympathy for the special problems of aging. Regular group discussion sessions will be held, offering families the opportunity to talk out their own problems and gain some knowledge about aging and the problems of serving the elderly.

Rehabilitative care at the Metropolitan center includes two major facilities — the Brenner Pavilion for 500 chronically and seriously ill patients and the Parshelsky Pavilion at Coney Island for 500 ambulatory patients. A special program, "Activities for Daily Living," prepares patients for a return to normal household an-

Hungarian Jews enjoy freedom, evangelist finds

By BEN GALLOB

Evangelist Billy Graham, reporting on his first crusade in an East European country, told a press conference in New York on Thursday that according to a Hungarian Jewish leader, Hungary's Jews have a substantial degree of religious freedom.

Graham said that Hungary's chief rabbi, Laszlo Salgo, told him in Budapest that the Jews of that Communist nation are able to produce and acquire Jewish religious articles and attend synagogue.

Graham also said that in meeting with the chief rabbi and other Hungarian Jewish leaders he learned something most Christians simply do not know — that more than 400,000 Jews in Hungary were murdered by the Nazis. He said it was his impression that on a per capita basis, the Jews of Hungary had suffered more grievously than any other community in Europe during the Nazi period.

In fact, said Graham, he came away from Hungary with the impression that because of the suffering of the Jews under the Nazis, there was a genuine desire on the part of the country's government and leadership to compensate the surviving 80,000 to 100,000 Jews.

Graham said that a delegation of Soviet Baptist leaders had approached him in Budapest and asked him to visit their country. The evangelist said he told the Christian leaders that one of his conditions for such a visit would be that he would also have an opportunity to visit and meet with Soviet Jewish leaders.

Laquer says Israel would win new war, lose to U.S.

TEL AVIV (ZINS) — Walter Laquer, director of the Research Institute for Strategic Studies in Washington, stated in an interview in *Maariv* this week that while a new Arab-Israeli war would be far more violent than previous Middle East conflicts, it would almost certainly end in an Israeli victory.

But a military victory would not be accompanied by a political victory, according to Laquer. Arguing that Israel's dependence on America for weapons and economic assistance would even be greater than at present, the noted political scientist predicted that in the event of renewed fighting, Washington would be in an excellent position to impose a solution to the Middle East conflict. Such a solution, Laquer said, would clearly favor the Arabs.

Trilateral Commission includes 3 Jews

Three prominent Jews are included among the 25 newly elected North American members of

Jewish-Evangelical Bond Forms

By ADON TAFT
Herald Religion Editor

Evangelical Christians, once feared by American Jews as illiterate bigots, are emerging as perhaps the staunchest friends of the followers of Judaism and the state of Israel.

That was the evaluation of Dr. Marc H. Tanenbaum, director of inter-faith relations for the American Jewish Committee, after two weeks of meetings with Christian and Jewish leaders around the country. His last stop was Fort Lauderdale.

While President Jimmy Carter, the best known of the "born again" believers, has been a disappointment to Jews, they are receiving real encouragement from evangelist Billy Graham and a whole host of Evangelical scholars, Tanenbaum reported. Many of them recently signed full page ads in the New York Times and other papers strongly supporting Israel. Some signed one ad criti-



TANENBAUM

cal of Carter for his Middle East policies. All the ads appeared in the past two weeks.

More important, in Tanenbaum's view, is the fact that some of those Evangelical leaders are recognizing publicly their belief that God's covenant with the Jews, as outlined in the Bible, still is valid and has not been replaced by the new covenant involving Jesus Christ.

ON THE other hand, many Jews for the first time are learning how much love Evangelical Christians have for Jews because the Jews gave them the Bible and Jesus, said Tanenbaum. For more than a decade Tanenbaum has tried to bring the two groups together, attempting to duplicate his success in achieving rapport between Jews and Catholics at the Second Vatican Ecumenical Council.

Few Jews or Christians realize how much Graham has done to demonstrate the Evangelical Christian concern for Jews, says Tanenbaum. Next to Pope John XXIII and the late professor Reinhold Niebuhr, the evangelist is "the greatest friend of the Jewish people and Israel in the 20th century," he says.

Tanenbaum noted that Graham intervened at the White House when others were unable to and brought about the freeing of a num-



GREATER
MIAMI
SYNAGOGUES

ber of Jews who were perishing in Soviet labor camps. In addition, "his public statements and films condemning anti-Semitism and Nazism; his repudiation of proselytizing of the Jewish people through the deceptive techniques of such movements as 'Jews for Jesus'" have demonstrated his friendship and respect for Judaism, the Jewish people and Israel, Tanenbaum said.

THE RABBI said he is stressing to Jews the decisive role played by

Evangelical Christians in establishing freedom of religion in this country, democratizing higher education, setting the pattern for volunteerism in social welfare, abolition of slavery, and preserving a commitment to the Bible.

While he feels right-wing Evangelicals continue to pose some threat to the pluralism of the country with exclusionary political and economic concepts such as the "Christian Yellow Pages," Tanenbaum said the Jewish community should be encouraged by the "completely spontaneous" support now coming from leaders like Graham, and the scholars who signed the recent ads.

"It's a development of some substantial significance," Tanenbaum believes.

October 29, 1977

Graham Asks Jews' Help To Reverse Secularism

By ALICE MURRAY
Constitution Religion Editor

The current "push toward secularism must be halted and reversed" if democracy and freedom are to survive in this country, Billy Graham told members of the American Jewish Committee Friday.



Associated Press Photo

AMERICAN JEWISH COUNCIL PRESENTS AWARD
Billy Graham(L) Accepts From Rabbi Marc Tanenbaum

An ecumenical moral code, such as the Ten Commandments, "should be read every day in every classroom" the evangelist told the executive council of the American Jewish Committee. Without such a moral law, Graham said, the country would revert to "total secularism."

He urged cooperation between Jewish and evangelical Christian groups in creating "a spiritual awakening that will not only dynamically influence the social and political life of this country but answer the deepest needs of our youth."

A country "steeped in the Judeo-Christian Scriptures offers more national security than the costliest array of armaments," Graham added.

As an introduction to the speech, which was billed as the first time Graham has spoken to a major national Jewish organization in an open meeting, Rabbi Marc Tannenbaum called Graham the "greatest friend of the Jewish people and the state of Israel in the entire Christian world in the twentieth century" since the late Pope John 23rd and the late Protestant theologian Reinhold Niebuhr.

"It is not generally known, either among Jews or Christians, that Dr. Graham has been present with the Jewish people at virtually every time of testing," said Rabbi Tannenbaum, head of interreligious affairs for the American Jewish Committee.

He added that Israeli leaders can also testify "how Dr. Graham came time and again to the aid of Jewish people."

Rabbi Tannenbaum presented Graham with the committee's first National Interreligious Award before the speech, which the rabbi said would stand as a landmark in a new dialogue between evangelical Christians and Jews.

Comparing the speech to the beginning of Roman Catholic-Jewish relations after the second Vatican Council, Rabbi Tannenbaum said, "We are now beginning to cross the threshold into a similar journey into respect and caring between the 50 million evangelicals and the Jews in this country."

"The stereotypes that evangelicals and Jews hold about each other are not too different from those Catholics and Jews held for each other 15 years ago," he said, calling progress between Catholics and Jews in the years since Vatican II "little short of a miracle."

In his speech to the committee, Graham outlined six areas for evangelical Christian and Jewish cooperation, as well as telling the nation's Jewish leaders that the majority of evangelical Christians in this country and around the world "support the state of Israel's right to existence."

First, he called on Christians and Jews to "work and pray together" for peace in Jerusalem, citing the Biblical prophecy that when the Messiah comes "to create a new social order" the capital of the world will be Jerusalem.

At that time Syria, Egypt and Israel "will live together in permanent peace," he said.

Second, Graham called on the two groups to continue to work together for better race relations in the United States, saying that only a change in the hearts of individuals will permit the full implementation of civil rights laws.

In the third area, Graham took a patriotic stand, saying that the United States is a land "of freedom and opportunity second to none," and that Jews and Christians should "join in honoring and supporting and undergirding our nation."

Calling for Christians and Jews to "join hands" and work together for world peace, freedom and justice, Graham decried the increase in terrorism in the world.

"Certainly, peace is not enhanced by a policy of terrorism, whether in the Middle East, Ireland, Africa, America or anywhere else. The hijacking of planes, the wanton slaughter of tens of thousands in Central Africa, the kidnappings in Italy, the hijacking of a train in The Netherlands, the killing of children at Maalot are just a few of the horrifying examples we have read."

"Human life, created in the image of God, should never be used as a means to realize any group's ideology or political program," he said.

Graham concluded with the call for a national spiritual and moral awakening among both Jews and Christians, which he said "demands from all of us the sacrificial commitment of self to God and to righteousness."

Warns Against 'Secularization' Of The U.S.

BILLY GRAHAM TO JEWS AND CHRISTIANS:
'LET US STRENGTHEN ONE ANOTHER!'

By Religious News Service (10-31-77)

ATLANTA (RNS) -- Evangelist Billy Graham delivered a major address at the National Executive Council of the American Jewish Committee meeting here, and received its first National Interreligious Award.

He was honored for "his contributions to human rights, the support of Israel, combatting anti-Semitism, and strengthening mutual respect and understanding between the evangelical and Jewish communities."

Rabbi Marc Tanenbaum, national interreligious affairs director of the American Jewish Committee, presented Mr. Graham with a replica of the Ten Commandments in Hebrew. He commented that "it is not generally known, either among Jews or Christians, that Dr. Graham has been present with the Jewish people at virtually every time of testing."

Comparing Mr. Graham's appearance before the Committee to the beginning of improved Catholic-Jewish relations after the Second Vatican Council, Rabbi Tanenbaum said, "We are now beginning to cross the threshold into a similar journey into respect and caring between the 50 million evangelicals and the Jews in this country."

Mr. Graham began his address by expressing appreciation for the award and declaring, "You know that I stand before you as an evangelical Christian who is committed to the beliefs of the New Testament. You do not expect me to be anything other than what I am. Let us not hide our differences under a basket. Let's follow the counsel of Martin Buber at this point: Don't try to score points or defeat your partner in dialogue. Understand him; respect his uniqueness; establish a warm relationship."

The evangelist described his own conversion experience and personal commitment to Christ which he made 43 years ago, and said that "it was that decision that has made me intolerant of the social and personal evils of this generation. As a Southerner I began to wrestle almost immediately in my conscience with the question of race. As soon as I began to study the Bible in earnest I discovered the debt I owed to Israel, to Judaism and to the Jewish people."

Mr. Graham stressed that "there is one thing that all Christians and Jews must understand. It is equally as difficult to define a Christian currently or in history as it is to define a Jew. One of the great questions throughout the world is, 'Who is a Jew?' Equally, the great question is, 'Who is a Christian?'"

The evangelist commented that "millions who profess Christianity could not possibly be true Christians in the Biblical sense. For example, if a professing Christian is not dominated by love for his neighbor, then he cannot possibly be called a Christian. Thus many of the persecutions of history were caused by false Christians, who dragged the Name of their Master into the mire of bigotry, anti-Semitism, and prejudice."

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Referring to the Middle East situation, Mr. Graham said, "The Middle East is the most dangerous and the most thrilling spot in the world. The Bible teaches that history began there and will end there, when the Messiah comes to create a new social order and the 'new humanity.' The capital of the world then will be Jerusalem."

The evangelist affirmed that "in Biblical history and secular history Israel has every right to exist as Syria, or Egypt, or Russia, or the United States. The Palestinians also have a right to existence under legitimate leadership committed to the peace of the Middle East."

Turning to domestic problems, Mr. Graham said, "No nation in history has attempted so valiantly to solve its racial problems as has the mosaic that is America. We now have the most extensive civil-rights laws on our statute books in world history. We have gone beyond any nation in history! America is courageously tackling her problems."

But, he asked, "If all this is happening in America, who do racial tensions continue to mount in some areas? It is because hearts have not been changed. This is why Jesus long ago said, 'Ye must be born again.' There must be a change in attitudes. We must recognize that skin color does not matter to God, who looks upon the heart. Love alone will serve to make good laws work."

Mr. Graham suggested that "the Ten Commandments should be read every day in every classroom. Our children need to know there is a moral law! I am alarmed by the zeal of some clergymen -- Catholic, Protestant, and Jewish -- to secularize America. I warn you that total secularization will lead to a rising tide of both anti-Semitism and anti-Christianity."

The evangelist noted that "many have been surprised that the new anti-Semitism in America has come from the new radicalism in America. I am not surprised. Much of the new radicalism is secularistic, atheistic, and even dehumanizing. It is intolerant towards any kind of faith in God."

Mr. Graham, a Southern Baptist, declared, "I will stand and fight to the last for the separation of church and state, but I must confess that if this separation of church and state is to continue then this push toward secularism must be halted and reversed, otherwise democracy and freedom will not survive in this country."

He told the human relations organization that "in some areas of life we should be intolerant. By that I mean we should be intolerant of evil. Moses refused to tolerate the idolatry into which Israel had fallen in his absence when God gave him the Ten Commandments on Mount Sinai. Nathan the prophet showed his intolerance of the sins of adultery and murder when he pointed to King David and said, 'Thou art the man.'"

While calling on Christians and Jews to work together for peace, Mr. Graham cautioned that "it should be the right kind of peace." He explained, "There is peace and security in a prison. There is peace and security in a concentration camp. There is peace and security in a cemetery. But is this the kind of peace we want?"

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Envisioning what would happen if "the Word of Jehovah God were to rule America completely," the evangelist asked, "Would not the reverence and fear of God fall upon the other nations of the world?"

He expressed the belief that "a nation steeped in the Judeo-Christian Scriptures offers more national security than the costliest array of armaments, the strongest military alliances, the wisest statesmanship, and the most painstaking diplomacy. America wholly dedicated to God, entirely obedient to His Word, could enjoy the same promise of peace and blessing Judah enjoyed in the days of Jehoshaphat."

In conclusion, Mr. Graham said, "In the ancient synagogues of Israel upon the completion of the reading of any of the Books of Moses, it was the custom for the congregation to exclaim, 'Be strong, be strong, and let us strengthen one another!' In like manner, when we see each other under the enemies' attack, let us encourage and strengthen one another. I would say to both Christian and Jew today, 'Be strong! Be strong! And let us strengthen one another!'"

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