



THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

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

Series C: Interreligious Activities. 1952-1992

Box 35, Folder 4, Key 73, 1973.

'Special Heritage' of Jews Cited

By W. A. REED
Tennessean Religion News Editor

Any religious perspective which fails to acknowledge that the Jewish people hold a special place in religious heritage is unsatisfactory to them, a nationally known Jewish leader said yesterday.

Rabbi Marc H. Tannebaum, national interreligious affairs director of the American Jewish Committee, warned at a session of a Baptist - Catholic - Jewish triogue at Vanderbilt Divinity School that:

"MANY JEWS have expressed fear that the theme of 'Key 73,' an intercontinental evangelism campaign, 'to call America to Christ,' would seek to undermine the faith of other religious bodies by any means — foul or fair."

Tannebaum said at a morning meeting that some groups affiliated with "Key 73," including "the American Board of Mission to the Jews," "Jews for Jesus," "Campus Crusade" and others, were using pressure techniques of deception, plus social pressure to try to convert Jews.

"Such tactics are totally impermissible and morally reprehensible," he said. Singling out the "Jews for Jesus" movement, he said it "is doomed to failure and they will not be accepted by either household of faith, primarily because they have oversimplified both Judaism and Christianity."

TANNEBAUM recalled that

history shows that in every period of major turmoil, including the "second century search for a messiah," the Crusades and "more recent enormous desires of people for salvation," these searches began to border on the satanic unless they were accompanied by strict guidance.

"Apocalyptic tradition is the flight from the inability of man to cope with human needs and a leap to the afterlife, and in Jewish history all of its manifestations have led to destruction," the rabbi said.

In a final statement on "Key 73," Tannebaum said:

"IF 'KEY 73' has as its intention the deepening of the faith commitments of Christians to Christianity and of transforming their lives so they will become more effective instruments of God's love, justice, and reconciliation between men, then not only would I presume to be for its purpose but in fact I would bless and pray for its success."

Another panelist, the Rev. Edward H. Flannery, chairman, secretariat for Catholic-Jewish relations, National Conference of Catholic Bishops, said:

"'Key 73' has aroused fears in the Jewish community among those who see it as an attempt to convert Jews to Christianity, to Christianize America and establish a civil religion."

FLANNERY recalled that only 40 Roman Catholic dioceses out of 150 are participating in "Key 73," and that each diocese that participates does so on its own terms.

"We do have a universal mandate to preach the gospel to all, and anyone can listen, but this does not mean singling out Jews for this is a matter of theological principle," Flannery said.

The Rev. M. Thomas Starkes, secretary, Department of Interfaith Witness, Home Mission Board, Southern Baptist Convention,



—Staff photo by Dale Ernsberger

'Universal Mandate'

Rabbi Marc H. Tannebaum, left, director of interreligious affairs of the American Jewish Committee, talks with the Rev. Edward H. Flannery of the National Conference of Catholic Bishops, Washington, D.C., during a conference break at a Catholic-Baptist-Jewish triogue at Vanderbilt Divinity School.

called for a type of evangelism that is nonjudgmental, open and sharing and that "affirms the faith of others and deals with social justice as well as individual faith."

"THIS TYPE of evangelism will exclude no man or group, single out no man or group, defend every person's right to be themselves and will assume a servant stance," Starkes said.

The Rev. Ron Kerr, a staff member of the United Methodist Board of Discipleship here, said the greatest danger of "Key 73," noted by its founders, was that it might present itself to North Americans as a folk religion and "that to be a Christian one must be an American." And if "Key 73" perpetuated that myth "it would be terrible," he said.

Kerr said "Key 73" tends to unite evangelicals who look back at the 1950s and admit that their evangelism lacked integrity, with social groups who recall the 1960s and realize "they got so far out on the picket lines that they lost touch with their biblical base."

KERR SAID it must be realized that there is a

massive body of persons who outnumber Protestants, Jews and Roman Catholics and there are those "who have no contact with God."

Approximately 80 national and local clergymen attended the second session of the triogue. Today, the triogue moves to The Temple, 5015 Harding Road, for its final sessions.

A presentation on "Messianic Hope in Christian and Jewish Traditions" begins at 9:30 a.m. today. Speakers at The Temple will be Dr. William E. Hull, Southern Baptist Theological Seminary, Louisville, and Dr. Ellis Rivkin, professor at Hebrew Union College, Cincinnati.

The final session is at The Temple at 12:30 p.m. today.

Sept. 9 Event

Key 73 Service At Raytown South

A special Key 73 service, sponsored by Raytown area churches, will be at 7:30 p.m. Sept. 9 in the Raytown South High School Auditorium.

The theme will be "Calling Our Community to Christ." The purpose of the service is to stress the importance of Jesus Christ and His relevance to daily living, according to the Rev. Robert R. Hackler, president of the Raytown Ministerial Alliance and chairman of the Key 73 Committee for Raytown churches.

The keynote speaker will be Ernie Mehl, former sports editor of The Star, and church lay leader. Also speaking will be Jeff Kinney of the Kansas City Chiefs, who is active in the Fellowship of Christian Athletes, and Doug Sutherland, executive director of the Raytown Y.M.C.A.

Music will be provided by the youth choir and hand bell choir of Raytown Christian Church and Jerry Outlaw, so-



ERNIE MEHL

loist. Nine Raytown area churches have provided ushers, counselors and funds for the service.

Other Key 73 events for the fall will include participation in Raytown Round-Up Days, a Festival of Faith and a pulpit exchange.

No proselytization

Rabbi asks Key 73 halter

By MARTHA MAN
Religion Writer

Rabbi Marc Tanenbaum of New York City has urged the Christian community involved in the continent-wide evangelical program known as Key 73 to draw a firm distinction between "evangelization" and proselytization.

The national director of inter-religious affairs for the American Jewish Committee said the stated slogan of Key 73—"to call the continent to Christ"—is viewed as provocation to the Jewish community without necessary clarification of its meaning.

Placing the Jewish-Christian tension raised by Key 73 in a historical context, Tanenbaum expressed the fear it could become a resurrection of equating American nationalism and evangelical Christianity, which was prevalent in early American history.

He cited the suppression of Catholics and Jews who were not allowed to hold office or vote in colonial days unless they acknowledged a supreme being and then "testified to

the truth of evangelical Christianity."

The rabbi noted this aspect of our history is what brings "the gut reaction from Jews and a growing number of Catholics" to the Key 73 program.

He said Key 73 has provided a validation for such groups as the American Board of Missions to the Jews, Jews for Jesus, which he termed a front group for the American Board of Missions, Campus Crusade for Christ, Young Life, and the Young Hebrew Christian Alliance in their efforts to convert Jews to Christianity.

Tanenbaum termed blind evangelization which results in proselytizing as "psychological harassment" and claimed it has resulted in social ostracism against some individuals.

He cited documented instances in Portland, Ore., Columbus, Ohio, and Florida where such harassment has occurred.

Attacking such "unbridled zeal," the rabbi warned if Key 73 does not clarify its major emphasis the problems and issues raised will become mag-

nified when Key 73 goes global by 1980 (its stated intent).

Rabbi Tanenbaum called on the coalition of more than 140 Christian groups, which comprise Key 73, to use their program "to intensify the faith of nominal Christians and to reach the unchurched."

He commented Wednesday during a meeting with faculty and students of Perkins School of Theology at Southern Methodist University.

Tanenbaum said he sought such clarification of intent from Key 73 leaders last October and was turned down by a Methodist and a Missouri Synod Lutheran serving in leadership capacities.

He claimed they "refused to acknowledge there was a possible problem."

It was not until early December that the rabbi spoke out publicly of his fears of repercussion from the Jewish and Catholic communities.

Tanenbaum said Wednesday that the lack of leadership in Key 73 on this issue has resulted in "extremists" on both sides — the Jewish Defense League and Campus Crusade for Christ.

Billie Stein ~~com~~
Anel ~~Stein~~
1409 Tower Bldg

Key 73

Evangelism Raises Ire

By HELEN PARMLEY

"Key 73," the year-long Christian evangelistic effort to "call the continent to Christ" may have more to pit Christian against Christian, Jew against Jew and Christian and Jew against each

Opinion and Analysis

other than it could hope to repair by winning souls. The most publicized event connected with the drive by 150 Protestant and Roman Catholic groups and denominations has been the fear expressed that it would result in undermining Judaism and destroy the concept of religious pluralism.

Citing specific instances of proselytization of Jews, Rabbi Marc Tanenbaum of New York, last January publicly vented his outrage and demanded that Key 73 leaders change the "unconditional language" of the movement's objectives in order to place committed Jews off limits to over-zealous evangelists.

In Dallas this week, Tanenbaum told about his unsuccessful efforts to have this done quietly, long before the campaign was begun, when he urged Key 73 organizers to limit evangelistic efforts to uncommitted persons and backsliding Christians.

Since the campaign was launched in January, however, and since Tanenbaum expressed his indignation, Christian clergymen in specific areas have gone to such lengths as printing full page statements in newspapers to denounce proselytization.

They assured "our Jewish brothers" that an "overwhelming majority of Christians supporting" ~~the~~

The Dallas Morning News —

RELIGION

Saturday, 31 A
March 17, 1973 ****

baum, said, "God has always had a special relationship with the Jewish people... I have never felt called to single out the Jews and as Jews... The American genius is that without denying anyone an expression of their convictions, all are nevertheless partners in our society."

This week, the national publication "The Christian Century" reports that the Synagogue Council of America, coordinating agency for three main branches of American Judaism, stated, "The real danger to Jewish survival stems... from the erosion of Jewish religious commitment."

Acknowledging the Jewish community is "justifiably apprehensive" about the Key 73 campaign, the council warned that "this challenge cannot be met by opposing efforts of the Christian community to advance its religious ideals."

It called the Jewish community to increased efforts to "confront American Jewry, especially the young in high schools and on the campus, with the spiritual ideals and values of the Jewish people."

The resulting dichotomy of the Key 73 debate involves, on one hand, the hard-shelled Christians shouting that "One Way," Jesus Christ, is the only "truth" and, on the other, Tanenbaum proclaiming, "The Jewish people stakes its existence on the truth and validity of that Covenant made by God with those whom He has elected."

Responding to both claims is Dr. Schubert Ogden, SMU Perkins School of Theology professor and theologian, who charged each to distinguish between having the right to be itself and being right.

"Every group has a right to be itself without prejudice," said Dr. Ogden, "But that is not to say every group is right or everyone concerned with a group is right."

"I have the right to express myself to what I believe to be true, but the truth belongs to no one and no one has the right to say another committed person does not have the truth."



memo

NATIONAL JEWISH COMMUNITY RELATIONS ADVISORY COUNCIL

55 WEST 42ND STREET, NEW YORK, N. Y. 10036 • LONGACRE 4-3450

September 7, 1973

TO: Task Force on Key '73

FROM: Joel Ollander

Under the headline "Major Evangelical Drive Appears a Failure Over-All," reporter Eleanor Blau comments on the current status of "Key '73."

In the event that you may have missed this interesting article which appeared in the New York Times on September 2, 1973, it is herewith enclosed.

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Major Evangelical Drive Appears a Failure Over-All

By ELEANOR BLAU

What was heralded as the biggest evangelical drive ever undertaken appears to have failed over-all.

The drive, called Key 73, was begun with considerable fanfare eight months ago by more than 140 church groups in the United States and Canada with a goal of confronting every person in the two countries with "the Gospel of Jesus Christ."

Even the most enthusiastic participants now concede that they will not come close to achieving that goal. For one thing, the year-long campaign failed to make extensive use of mass media, as planned, because of financial problems.

Only \$250,000 of an expected \$2-million has been raised for the national media effort, and the only major program put out by the campaign's national headquarters in St. Louis has been the half-hour television special that began the drive in January.

Comment by Director

The Rev. Dr. Theodore A. Raedeke, executive director of Key 73, suggests that fund-raising suffered because people contributed to local Key 73 efforts instead. However, reports from various parts of the country indicate that most local efforts also suffered financially.

Participants offer few reasons for the general lack of impact, aside from money problems. Some say that, with its stress on local initiative, the campaign floundered for lack of organization.

"The goals of Key 73 were not so clearly defined that everyone could see exactly what he could do," a Houston minister reported. Another pastor there said he just did not know what had gone wrong. "When you've got the Campus Crusade that gets 150,000 people in Dallas, you can't say that mass evangelism is out," he added.

A New Jersey minister observed that much of the planning was "not urban oriented." And a New York participant called promotion efforts here feeble.

Position of Jews

Ironically, one source of publicity has been Jewish leaders who warned that efforts to convert Jews would set back a decade of relaxed Jewish-Christian relations.

Statements from a number of rabbis and assurances by some Key 73 leaders that Jews would not be special targets of evangelism kept the campaign in the news for some time. "I think their reaction helped our cause," Dr. Raedeke remarked in an interview.

Probably the biggest impact of the campaign has been among people already involved in church activity. "There was interaction between groups with no track record of working together," reports the Rev. Daniel A. Barrett of Chicago, who served on the now-dis-

mantled mass media committee of the campaign.

Another member of that committee, the Rev. Jerry Davis, says grass-roots cooperation among Protestants of widely differing traditions and some Roman Catholics in planning local Key 73 events broke new ground in ecumenism.

"Key 73 really did inspire a lot to happen. But it was not what everyone anticipated," said Mr. Davis, who edits a Key 73 newsletter for the New York, New Jersey and Connecticut area.

In accordance with original plans, most of the activity has been organized locally by individual parishes and denominations or interfaith groups. They knocked on doors, distributed Bibles, held rallies or conducted other programs in accordance with their particular styles of evangelism.

There has been no organized effort to keep track of the various local endeavors, and so leaders of the drive say they cannot assess its impact. Nevertheless, regional committees such as the tristate group here reported some of the activity in newsletters. They also planned area-wide events.

Events Here

Events here included a conference of about 1,000 clergymen—half the number originally expected—at the Fifth Avenue Presbyterian Church at 55th Street and a Christian arts festival in Bryant Park.

A youth rally is planned for Oct. 6 in the Louis Armstrong Stadium in Flushing Meadow Park and a meeting Oct. 13 at St. Paul and St. Andrew Methodist Church on West 86th Street. That session was to have been a rally in the Felt Forum of Madison Square Garden, but, Mr. Davis said, "We had to scale down here, too. The whole idea of mass meetings doesn't really go, at least in New York."

In Chicago, two attempts to hold mass rallies "could most charitably be termed 'disastrous,'" Mr. Barrett said. A Detroit clergyman called the campaign there a "nonevent." In south Florida only about 10 churches are conducting any Key 73 programs, although 125 of some 600 churches there indicated interest in the drive in January.

Reports of Success

There are also reports of success. The campaign is active, for example, in the Los Angeles area, where the co-chairman of the Key 73 committee is Pat Boone, the singer.

Mr. Boone and his associates produced an hour-long musical for Key 73, called "Come Together," when it became apparent that the national headquarters would not be able to accomplish its media goals. The program, whose production cost is being paid by the Los Angeles committee, has been shown on about 50 television stations, which put it on the air free as part of their time allotted for public service.

The half-hour special that be-

gan the campaign in January was shown 667 times on about 200 stations, Dr. Raedeke reported. Another Boone film is to be used by Key 73 at Christmas time, although it was not produced for the campaign.

Reporting other instances of success, Dr. Raedeke said that 85 per cent of the homes in Nebraska had been visited so far by Key 73 representatives who left copies of "Touched by the Fire," a volume containing two books of the Bible—Luke and Acts.

"Denver was completely saturated" with Bibles, he said, adding that both the American Bible Society in New York and the World Home Bible League had distributed more Bibles this year than in any previous year.

The campaign was criticized at its start by opposite sides of the church spectrum. A Fundamentalist organization ridiculed "believers and unbelievers trying to get together." And various liberal officials of the three major denominations that did not officially endorse Key 73—the United Church of Christ, the Episcopal Church and the United Presbyterian Church—called the drive a public relations gimmick not likely to have lasting effect.

The United Methodist Reporter, a newspaper that backed the effort, asked in a recent editorial, "Whatever happened to Key 73? In most local congregations," it concluded, the drive "seems to have produced nothing more than a giant yawn."



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CHARLES F. GOLDEN
RALPH B. JOHNSON

February 6, 1973

KEY '73 AND THE JEWISH COMMUNITY

Several Jewish leaders have expressed concern that Key '73, an ecumenical movement of more than 130 Christian denominations whose purpose is that of "Calling our Continent to Christ", will damage relationships between Christians and Jews. It must be regretfully acknowledged that their concern is justified. Some over-zealous campus organizations and Christian groups consider Key '73 a mandate to convert Jews and those of other religions to their particular brand of Christianity. This interpretation is unfortunate and deplorable.

The primary purposes of Key '73 are those of calling Christians to a deeper understanding of and commitment to their faith, and to reach those of our Continent who are not actively related to any of the religious organizations in our society. Any assumption that those of other religious traditions are without a meaningful faith is arrogant and presumptuous.

There are plenty of prospects for conversion on this Continent, and hence no need for proselytizing those who are already committed to another faith. The Christian religion springs from and is deeply rooted in the Jewish tradition. We worship the same God. Christianity owes many of its profound insights to its Jewish heritage. The Hebrew prophet, Malachi, correctly asks, "Have we not all one Father, hath not one God created us? Why do we deal treacherously, man against his brother?" (2:10)

Key '73, and other evangelistic emphases of our Churches, should deepen appreciation for Christian faith and the faiths of our neighbors. There are honest differences of religious interpretation, goals, and rituals. Differences must not be treated as if they do not matter, but persons can be treated as if they matter more than differences. Christians will do well to heed the words of Jesus: "Judge not, that you be not judged."

Whenever the spirit of mutual respect and appreciation is violated, incalculable harm is perpetrated. Our Jewish brothers can be assured that an overwhelming majority of Christians who support Key '73, understand and respect the freedom of every person to worship God according to his own understanding.

The Executive Committee of Key '73 Task Force, Southern California-Arizona Conference, the United Methodist Church, disavows any efforts on the part of Christian groups to convert Jews or those of other religious traditions. We respect the integrity of those whose religious beliefs differ from our own.

Ralph B. Johnson, Superintendent
San Diego District, United Methodist
Church

Chairman, Key '73 Task Force
Southern California-Arizona Conference

A.J.C. Leader Warns Key '73 Is Symptom Of A Dangerous Trend

BY BILL COHEN
Chronicle Special Reporter

The Jewish community must take Key '73 seriously because it is a "systematic, massive" effort to convert all Americans, including Jews, to fundamentalist Christianity, according to Rabbi Marc Tanenbaum, National Director of the Inter-religion Religious Affairs Department of the American Jewish Committee.

Tanenbaum spoke to Jewish community leaders in Columbus May 3 after participating in a Jewish-Lutheran dialogue at Capitol University.

5/17/73 Columbus, Ohio Jewish Chronicle

While stressing the community "shouldn't create a crisis atmosphere," Tanenbaum said that in many cities, Key '73 has zeroed in on Jewish youngsters.

In Los Angeles, Tanenbaum said, "Public schools had been arenas for proselytizing Jewish kids"—until Jewish leaders protested. He added that a Dallas Conservative synagogue claims that in the past several months, 25 young Jews have joined the "Jews for Jesus" movement.

"Deceptive means of reaching Jewish children have often been used—coke

parties, hamburger bashes, and rock concerts," according to the Rabbi.

"The American Board of Mission to the Jews now has a larger budget than it's ever had before in its 75-year history," added Tanenbaum. The "Jews for Jesus" movement is a front for the American Board of Mission to the Jews, and it is subsidized by evangelical churches to zero in on Jewish Kids on college campuses across the country."

Tanenbaum said more than 700 Jesus communes have sprung up across the country, adding that more than 140 religious bodies are

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in Tanenbaum

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KEY '73

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involved in what he termed "an unprecedented effort."

Tanenbaum said the most dangerous aspect of Key '73 is that "it brings us back to the first hundred years of our country" when evangelical Christianity was considered the patriotic religion. This was a time "when Jews and Roman Catholics were second-class citizens," often unable to vote or hold public office unless they converted, the Rabbi explained.

Making the situation even more ominous, according to Tanenbaum, is what he termed "major economic

and political support" for Key '73 and the fact that President Nixon was raised in an evangelical Methodist church. With Nixon's closest associate the Rev. Billy Graham, recent years have seen the evangelical religious thrust "coupled with a retreat from responsibility for domestic social justice that is incredible," said Tanenbaum.

"The people who conceived of the slogan and campaign of Key '73 (confronting and turning the nation toward Christ) are essentially rural, evangelical pastors, who have had little or no experience with the Jewish community," Tanenbaum stressed. "Jews exist for

them only as objects of conversion."

Recently, however, when the Jewish community has reacted, it has gotten Christian religious leaders in 30-40 communities across the country to issue public statements, saying that Key '73 is intended to reach Christians and not Jews, according to Tanenbaum.

The Rabbi said that Key '73 may be just the beginning of a world-wide trend toward evangelism. He cited plans for a 1974 conference to plan for "A campaign to call the whole world to Christ in 1980." Tanenbaum said the world could be taken "back to the Fourth Century" by what he described as the current contest of which religion will symbolize the unity of the world."

"Jews must insist on being accepted on our own terms," concluded Tanenbaum.

January 4, 1973

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

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

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

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

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

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

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

While these views do not respond adequately to all the questions that the Jewish community would want clarified, the statement repudiating anti-Semitism and any evangelical resort to coercion are

welcome clarifications indeed. One can only hope and expect that this message will reach many of the Key 73 evangelists, especially on college and high school campuses, some of whom in their zeal need such reminders that the right of religious liberty involves the duty of respecting the conscience of others who do not feel the need to be witnessed to.

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No. 2

SYRIAN MIG DOWNED IN DOGFIGHT

TEL AVIV, Jan. 2 (JTA)--A Syrian MIG-21 was shot down today in a dogfight with Israeli jets over the cease-fire lines. A military spokesman said the air battle took place at 1 p.m. local time when the MIG attempted to interfere with an Israeli aerial patrol in Israeli air space. The Syrian plane was seen crashing into a hill on the Lebanese side of the Syrian-Lebanese border. All Israeli aircraft returned safely to their bases.

The incident was the latest in a week of tension along the Israeli-Syrian line during which Syrian artillery shelled Israeli settlements and Israel Air Force jets twice attacked terrorist strongholds and Army positions inside Syria. Israeli jets bombed the Syrian Army camp at Nabk, 40 miles north of Damascus Saturday night without interference from Syrian jets. Syrian MIG's have been flying reconnaissance along the cease-fire line since Sunday but none crossed into Israeli air space until today.

Mission Sabotage

MASSIVE MANHUNT FOR 3 TERRORIST INFILTRATORS FROM LEBANON

TEL AVIV, Jan. 2 (JTA)--Israeli security forces are engaged in a massive man-hunt in the northern district to track down three terrorist infiltrators from Lebanon who are believed to be on a sabotage mission against a large population center in northern Israel. The search has been underway since last week but was disclosed only today. Local police, border police and Army units are involved, aided by helicopters and police dogs.

The search was ordered when evidence was found that five terrorists crossed into Israel near Hanita in Western Galilee last week. Tracks were discovered indicating that two of the infiltrators have since returned to Lebanon and the search is now concentrating on their three companions. One was reported Saturday in Manda village near Nazareth asking for food and water but managed to elude a police dragnet and road blocks.

According to reliable sources, one of the infiltrators is Nayif Zaaroura, a former resident of Nazareth with a long criminal record who fled from Israel in 1963 after police arrested his brother, Nimmer, on criminal charges. Zaaroura was said to have married and settled down in Lebanon but later moved to Syria where he joined a terrorist gang. He has reportedly been seen in Nazareth wearing a false beard.

ISRAEL BRINGING PRESSURE ON EAST GERMANY TO PAY REPARATIONS

JERUSALEM, Jan. 2 (JTA)--Israel officials revealed that the Israel Foreign Ministry has been applying pressure on other nations to urge East Germany to assume responsibility for the Nazi holocaust and to pay reparations. The question of East German responsibility has arisen in the past few weeks with the likelihood that a flock of states will now extend diplomatic recognition of the East German government in an about-face of the past 25 years following the realization of West German Chancellor Willy Brandt's ostopolitik.

The Israel government, at the Cabinet session Sunday, asked Foreign Minister Abba Eban to apply pressure on the United States and West European states. But a Foreign Ministry spokesman

afterwards conceded that these contacts have already begun and a "favorable response" has been produced in some quarters. The Israelis would like other nations to hold off giving diplomatic recognition to East Germany until it accepts its responsibility for the holocaust and makes suitable payment to the Israelis as West Germany has already done.

The Israelis have made it clear that they will not vote for East German membership in the United Nations, or extend diplomatic recognition to the East German state until it meets both of these conditions. Israel has stopped short of demanding that friendly countries simply refuse to recognize East Germany until it comes forward with an assumption of responsibility. Rather, the Israelis are imploring their friends to apply strong pressure on the East Germans to assume that responsibility.

In 1951, Israel approached both West Germany and East Germany with requests for restitution. West Germany eventually paid hundreds of millions of dollars. East Germany never replied formally, but its propagandists have always maintained that there are no Nazis in East Germany, only in West Germany. Jerusalem is expected to release evidence shortly proving that this is not the case.

STRIKES BLANKET ISRAEL; 36,000 OUT

TEL AVIV, Jan. 2 (JTA)--Thirty-thousand engineers and technicians and 6000 government hospital employees went on strike today in support of demands for higher wages. The failure of last minute efforts to settle the disputes left Israelis with partially blacked-out television screens, radios silent except for brief hourly news bulletins and the threat of curtailed power supplies and disrupted telephone and telex communications. The walk-out by hospital administrative and catering employees halted health services at 22 government hospitals except for emergencies and cases involving members of the security forces.

The engineers and technicians called a 24-hour "warning strike" after meetings last night with Finance Minister Pinhas Sapir, Labor Minister Yosef Almogi and other government officials ended in deadlock. The engineers, who are demanding a 74 percent wage hike in the highest job categories, rejected a government proposal to let a special committee work out new wage scales.

Power stations, telephone and telex exchanges continued to function today but without supervisors and without maintenance men to make repairs if break-downs occur. Television programming was limited to the Arabic program and the Hebrew news.

Histadrut officials and Health Minister Victor Shemtov tried in vain last night to avert the hospital strike. The workers are demanding that government hospitals accept the recent recommendations of a special inquiry committee, including higher wages, which have already been accepted by Kupat Holim, the Histadrut sick-fund, and non-government hospitals. Shemtov argued that the recommendations were not binding and advised the workers to negotiate a new wage scale with the hospitals, but the hospital employees remained adamant. There were no signs this afternoon of further contacts between the workers and government and civil service representatives.

KNESSET APPROVES ELECTORAL REFORM MEASURE TO STRENGTHEN MAJOR PARTIES

JERUSALEM, Jan. 2 (JTA)--An electoral reform measure that will strengthen Israel's major parties at the expense of the smaller ones was approved by the Knesset early this morning after a stormy all-night session marked by mutual recriminations and shouted insults from the floor. The chamber gave a substantial margin to a bill sponsored by the Alignment and Gahal, the two largest parties, that would convert surplus votes into additional Knesset seats for the largest parties.

Surplus votes are those won by a party in national elections which are in excess of the minimum required for a given number of Knesset seats. The new bill would award the extra seats to the party polling the largest total number of votes. Under the present system, the extra seats go to the party with the largest surplus vote.

The bill was bitterly opposed by the small parties, mainly those with four or less seats in parliament. Pandemonium broke out in the chamber when the small factions objected to alleged "steam-roller" tactics by Knesset Speaker Israel Yeshayahu to ram through the Alignment-Gahal bill. Yeshayahu refused for 30 minutes to give the floor to the smaller factions on points of order. When he finally relented, the MKs of the minor parties spent another half hour heaping personal abuse on the Speaker, the house committee chairmen and the Alignment in general.

SCHEEL TO VISIT CAIRO

BONN, Jan. 2 (JTA)--Foreign Minister Walter Scheel will visit Cairo next March for political consultations with Egyptian leaders, the Foreign Ministry confirmed today. He is also expected to visit Jordan and Lebanon. An announcement in Cairo that Scheel would visit there from March 2-5 was not confirmed here but the Ministry said those dates were in line with what Bonn had in mind.

Scheel, who visited Israel last summer, was to have gone to Cairo as well last year but his visit was postponed due to the West German elections and the Munich slayings last Sept. 5. His main topics of discussions in Cairo will be the Middle East situation and German-Arab bilateral cooperation, sources here said. West Germany and Egypt will begin talks next month on a new line of credit and debt rescheduling.

\$5M MORTGAGE FUNDS LAUNCHED BY ISRAEL HISTADRUT FOUNDATION

Will Aid Veterans, Young Marrieds

MIAMI BEACH, Jan. 2 (JTA)--A mortgage fund to provide housing for Israeli veterans was formally launched here Saturday night by the Israel Histadrut Foundation at a farewell tribute to Yitzhak Rabin, retiring Israeli Ambassador to the United States. The 1300 guests subscribed to more than 150 units of \$5000 each, a total of more than \$750,000 toward an issue of \$5 million for the mortgage funds through Histadrut Annuity Trusts, according to Dr. Sol Stein, president of the Foundation.

Dr. Stein and Rabbi Leon Kronish of Miami Beach, national chairman of the board of the Israel Histadrut Foundation, presented Rabin with the first Israel Histadrut Foundation Medal of Honor. Dr. Stein said that the Histadrut, Israel's Labor Federation, has started construction on \$50 million worth of housing for Israeli veterans and young married couples and would provide \$25 million in mortgage funds for such construction, including the \$5 million to be raised in the United States.

Rabin endorsed the housing and mortgage program as "the first major effort to equalize differ-

ences between Israeli veterans and the Jewish State's new immigrants." He said each new immigrant is automatically guaranteed adequate housing, job training and many other benefits from both the Israel government and charitable organizations while the sabras (native-born) do not receive even one half of these benefits.

He said that "while it would be totally unfair for Israel to use the vast funds channeled to Israel for absorption of new immigrants for the veterans, I wish to be among those who will champion immediate methods to provide similar benefits for Israeli veterans."

HAPPY BIRTHDAY TO BORIS PENSON

WASHINGTON, Jan. 2 (JTA)--A vigil across the street from the Soviet Embassy featured a solemn birthday celebration today for Boris Penson, the Jewish artist who is 27 years old today and languishing in a prison camp in Potma. Members of the Henrietta Szold Hadassah Chapter carried 27 large candles in Penson's honor and shouted happy birthday greetings in Russian. The chapter also sent telegram congratulations to Penson and his mother.

Across the street at the Embassy at least one face was observed peeking from behind closed curtains throughout the proceedings, but there was no official reaction from the Russians. Penson was arrested in Dec. 1970 and sentenced to 10 years in prison. A collection of his paintings, smuggled out of Russia by a friend, is now on display at the Jewish Museum in New York and is expected soon to tour the country.

RABBI WARNS AGAINST MISSIONARY GROUPS

BOSTON, Jan. 2 (JTA)--The aggressive campaign to "call the continent to Christ" by the Christian evangelical group known as Key 73 was called a threat to the concept of American pluralism by Rabbi James A. Rudin of New York, assistant director of the Interreligious Affairs Department of the American Jewish Committee. Addressing 1300 high school teen-agers at the 22nd annual convention of the United Synagogue Youth last week, Rabbi Rudin said:

"The Key 73 movement poses a threat and a challenge to the American Jewish community, especially its young men and women. If evangelical Christianity were to become de facto American religion, Jews and Judaism would be seen as less than equal within the American community. A Christian missionary movement based upon the negation and denigration of Judaism as a living faith, as a complete religion, can destroy the very existence of the Jewish people."

Although he didn't mention a recent B'nai B'rith Hillel survey by name, which said that conversion efforts were making little progress among Jews on the nation's campuses, Rabbi Rudin differed when he said that "our reports indicate widespread activity around the country."

NO DEATHS AMONG MANAGUA JEWS

NEW YORK, Jan. 2 (JTA)--There were no deaths among the several hundred Jews living in Managua, Nicaragua, during the recent earthquake, although their synagogue was destroyed along with most of their possessions, the American Jewish Committee reported today. Sergio Nudelstejer, director of the Committee's Mexican Office, informed the national headquarters here that a Jewish Central American delegation had gone to Nicaragua to assist quake victims.

Menachem Beigin, leader of the Herut party, was unanimously elected chairman of its Executive Committee Sunday night.

Rel. to J. Rudin

KEY 73 LEADER SAYS PROGRAM WILL NOT
EXERT PRESSURE OR FORCE ON U.S. JEWS

THURSDAY, JANUARY 11, 1973

By Religious News Service (1-11-73)

NEW YORK (RNS) -- Key 73 does not seek to "persecute, pressure or force Jews to believe or do anything against their will," according to the executive director of the broadly-based evangelistic campaign.

Dr. Theodore Raedeke of St. Louis, a Missouri Synod Lutheran clergyman, added that "we are confident that the Jews do not wish to undermine our holy faith or deprive us of our rights to propagate our faith -- the privilege which we enjoy in America."

"There is no anti-Semitism in either the ideology or the thrust of Key 73," Dr. Raedeke said.

He made the statements in a letter to Rabbi Marc Tanenbaum, national director of interreligious affairs of the American Jewish Committee here.

Rabbi Tanenbaum and other Jewish leaders have raised questions about the impact of Key 73 on the Jewish community. More than 140 Protestant denominations, independent groups and some Roman Catholic dioceses are taking part in Key 73, which was officially launched on Jan. 6 and will run for a year. The theme is "Calling the Continent to Christ."

In New York, Rabbi Tanenbaum said that in his view Dr. Raedeke's statement did not "respond adequately to all the questions that the Jewish community would want clarified," but that the repudiation of "anti-Semitism and any evangelical resort to coercion are welcome clarifications indeed."

While virtually no one has suggested that Christian proselytization among Jews is a stated purpose of Key 73, several Jewish leaders fear the massive evangelistic drive could create an atmosphere in which non-Key 73 groups would step up attempts to convert Jews.

Sounding the same note reflected in Dr. Raedeke's letter, the Rev. Joe Hale of Nashville, a United Methodist evangelism official deeply involved in Key 73, said he had never heard any talk on "aiming Key 73 to the Jews or any other particular group."

Mr. Hale said Key 73 was organized by Christians wanting to share a "personal meaning in faith" with those who seek no faith.

"We have never been interested in cornering people who have a meaningful faith and trying to persuade them," he said. "We want to bear witness to a meaningful faith."

"In a pluralistic society, we want all persons to experience deep meaning."

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

-2-

THURSDAY, JANUARY 11, 1973

Dr. Raedeke's letter to Rabbi Tanenbaum said:

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

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

THE

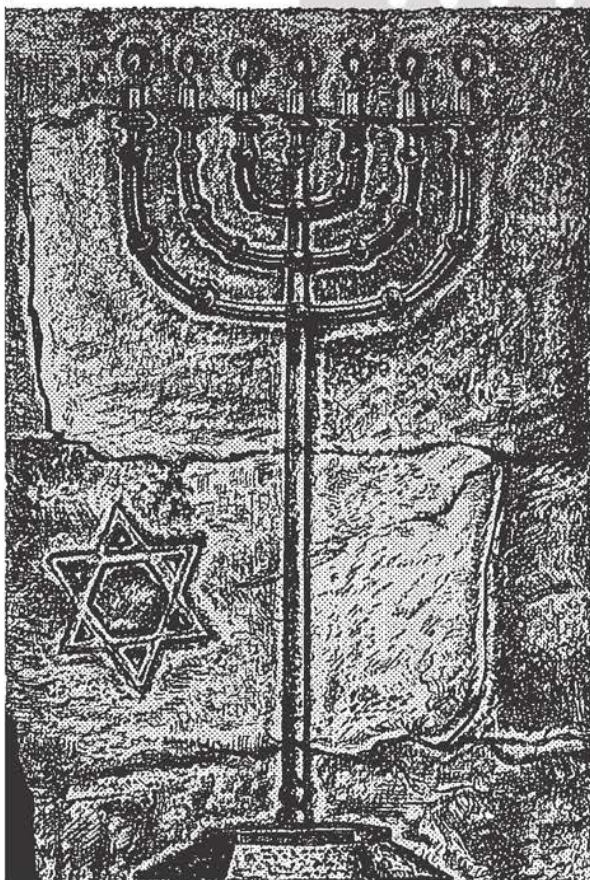
JUNE, 1973

VOLUME XXIII No. 3

ADUTH

Hebrew word for "THE TESTIMONY"
pronounced AY-DOOTH

AMERICAN JEWISH
ARCHIVES



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- JEWS—VIEWS—NEWS

CHRISTIAN TESTIMONY TO THE JEW, INC.

Founder, Rev. Abraham M. Zegel

A Ministry of the American Baptist Churches of Pennsylvania and Delaware
Valley Forge, Pennsylvania 19481

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TO OUR ADUTH FRIENDS



On Monday evening, April 30, 1973, your missionary-director was officially installed in his new position. Many have asked him how he likes his "new work." Each time he simply states that his new work is just a continuation of that which he has been doing for years. It is called "building bridges of friendship." It is sure to lead to better understanding and may lead to opportunities for evangelism. A great lesson may be learned in being patient and letting God do His work in His good time, but be ready at all times to speak when the opportunity arises.

A report of the first three months, January through April, will indicate how his ministry is developing.

He has spoken at six Baptist churches, some more than once, telling of the work of The Christian Testimony to the Jew, Inc. He also has attended two association meetings, the Philadelphia Baptist Association and the Delaware Baptist Association. He and his family joined in the presentation of model Seders at five churches and twice at the House of Correction in Philadelphia. Slide presentations on Biblical subjects were presented in nine places including three churches, a Rotary Club, a Y.W.C.A. and one military depot. At these engagements which are interdenominational or interfaith he represents the American Baptist Churches of Pennsylvania and Delaware and the wider constituency as a director of Judaeo-Christian relations.

In this latter capacity he has spoken at two synagogues, Beth Sholom (Elkins Park) and Ner Zedek (Philadelphia); at two Jewish war veterans posts, Drizin-Weiss Jewish War Veterans Post #215 and the Lt. Milton Kelkey Post #575 Jewish War Veterans Post; and at the Jewish Sisterhood of the B'nai Torah Synagogue, where slides were shown on Passover and the Holy Land. With two Jewish rabbis, two Catholics and one other Protestant, he went to the Russian ship that had docked in Philadelphia to protest the plight of Soviet Jewry. He has had lunch

with a rabbi from the Jewish Community Relations Council and tried to define our position in the program of Key 73 in relation to the Jewish community. He attended the luncheon at the Civic Center in Philadelphia remembering the Nazi holocaust, the symposium on the holocaust at the Dropsie University and the memorial services for six million Jews held at the memorial in Philadelphia. At each of these events he made valuable and meaningful contacts with members of the Jewish community. On the second day of Passover his family attended the Seder at Temple Beth Torah.

In partial fulfilment of his task of being a research and resource person for our churches, he has read twenty-three books of which some are: *Portrait of the Elder Brother* (Strober), *Understanding the Talmud* (Trattner), *Where Judaism Differed* (Silver), *Judaism and Christianity* (Weiss-Rosmarin), *Amen: The Diary of Rabbi Martin Siegel* (Siegel), *My Rabbi Doesn't Make House Calls* (Vorspan), *Antisemitism* (Parkes), *The Wit of the Jews* (Cowan), *Pirke Aboth* (trans. Herford), *The Kuzari* (Slonimsky), *Israel Journal* (Dayan), *A Rabbi Remembers* (Melchior), *Hanukkah* (Solis-Cohen), *Tractate Sanhedrin*, *The Rosh Hashanah Anthology* (Goodman), *An Aramaic Approach to the Gospels and Acts* (Black) and *The Yellow Star* (Schoenberger).

The above does not cover everything that was done over the first four months in his new position, but it does give a representative picture of what he is doing.

Respectfully Submitted,

Your Missionary-Director

CALENDAR OF SPECIAL DAYS

June 6	First day of the Feast of Pentecost
June 7	Second day of the Feast of Pentecost
June 10	Whitsunday (Pentecost Sunday)
June 14	Flag Day
June 17	Eastern Orthodox Pentecost
July 4	Independence Day
August 7	Feast of Ab
August 15	Feast of the Assumption

JEW — VIEWS — NEWS

QUICK ISRAELI JUSTICE

Haifa. The spy ring that was mentioned in the last issue of *The Aduth* (Vol. XXIII, No. 2, March, 1973) is being brought to justice rapidly. Six Jews have been defendants in the case and have been sentenced for their part in the plot to send military information out of the country. One defendant, twenty-six year old Ehud Adiv, a native-born Israeli Jew and former paratrooper, has been sentenced to seventeen years imprisonment. Other Jewish defendants were: Dan Vered, a twenty-eight year old mathematics teacher; David Cooper, twenty-six; Yehezkel Cohen, thirty; Rami Livneh, son of a Rakah Knesset deputy; and Mali Lehrman, a new immigrant from Argentina. In all, some fifty-nine defendants, Jews and Arabs, were arrested in January with some already being sentenced.

BYE! BYE! BRIDGET!

New York and Washington. News came recently that "Bridget Loves Bernie," the Saturday evening television program about a Jewish boy who marries a Catholic girl, has been cancelled by CBS for next year. The CBS-TV spokesman denied that protests from Jewish rabbis had anything to do with the cancellation. According to the Nielson ratings the show had dropped from seventh to twenty-seventh, while programs before and after kept their ratings high.

As we fully know, television often simplifies complex problems. The tele-

vision sceptic must often shrug his shoulders with a wish that life could be that easy. This is the situation with the scores of programs showing homes that far surpass the average American domicile, the children who are the goody-two-shoes all of the time, the couples who are constantly rubbing noses, and the criminals who never get away with their crime. As long as television is seen as an escape from reality or a picture of the ideal, that is one thing. However, when it becomes the excuse for emulation, it can become quite another matter. There are "missions" that remain "impossible," many a "day" that is not "brighter," and even an occasional "Bridget" who doesn't love "Bernie."

There are two points that should be stressed. First, all clergymen, rabbis included, must come to grips with the question as to whether they can perform marriages between certain couples, as in interracial, interfaith or in situations where the age difference or divorce is a factor. Rabbis tend to discourage interfaith marriages more than do Christian clergymen since "Jewish" is a far more restrictive word in the minds of the rabbis than is "Christian" in the minds of clergymen within Christianity where "Christian" is equivalent to church membership.

Secondly, the concerned Jew is afraid of extinction. This has come through conversions, assimilation including mixed marriages, and annihilation. One rabbi put it this way, "The evidence is overwhelming that children of mixed marriages will end up non-Jews." While this does not mean they'll end up Christians, the loss is deeply felt by the Jewish community. A survey in 1956 indicated that in 83 per cent of the mixed marriages, Jews and non-Jews, the children were not affiliated with any synagogue, and in 70 per cent of the marriages the children were being raised as non-Jews.

Naturally, there are many who would challenge the concern of the rabbis and the decision of CBS, but it is good to understand the facts behind the case. CBS should not be accused of being

ATTENTION!

By carefully removing the staples, the center pages may be lifted out and used as a tract for Jewish friends. Space is given for your personal message or church stamp.

pressured by Jews in their decision to cancel the program. This could lead to open conflict or, at least, to have toward the Jews a negative attitude which is a half-sister to anti-Semitism. And, besides all this, it has been rumored that ABC will pick up the program in the fall. If you have definite feelings about the matter of what is shown or cancelled on television, a letter to New York or the local television station would let someone of importance know your view.

LIBYAN PLANE SHOT DOWN OVER SINAI

Tel Aviv. On February 21, 1973, two Israeli jets forced down a Libyan airliner over the Sinai Desert killing 106 persons. The world gasped at the deed and quickly made rash judgments of what really happened based on preconceived notions. Before time was allowed to investigate the matter thoroughly, accusations were levelled against Israeli pilots or against the French pilot of the Libyan plane depending on the bias that had already existed before the incident over Sinai took place.

Now weeks have passed, and no longer is it a matter of hasty conclusions but one of cold calculation based on some of the facts that are known. It has been brought to light, by the admission of the Libyan copilot, that the pilot of the airliner did not know where he was and that the jets were from Israel. He is quoted as having said, "We were shot down because of gross error by the pilot. Every pilot can make mistakes, but this mistake cost the lives of over 100 people." The Libyan plane began its descent, lowered its wheels for a landing and then suddenly headed toward Egypt in an attempt to escape, so say reports from the copilot and the fighter pilots. Why the pilot who died in the crash thought that an escape was possible is only conjecture. Earlier it was revealed that "traces" of drugs and alcohol were found in the pilot's blood, but this has caused mixed conclusions on the part of the experts.

Why the Israeli pilots felt obliged to fire on a civilian plane is yet to be examined. According to the testimony of the fighter pilot and the early statement

of the copilot of the airliner, the shades were pulled shut making it impossible for the passengers to be seen. The Boeing 727 with shades pulled and flying over Israeli-held territory suggested to the Israeli pilots that this was more than an innocent miscalculation on the part of the pilot. Hence, after the warning shots were fired, the plane was disabled and crashed.

The whole incident was most unfortunate and cannot be undone. One thing is certain, no good came from it for the peace of the near east.

YOU CAN'T WIN THEM ALL, OR CAN YOU?

Jerusalem. It took the Jews six days to win a mammoth victory over their enemies in 1967, but the war on crime is not so easily won. Since 1968, there has been an increase in crime of thirty-five per cent. In 1970, there was an increase of eighty-seven per cent in the attempted and actual robberies over 1969. For the same period of time drug use was up an estimated sixty per cent. There were 32,853 total crimes in 1970 with an increase in 1971 to 35,206. The rate of Israel's crime increase in 1970 was 9.5 per cent, in 1971 6 per cent and in 1972 only 4.3 per cent. However, there was in 1972 an increase of seventeen per cent in the number of murders and thirty per cent in the number of rapes.

At the beginning of this century, Chaim Bialik, one of the founders of Tel Aviv, predicted that the Jewish people would not be a people like other people until they had their own thieves and prostitutes. At last, Israel has the dubious distinction of being like the rest of the nations.

Drug abuse is seen in the traffic of opium, hashish, marijuana, LSD, while it is believed that heroin is not popular, yet. Sixty per cent of prostitution is being carried on by girls under seventeen. In Israel prostitution is not considered a crime, but solicitation is. Notable among the list of crimes are: robberies, murder, protection rackets, rape, stolen cars, burglaries, assaults, purse snatching and vandalism. Since 1971, ten policemen have been killed.

One report concluded that the reason for the increase in crime was because of the "increased exposure to the outside world that Israel has experienced since 1967." There is a reported decline in crime in the Tel Aviv area due to an increase in the police force. Maybe that which has helped Tel Aviv will be employed elsewhere in Israel and even in the United States since during the first quarter of 1973 only one murder was committed in Tel Aviv compared to four during the same period last year.

JEWS IN ARAB LANDS

According to published accounts gleaned from many sources, the following figures tell a story in themselves. In 1948, there were some 125,000 Jews in Iraq, 75,000 in Egypt, 45,000 in Syria, 40,000 in Libya and 20,000 in Lebanon. In 1972, there were about 500 in Iraq, 700 in Egypt, 4,000 in Syria, 40 in Libya and 2,000 in Lebanon. Naturally, these figures are only approximations.

Jerusalem. Although there have been some 61,000 Iranian Jews who have emigrated to Israel since 1948, there are still about 70,000 Jews still settled in Iran, seemingly without serious threat.

New York. The former Chief Rabbi of Egypt, Chaim Douek, has arrived in this country to begin a new life. One authority has declared that "Jewish life has come to an end in Egypt."

Washington. The United States has made it known to the Syrian government that it has a willingness to welcome Syrian Jews to reside here. Reports coming through Geneva tell us that the 4,000 Jews are being deprived of basic liberties and are really being held as hostages. From a report made public in Paris we find that Jews in Syria cannot work for the state, sell property or obtain a driver's license. They are required to carry a special identity card with the word "Jew" written on both sides. Jerusalem did release the news late last year that public opinion throughout the world had effected the release from prison of four Syrian Jews.

Geneva. During 1971, hundreds of Jews were allowed to leave Iraq leaving behind about 500. An Iraqi diplomat at the

United Nations has boasted that Jews are free to leave whenever they desire, and two Iraqi officials in London reported that the situation of the Iraqi Jews "could not be better." However, New York reported the death of a prominent Iraqi Jew in early November, 1972, and London reported another death in the middle of the month of another Jew while in Jerusalem, later in the same month, happily noted the release from prison of eight Iraqi Jews. In April, 1973, a report out of Tel Aviv informed us that five Jews have been arrested in Iraq indicating a new wave of persecution there.

WISE AS SERPENTS, BUT IS IT HARMFUL?

According to the words of Jesus, the disciples in proclaiming the gospel message are to be "wise as serpents but harmless as doves" (Matthew 10:16). Recently, the methods of one mission to the Jews has been brought under severe criticism, and an evangelistic association has been attacked because of alleged devious tactics aimed at evangelizing the Jew. A careful look at four incidents is in order.

The first took the form of a film produced by the American Board of Missions to the Jews depicting the Passover Seder with a definitely Christian slant. The criticism, in this case, was against the tactic of producing a film with no introductory "credits" stating the producer of the film. After a few minutes of what appears to be a Jewish presentation, the film is discovered to be a Christian approach to the Passover Seder. At the close of the film the viewer is invited to send for a free booklet.

The second took the form of a full-page ad placed by the A.B.M.J. in several newspapers in the United States showing thirty-nine people with the caption, "SO MANY JEWS ARE WEARING 'THAT SMILE' NOWADAYS! At the bottom of the ad was an offer of a free book giving the personal testimonies of "how they came to their happy knowledge of Christ." The reaction was mixed, but the Jewish community was irate and held the position voiced by one rabbi, "The possibility of being Jewish and being Christian is a joke." Dr. Franklin

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Littell, Temple University professor and founder of the Christians Concerned for Israel, said, "The ad shows a shocking degree of insensitivity."

The third was a film playing in some of the neighborhood theaters called, "A Time To Run." The American Jewish Congress objected because there was no advance warning given that at the conclusion of the film the audience would become "targets of a live appeal." The congress urged that the film's advertisements clearly contain the "basic content of the film." The only identifying words on the newspaper ads were "World Wide Pictures Presents," and anyone not knowing the identity of this as produced by the Billy Graham Evangelistic Film Ministries would have entered the theater without suspecting the nature of the movie.

The fourth was a television program on "Jews for Jesus" also sponsored by the A.B.M.J. After receiving "several thousand" telephone calls, a Philadelphia television station cancelled the program

even though the manager of the station was quoted as having said, "It's a sad day when a splinter group from a minority group can't say what it has to say." A Brith Shalom spokesman tried to clarify the Jewish viewpoint, "There is a distinction," he stated, "between an organization that presents a repugnant view but which does not advocate harm or otherwise malign the community and racists who advocate hatred of ethnic or religious groups."

The question that one must always ask is, "Does the end justify the means?" It is not our desire to point an accusing finger at the efforts of evangelicals to win Jews to Christ, nor is it our plan to picture Jews in an unpleasant light. The case has been stated with as much objectivity as possible. Those wishing to maintain communications between Christians and Jews, regardless of the possible outcome, must carefully evaluate for themselves how far they will go in trying to bear a positive Christian testimony.

To My Jewish Friend:

KEY 73 AND THE JEW

(As viewed by an American Baptist clergyman.)

Over the last few weeks much concern has been voiced by members of the Jewish and Christian communities about Key 73 and the Jew. A few observations are in order.

Christianity has been going through a period of self-examination, a time when within Christianity "organized religion" was something to shun. Protests against the structure of the Church made it necessary to spend some time in evaluating the Church's reason for existence. The youth of our day found it nearly impossible to see any relativity between what the Christian believes and the way he acts, and the time was ripe for some type of spiritual awakening. Dr. Carl Henry sees it this way, "This is the decade in which the scientific view was supposed to capture the younger generation so decisively that teen-agers would be hopelessly lost to the Christian faith; instead, we witness the Jesus people, armed with Bibles, and confronting even adults for Christ with a boldness that shames many of the clergy."

Then came Key 73. Some looked upon it as a radical movement on the outskirts of Christianity without the dignity of mainline or mainstream approval. Yet, it was men like Bob Jones, Jr., John R. Rice, Jack Wyrzten and Carl McIntire who voiced opposition to Key 73 because of the involvement in it of so many liberals. From the viewpoint of an on-looker Key 73 might even seem to carry an underlying motive specially designed to attack a certain segment of the religious society. A few saw it as more anti-something than pro-something. It was Dr. Jitsuo Morikawa, from the American Baptist Convention, who said that the hope of Key 73 lay in "affirmation and not a negation." To the accusation that the whole effort is anti-Semitic we hear one Jewish reporter, James Remsen, say, "It is important for Jews not to regard Christians as a band of arrogant zealots or anti-Semites because of Christian missionaries."



Most of all, the question will be asked—Will Key 73 be a threat to any religious body and its heritage? Jewish and non-Jewish publications have carried many of the statements made by rabbis and other Jewish leaders having a deep concern about the possibility of Jewish youth being proselytized from Judaism by the multitudes. Rabbi Louis Bernstein, president of the Rabbinical Council of America, said that Jews have been increasingly embarrassed by "Madison Avenue efforts to evangelize the Jewish community." Rabbi Arthur Hertzberg, president of the American Jewish Congress, sent out thousands of letters to members of the congress asking for the names and addresses of Jewish youth on college campuses in an attempt to build a mailing list to whom material on Jewish life would be sent. Rabbi Maurice Eisendrath, president of the American Hebrew Congregations, viewed with alarm the "avalanche of Christian missionary activities which has recently been launched throughout the country." Rabbi Marc Tanenbaum of the American Jewish Committee warned, "What emerges from a careful reading of the Key 73 literature and listening to the speeches of its principal sponsors is that this evangelical revival effort is based on a conception of America as an evangelical empire." Rabbi Jacob Hecht, executive vice president of the National

Committee for Furtherance of Jewish Education, said, "The truth is that most of the Jewish students on our college campuses today are not identified with Judaism and do not have Jewish awareness... Call it conversion, call it rejection of one's family it makes no difference whether a Jewish youth exchanges his faith for that of another religion or just becomes faithless. That Jew is lost to Judaism."

Therefore, there is a more direct question that needs our consideration—Will Key 73 be a threat to Judaism? In answer to this Dr. Billy Graham is heard to affirm, "In my evangelistic efforts I have never felt called to single out the Jews as Jews nor to single out any other particular groups, cultural, ethnic, or religious." One should be able to understand the anxiety being displayed, and some points about the program of Key 73 should be clearly explained. Whether this can be done remains to be seen. A few observations may help the Jewish and non-Jewish readers to rethink divergent opinions and modify these ideas. At least, if it is deemed that there is a threat, it will be clearly outlined for a frontal attack if there are those who desire such a confrontation.

When mention is made of Key 73, one should immediately think of a drive within Christianity to bring about a spiritual awakening. First and foremost, we must relate to the myriad of churches and church people who live from week to week on a thread of spirituality, a thread that seems vulnerable to the cutting edge of any crisis, spiritual or otherwise. We see a dead Christianity that has been going through the process of defending worn out institutionalism which should long ago have ground to powder the idols of false ideologies and thrown to the winds of change. To those who feel that Key 73 is a threat to Judaism, we say that it is more of a threat to Christianity. Dr. Orlando Tibbetts, executive minister of the Connecticut Baptist Convention, would seem to agree with this when he says, "Key 73 is not a threat to the Hebrew but a threat to the existence of the quasi-religious, happy pagan American who claims to be a Christian but isn't." You see, we Christians have often been reluctant to invite God to church even

though a customary invocation precedes most Christian acts of worship.

To understand Key 73 is to realize that it is not a program of evangelism promoted by the many denominations and religious bodies within Christianity for the winning of those outside so that we can continue to sit in our pews of prejudice and hypocrisy. It begins with a long look at ourselves who are inside Christianity and rather bluntly tells us that we ought to live out our theology. The sooner the Christian admits that Christianity has too often said one thing and done another and repents, the quicker those outside our ranks will begin to appreciate us for what we are even though they disagree with what we believe. At least, they will know that some of the great tenets of our faith are lived out in living examples in the community. If Key 73 could accomplish this, it would be worth the risk to any heritage.

It is Dr. Joseph Chapman, executive minister of the Ohio Baptist Convention, who says, "It is both significant and important to note that each denomination and group will be developing its own program for Key 73 and doing its own thing in the way and by the methods attuned to their own heritage and convictions." American Baptists have made the theme of their emphasis "developing an evangelistic life style." There was almost immediate negative response to the word "evangelistic" since that word denotes different things to different people. There were those who preferred the wording "developing a Christian life style." The two groups are not miles apart on the meaning of their themes, but differ only in the wording. All agree that the theme is reducible to something comparable to the old adage, "Practice what you preach." Even the most concerned leaders of Judaism would breathe a sigh of relief at the prospect that Christians might begin to live like Christians for a change. There is a reasonable amount of basic agreement in the conclusion that if Christians would live the way Jesus taught, the world would be the better for it.

The thrust of Key 73 for American Baptists is seen in some of the "marks" of the evangelistic/Christian life style.

realize they have a right to that. I don't worry about their sharing the Gospel, but I am worried about infringements on the rights of others, about gimmicky and misrepresentations of other religions." This is a day when Judaism must evaluate its own house and have its own Key 73. Esther Jungreis, "the Jewish Billy Graham," says, "The Jewish community must admit that we have sinned against these children. They have been raised in a Jewish vacuum." Rabbi Gerald Wolpe, head of the Philadelphia Board of Rabbis' committee to combat conversion states, "Judaism doesn't seem to be able to offer youth the kind of idealism it is looking for. And so they are looking elsewhere." In the past, reformations have been met by counter reformations. Today need be no exception. While Christians are repenting, Jews might well read the words of Isaiah, "Come now and let us reason

together... though your sins be as scarlet, they shall be as wool" (Isaiah 1:18).

Instead of leading us farther apart, Key 73 could lead Jews and Christians into dialogue and better understanding. The purpose of Key 73 for American Baptists, as stated in our material and distributed to our constituency, declares the purpose to be to "direct American Baptists toward developing an evangelistic style of life for the people of God in their mission in the world." If this is offensive or a threat, it is not directed at the Jewish community but to Christians in their mission in the world. That mission is to give testimony of what God has done for them, what they have found to work for them and what they wish for others who would receive it. We've tried it, liked it, and want to share it. If this is wrong, we're guilty.



There are seven: repentance, affirmation, proclamation, invitation, celebration, commitment and sacrifice. Of the seven marks that are found in the list, four could be interpreted as directed strictly and exclusively to that of INTROSPECTION. They are repentance of sin, affirmation of faith, celebration of God's love and sacrifice of one's time. REPENTANCE begins with "establishing a confessional mood which recognizes involvement in the sins of the world." Following this is AFFIRMATION which is "recognizing that there is salvation from those sins in affirming Jesus Christ as Savior and Lord." This is a simple statement of the Christian remedy for the dilemma of the world. Then comes CELEBRATION, "recognizing that a sense of joy and gladness expresses God's transcendent gifts of life and future." Along with this gladness is the awareness of SACRIFICE which is displayed in "recognizing the risks involved in living an evangelistic way of life; understanding that God's call is not easy, either personally or corporately. It involves standing with Him in the hard places." Even one who disagrees with the above statements sees that the message is toward the Christian.

The second thrust of Key 73 is the stress that is placed on bringing influence on the INSTITUTIONAL segment of our society. No more are we to hide behind the excuses that we have used so often—"You can't fight city hall," "I guess everyone wants it that way," or "You've got to make money somehow." Too long have Christians gone to church on Sunday and affirmed high ideals only to find that Monday brought forgetfulness, and we returned to jobs that brought us livelihoods through questionable means. There is a real necessity for a positive testimony to one's personal convictions. Society can and must change, and we have no one to blame but ourselves when there is no voice to cry out against the sins of society.

Key 73 speaks to this issue in urging proclamation and commitment. PROCLAMATION involves "recognizing that we must declare the mighty acts of God in every setting of life." This asks for constant consciousness of the world in which we live. COMMITMENT is exemplified in "recognizing the necessity of

a shifting of allegiance from our own self-determined patterns of living to response to God's patterns of living, which we learn through His Son. These patterns include involvement in the needs and oppressions of people in the world." Since the Jews are an oppressed people, the message of Key 73 should lead all Christians into open combat against anti-Semitism. The Christian looks at the Hebrew Bible and the Greek Testament as a unit and the teachings of the Nazarene as ideals we must adopt. It is not easy to speak when the majority seem content with their actions or are opposed to your ideologies. Yet, if there is no commitment to one's beliefs and no proclamation of one's aspirations, there is no hope for change.

The third and final thrust of Key 73 is that which is most objectionable to the person outside of Christianity. It is INVITATION, "recognizing that this sharing also involves calling others to decide for Jesus—so that others too may become what God intends for that person, congregation or institution." This is a clear statement of Christian doctrine. We will not water down nor omit it from our consideration. But even here, this is only a "threat" to those who will make it so. To Jewish parents and leaders of Judaism we can only say that you should fight against that which your conscience tells you is inconsistent with Judaism. However, there are words attributed to Gamaliel I, the great Jewish sage, that are in keeping with his great wisdom, "Men of Israel, take care what you do with these men... for if this plan or this undertaking is of God, you will not be able to overthrow them. You might even be found opposing God" (Acts 5:34-39).

In short, it would seem that a more positive approach should be advanced by Jews realizing that even though it is offensive to them, evangelism is a part of the Christian message and outreach. Maybe what is really feared is not evangelism but the techniques that many Christians have employed in the past and some groups employ now. "Christianity is a missionary faith," says Rabbi Norman Lipson, assistant director of the department of inter-religious cooperation of the Anti-Defamation League of B'nai B'rith, "and I

Mary-Eunice Joins Key '73

Belford, N.J. (RNS) — A Roman Catholic husband and wife team, Mary-Eunice, a Rochester native, and Joseph Spagnola, will join the Key '73 campaign by presenting their programs before a greater number of churches, schools, shrines and monasteries.

The couple, who founded Mary Productions here in 1947 to distribute royalty-free plays dedicated to "the message of Mary," gave an average of three programs per month in 1972, working as "Mary-Eunice" and "Joe Harold."

Spagnola presents lectures, while his wife gives character sketch monologues on the saints.

KEY 73 LEADERS URGED TO ACKNOWLEDGE JEWISH HERITAGE

NASHVILLE, March 27 (JTA)--Leaders of Key 73 were urged by a rabbi today to issue "a policy statement that takes into serious account the profound Biblical claims regarding the Jewish people." Rabbi Marc H. Tanenbaum, director of the inter-religious affairs department of the American Jewish Committee, said that the leaders of the massive Christian evangelical drive must recognize that any attempt to convert large numbers of Jews "constitutes a negation of the 4000 years of suffering and martyrdom experienced by the Jewish people as well as the Jewish belief in God's covenant with Abraham."

Rabbi Tanenbaum spoke at a "trilogue" conference here which brought together 80 Jewish, Roman Catholic and Southern Baptist clergymen and academicians to discuss issues of concern in Jewish-Christian relations. The conference, which began Sunday and closed today, was sponsored by the AJCommittee, the Jewish Federation of Nashville, the Roman Catholic Diocese of Nashville and the Southern Baptist Convention.

Rabbi Tanenbaum told the participants that "many Jews have expressed fear that the theme of Key 73, 'to call America to Christ,' sought to undermine the faith of other religious bodies by fair means or foul." Rev. Ron Kerr, a Methodist clergyman who is a member of the central committee of Key 73, said that in his own view, the campaign would reject the notion of some Christians that to be American one must be Christian. He said, "I believe Jewish criticisms and concern over Key 73 have been important. These concerns bring home to Christians the point that any evangelism which focuses on a specific group or specific individual lacks integrity."

SEN. PELL WITHDRAWS SUPPORT

been fighting for the rights of Jews in Arab countries, had asked for visas in Feb.

PROF.'S DISMISSAL WAS NOT POLITICAL, SAYS TEL AVIV U.

TEL AVIV, March 27 (JTA)--The administration of Tel Aviv University has denied that the dismissal of Reserves Col. Meir Payil, a senior lecturer on military history, had anything to do with his leftist views. Col. Payil was advised by letter that his contract with the university will not be renewed for the next academic year.

The military scholar was regarded as close to the "Movement for Peace and Security," a group which its critics charge advocates peace at any price with the Arabs. Some lecturers claimed that Payil's dismissal was connected with his political associations. But the Rector, Prof. Simonson, said, "We knew of his views before he started to lecture here four years ago." He said the decision to terminate Col. Payil's tenure was based on a confidential evaluation of his work and on the determination that military history studies did not warrant a full-time job.

EDUCATION NARROWING CULTURAL GAP IN ISRAEL, EDUCATOR SAYS

MIAMI BEACH, March 27 (JTA)--A prominent Israeli educator said today that his nation has waged "only an initial skirmish" in narrowing the educational gap between its citizens of European and Oriental origins. Dr. Chaim Adler, addressing 1000 delegates at the biennial convention of the National Council of Jewish Women, specifically referred to the division that exists between Jews of Asian and African background and those whose origin is European. Dr. Adler, the director of the NCJW Center of Research in Education of the Disadvantaged in Israel, emphasized that the Council center "may be crucial to the success of the battle." He spoke of the relevance of education to social justice and greater equality.



NEW AMUSEMENT PARK WILL HAVE 110-FOOT JESUS

MOBILE, Ala.—They're digging a 15-acre Sea of Galilee, gathering animal duos for Noah's Ark and putting up the scaffolding for the Tower of Babel at a new leisure development here called Holyland. This 200-acre \$10-million venture was inspired by the two Disneylands. Towering over all will be a 110-foot statue of Jesus that lights up at night. A disciple of the Southern millionaire who is financing Holyland says that Jesus will be as high as a 13-story building and visible for five miles.

"We're pretty excited about the whole thing. Governor Wallace welcomed us to the state and thanked us for our reverent theme," he added.

COUNSELING HOTLINE IN- STALLS TOLL-FREE SERVICE

ANAHEIM, Calif.—California Governor Ronald Reagan recently commended the Melodyland Drug Prevention Center and Hotline as "a pacesetter in the field of drug abuse prevention."

Under the direction of George Wakeling, co-founder, the Hotline (sponsored by Melodyland Christian Center) began four years ago with four workers and two telephones. Today it has 72 volunteers per week and 18 phones. It receives more than 6,000 calls per month.

"On January 1, 1973, we put into operation two Inward WATS lines," Wakeling says. "It simply means that any person in the continental U.S.A. who is experiencing an immediate personal crisis will be able to call us toll-free."

The toll-free number within California is (800) 422-4242; for other states it is (800) 854-3234.

LAYMAN GIVES \$480,000 IN TITHE TO CHURCH

TUPELO, Miss.—A Baptist layman who believes in tithing his income gave \$480,000 in stock to the Harrisburg Baptist Church here, indicating it was a tithe gained in recent merger of his company. Lawrence D. Hancock, 56, head of the Hancock Fabric Stores with chain outlets across the nation, asked that the stock be used in the construction of a new church auditorium.

Pastor of the church, Robert Hamblin, said that Hancock was very modest and "doesn't want any credit or glory."

It is not the first such big gift to the church by Hancock, who was born in a log cabin and grew up in New Albany, Miss. Two years ago, he contributed \$350,000 to build a recreation center at the church called the "Family Life Center." His gift paid for the entire building.

SPIRITUAL PHENOMENON REPEATED IN SEATTLE

SEATTLE—One of the spiritual phenomena of America repeated itself here recently when 13,000 Christians of nearly every denominational stripe gathered amiably to hear Pill Gothard lecture in the Institute of Pasic Youth Conflicts.

Observers called it a spiritual phenomenon because it is centered on one man—Gothard. Though in his childhood he was passed on probation from grades one to eight, after learning the secrets of meditation on the Bible, he is able to hold the attention of 13,000 people for hours, including teeny boppers by the hundreds.

Similar institutes are being held in major cities across the nation monthly with thousands in attendance.

JEWISH RABBIS ATTACK KEY '73

NEW YORK—Prominent Jewish Rabbis have attacked "Key '73" with claims that the year-long evangelistic effort, sponsored by scores of Christian denom-



"I'm sorry, Mr. Goldberg, but that handwriting on the wall belongs to RABBI TANNENBAUM!"

cartoon by Steffi Geiser

inations, may be an attempt to proselyte Jews to Christianity.

According to Moishe Rosen, leader of the "Jews for Jesus" movement, many Jewish leaders are "escalating this attack by calling meetings all over the country. The Jewish Community Welfare Council and the Northern California Board of Rabbis are holding emergency meetings to work out strategy to cope with the Key '73 threat."

STUDENTS FILL CLASS IN NEW DEVIL COURSE

NEW YORK CITY—A course on the devil was offered for the first time this semester at Fordham and aroused such interest it was filled up—35 students—within a few minutes after registration opened, according to Father Robert E. McNally, S. J., chairman of the theology department at the Jesuit institution.

Father McNally is teaching the course himself and says he offered it because he thought the fascination of many young people with Satan cults and the like indicated a need.

CALIFORNIA SCHOOLS COMPROMISE ON CREATION

SACRAMENTO—California's Board of Education has decided that theories of divine creation do not belong in science textbooks with Darwin's origin of species. It will place them instead in history texts.

The compromise move culminated a three-year dispute by evangelical leaders. The unanimous decision is expected to have nationwide impact because several publishers plan to tailor science texts used across the country to satisfy California's lucrative book market.

Creationists viewed the action as a "partial victory."

BRIEFLY

► Dr. H. Stanley Jones, 89, United Methodist clergyman, missionary and author of 28 books, died January 25 in Bareilly India.

► Dr. Louis H. Evans, Jr., of La Jolla, Calif., United Presbyterian Church, has been elected senior minister of the National Presbyterian Church in Washington, D. C.

► Dr. Arthur Lewis, professor of Old Testament at Bethel College, was elected president of the Evangelical Theological Society.

► Dr. Stephen F. Olford has resigned from the pastorate of Calvary Baptist Church New York City, to serve as minister-at-large of Encounter Ministries, Inc.

► Dr. David Preus, 50, pastor of the University Lutheran Church of Hope, Minneapolis, has assumed the duties of the presidency of the American Lutheran Church for an interim period due to the serious illness of Dr. Kent S. Knutson.

Will Katz

XEROX cc: JR
GS
IT
MT

Detroit
Jewish News - March 2, 1973

Detroit Interfaith Action Council Cautions Participants in Key '73 to Respect Beliefs of Non-Christians

The Interfaith Action Council of Metropolitan Detroit has adopted a resolution urging participants in 'Key '73,' the year-long national evangelistic campaign, that they "cherish and respect the religious persuasion of all others." The Jewish community had expressed its concern to Christian leaders at the aims of the campaign.

The statement of the IAC, a coalition of all faith groups in the area, takes issue with the suggested tactic in the Key '73 resource book for "sharing Messiah with Jewish people."

Also cited in the IAC resolution is "an unfortunate

tendency for satellite groups and in every place, would be such as 'Jews for Jesus' to attach themselves to this Evangelistic campaign, thus creating the possibility for incipient anti-Semitism and hostility toward other religious groups."

The IAC statement sees as the two problems about Key '73 as follows:

1. The literature of "Key '73" gives the impression that those who would participate in "calling our continent to Christ," as the slogan for the crusade goes, would be happy to see a new edition of "Christian America," a new form of an old triumphalism, exhibiting certain culturally required modes of behavior and belief. Such triumphalism is inimical to a culturally diverse America.

"Even the fact of Christian Scriptures in every home, and presumably Christian worship on every occasion

disfunctional to if not destructive of, the cultural pluralism we enjoy.

"In short, we are concerned about the kind of "Christian America" the supporters of the crusade envision.

2. The most serious danger in "Key '73" is its attitude toward non-Christians. If "Key '73's" avowed purpose is going to be carried out, what might that mean for Jews, and members of a variety of religious persuasions who simply do not wish to be Christian because of their own convictions? Are they to be inflicted with the benefits of this crusade?

In introducing its resolution, the IAC stated its belief that "The unique gift of America is a cultural pluralism. The diversity which comes with that, and the freedom within that diversity is to be cherished."

*As per your suggestion
on Key '73; met with Archbishop
& Prot. reps. and got their statement.*

Regards.

— Woody

BAPTIST MISSIONARY IN OKLAHOMA
FEATURED IN NEW KEY 73 FILM

BACONE, OKLA.--(ABNS)--Elizabeth L. Walters, superintendent of the American Baptist sponsored Murrow Indian Children's Home here, is one of several Christians featured in the Key 73 motion picture, "Faith in Action."

The film helped launch Key 73 as the year of concerted, ecumenical evangelism, and was shown on 667 stations to an audience estimated at 75 million people in the United States and Canada.

American Baptist Films, Valley Forge, Pa., and Oakland, Calif, will make the film available for church use in February.

Ms. Walters, an appointee of the American Baptist Board of National Ministries, is a graduate of American Baptist related Bacone College here, and of Mary Hardin-Baylor College, Benton, Texas. She attended the University of Tulsa, Tulsa, Okla.

She has been active in local and state child welfare projects, holds membership in the Oklahoma Health and Welfare Association, and is a charter member of the Muskogee County Health Association.

Ms. Walters is a Cherokee and a native of Oklahoma.

--ABNS--

DOMESTIC SERVICE

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FRIDAY, MARCH 2, 1973

RABBI SAYS A STATEMENT FROM KEY 73
WOULD HAVE ALLEVED FEARS OF JEWS

By Religious News Service (3-2-73)

NEW YORK (RNS) -- A national Jewish leader said here that if the planners of Key 73 had clarified their position on Jewish evangelism when the evangelistic campaign was first announced, there would probably not have been a response of alarm and concern from the Jewish community.

Rabbi Marc H. Tanenbaum, national interreligious affairs director of the American Jewish Committee, spoke at a press conference that had been called to present his response to evangelist Billy Graham's statement on Key 73, issued for the same day.

He described the evangelist's statement as "an important and constructive contribution to helping overcome the misunderstanding and stress" that have arisen concerning Key 73.

At the press conference, Rabbi Tanenbaum released a 36-page survey he had compiled of the impact of Key 73 and other Christian evangelistic efforts on Christian-Jewish relationships. He said statements that have been made by Protestant and Roman Catholic leaders included in the report "recognize that Jews will not accept passively a relationship with Christians that reduces Jewry to an object of conversion, and that does not respect Judaism as a living faith and source of permanent truth and value to the Jewish people."

Rabbi Tanenbaum declared that he and other officials of the American Jewish Committee had met with the national leaders of Key 73 in St. Louis before the American Jewish Committee made any statements on the evangelistic campaign, which involves more than 150 Christian groups.

He said that he had urged the Key 73 leaders to issue a statement clarifying Key 73's position on evangelism of Jews, and had cautioned that because of its stated purpose "to confront the people of our continent more fully and more forcefully with the Gospel of Jesus Christ," such an approach "will be seen, in the absence of any clarification, as a provocative attitude" by American Jews.

According to Rabbi Tanenbaum, two members of the Key 73 national committee, the Rev. Joe Hale and the Rev. Ron Kerr, had supported this suggestion, but it was vetoed by two "more conservative" members of the Key 73 committee, whom he did not name.

After the controversy had arisen over Key 73 and the Jewish community, Rabbi Tanenbaum said, he then told Mr. Hale and Mr. Kerr, "If you had clarified your position at that time, there would probably not have been a peep out of the Jewish community."

(In St. Louis, Dr. Theodore Raedeke, executive director of Key 73, said that some members of the Key 73 committee had suggested to him that such a statement be issued. But, he emphasized, "there is no one individual who can speak for all the Key 73 participants." Dr. Raedeke also said he did not know specifically what meeting Rabbi Tanenbaum had referred to, or who the two "conservative" members of the committee might be.)

In his statement, Billy Graham had commented that "just as Judaism frowns on proselytizing that is coercive, or that seeks to commit men against their will, so do I. Gimmicks, coercion and intimidation have had no place in my evangelistic efforts, certainly not in historic Biblical evangelism."

(more)

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FRIDAY, MARCH 2, 1973

The evangelist had also said, regarding Key 73, "I understand that it is the purpose of Key 73 to call all men to Christ without singling out any specific religious or ethnic group."

Rabbi Tanenbaum praised Mr. Graham's statement as "an important and constructive contribution to helping overcome the misunderstanding and stress that have developed between many Christians and Jews in the absence of any policy statement by Key 73 leadership regarding proselytizing efforts aimed at the Jewish community."

leader
The American Jewish Committee/leader reported that he and Gerald Strober, a United Presbyterian layman who is a consultant to the American Jewish committee, had spent 3½ hours with Mr. Graham at his home in Montreat, N.C., two days before the evangelist issued his statement.

Referring to Mr. Graham's statement, Rabbi Tanenbaum described it as "a partial one," and added that the evangelist will make "a fuller, more extensive statement" on his view of Judaism "once the controversy over Key 73 is behind us."

Rabbi Tanenbaum said of Mr. Graham's views on Judaism, "He believes that God's covenant with the Jewish people is eternal and forever," and that he has a "positive view towards the survival of the State of Israel."

In response to questions, Rabbi Tanenbaum commented, "I would respect an honest decision made by a Jew to become a Christian." But he said that in many instances such conversions are actually "conversion out of ignorance," because the convert did not have a proper understanding of Judaism before becoming a Christian.

In contrast to Jewish converts to Christianity, the American Jewish Committee leader said that there are "growing numbers of Christians who are becoming converts to Judaism," largely through intermarriage.

Asked to comment on the controversy in Israel over Christian missionary efforts in that country, Rabbi Tanenbaum declared, "I would be opposed, personally, to Israel's taking any legal action with regard to missionaries in Israel." He said that since its founding Israel has had a tradition of religious freedom for all who live there.

October 11, 1972

TO: AMERICAN JEWISH COMMITTEE, RABBI MARC H. TANENBAUM
FROM: ERIC MEYERS, DUKE UNIVERSITY
RE: EVANGELISM ON CAMPUS

The growth and spread of evangelism experienced by me at Duke and at UNC, Chapel Hill, in the course of the past year, has been so traumatic that a sense of urgency in the American Jewish community is called for. I do not believe that my experience is atypical of what is happening on the major campuses of America and especially on those in the south and mid-west.

Often in the guise of a respectable campus organization (Campus Crusade, Inter-Varsity Christian Fellowship of Athletes, Jews for Jesus, Ichtheus) the impact these groups have on Jewish students can be overwhelming. Their impact on the whole of the university is even more harmful, for evangelism stands for everything that the university is against.

Let me relate several personal experiences to illustrate my rather strong feelings in this matter. A former Jewish student studies student and vigorous Hillel worker recently "found" Jesus after various pressures from on-campus groups. After finding "him" this student suffered such intense guilt feelings he unsuccessfully tried to commit suicide and was confined immediately. This boy is not yet well.

Another student of mine who was on my Israel study program fell in love with a "crusader." When her love for him eventually manifested itself in a passion to convert him, this boy had a complete breakdown. He is now in therapy three times a week.

These are extreme cases but they can be multiplied and incidents like these replicated over and over again.

On the university side scene proselytism in dormitories has become commonplace. Leafleting, demonstrations, lectures, testimonies have become commonplace. The Inter-Varsity Fellowship plays college teams in non-conference competition and uses the half-time intermission to witness for Christ and win over the unsuspecting audience. All this with the help of the university.

After a semester course in Biblical studies with me, a student in the class pleaded with me to meet Arthur Katz - an evangelist for the Jews for Jesus - and at least give Jesus a chance. For a teacher this was a blow deeply felt, a hurt not likely forgotten. For at this level the so-called free exchange of ideas appeared to be meaningless. Nothing had gotten to this boy who had done his assignments regularly. Jesus was the only key to meaning for him. Arthur Katz has pursued me to my very office but I have never agreed to debate him in public. I have rather urged my Christian colleagues to do this and I have also urged them to write letters to the local and school papers.

But it is the not so obvious subtle acquiescence of the university in such matters that is so frightening. When dormitories become laboratories for student Christian missionaries something should be done. When college funds are raised by athletes for Jesus it is time to say this has gone far enough.

Surely most Jewish students brush most of this aside with a shrug of the shoulder. The fact of the matter is, however, that some students are being hurt. Even if a survey were to be made most students would deny any effect of the evangelical movement on them for they would perforce feel guilty if they admitted to it.

The stakes in all this, it seems to me, are very great. In legal terms it may be the right of privacy on academic freedom that is being violated, but in experiential terms it is a painful regression into the past. In the academy at least men have cherished the opportunity to reflect solemnly and objectively on their past. It is indeed ironic now that Jews must fight to preserve that privilege.

P.S. I reiterate the fact that I teach in a southern university, and that my experience may appear slightly exaggerated to some. Maybe this is "the southern strategy."

Fitch maintained that sanctuary is neither illegal or antilegal:

What the guys want is to beat the lonelies, not the law — to beat the isolation, not the consequences. And now we can demand and get an investigation on a ship 9,000 miles away in case of irregularities. Our men never get lost — and for anyone who is a small cog in a huge machine, that is a huge service.

Equally as important to Fitch are the moral questions sanctuary raises, and the moral authority sanctuary employs. Referring to his earlier sanctuaries with King, Berrigan and the "Constellation Nine," he emphasized:

Notice how the civil authorities have approached sanctuary. They either stood at a distance shouting and cursing, approached in disguise as birdwatchers, or came overreacting, prepared for brutality or violence completely inappropriate to the situation. It is clear they all were frightened.

Civil authorities are often more conscious of the power of moral authority than church people themselves. As church people we have never completely utilized the power of moral authority. Admittedly it is a delicate power, which can be both abused and underestimated. But sanctuary makes it a real power by backing it up with the official decision of churches representing more than 1,000 Bay area people.

W. EVAN GOLDER.

801 Mandana Blvd.,
Oakland, Calif. 94610.

Worldaround

Civil Religion in America Is Pietistic Threat to Pluralism, Scholars Told

To grapple with the implications of Robert N. Bellah's 1967 contention that "there actually exists alongside of and rather differentiated from the churches an elaborate and well institutionalized civil religion in America," some 60 scholars last month participated in a conference on "Civil Religion in America." The principal speakers agreed that, though it is not formal or liturgical, a civil religion does in fact exist.

The term "Americanism" was applied by C. Eric Lincoln, professor of sociology and religion at Union Theological Seminary, who saw civil religion as a third force alongside Christianity and Judaism, the "semisecular, unofficial but characteristic religion to which most Americans appeal when an appeal to religion is indicated. It is the religion that most Americans feel when they feel any religion at all." Such a force, he maintained, is quite capable of decisively shaping and altering the national culture.

In the view of Elwyn A. Smith, pro-

vost of Eckerd College, St. Petersburg, Fla., civil religion has been formed by moral demands and prophetic thrusts, but now it has "degenerated into piety and the social witness of the Protestant churches has been dulled." He characterized it as "amoral, pietistic and largely alienated from its earliest roots." His presentation was aptly titled: "Piety Is In; Morality Is Out!"

Value of Pluralism

Such presentations and discussions dealing with civil religion, its symbols, leaders and transcendent values were especially appropriate for the time of the conference: just one week before election day. Co-sponsored by the American Jewish Committee and Southeastern Baptist Theological Seminary, the conference attracted Jews, Roman Catholics, Protestants both liberal and conservative, whites and blacks to the seminary's Wake Forest, N.C., campus for three days. Co-chairmen were B. Elmo Scoggin, professor of Hebrew and Old

SECOND ROME STUDY SEMINAR

for

CATHOLIC AND PROTESTANT CLERGY AND INTERESTED LAITY

June 23 — July 6, 1973

International Center, Rome

The Seminar will be devoted to taking a fresh look at the nature of the Church and the manner in which its present structures aid or hinder the search for authentic community.

I Lectures by Roman Catholic and Protestant scholars on the Seminar theme including the Rev. Dennis McCarthy, S.J., Professor of Old Testament Exegesis at the Pontifical Biblical Institute, the Rev. Alberto Soggin, President and Professor of Old Testament at the Waldensian Theological Seminary, the Rev. Gerard Bekes, OSB, Dean of the Theological Faculty at the Pontificio Ateneo S. Anselmo; Prof. Dr. Alexander J. Bronkhorst of the Netherlands Reformed Church, Prof. of Ecumenics and Church History, Rijksuniversiteit, Utrecht, Holland.

II Five Seminar Tours exploring the following periods in the history of Rome: the Apostolic Age, the Age of Constantine, the Middle Ages, the Reformation and Counter-Reformation and Rome of post Vatican II and the Ecumenical era.

III Four evening Celebrity lectures.

IV Week-end free for trips to Pompeii, Naples, Assisi and Florence.

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Testament at the seminary, and Marc H. Tanenbaum, the AJC's national director for interreligious affairs.

The first of three critical issues on which the discussions centered was: What is the meaning of "Americanness" for genuine pluralism and for the entire Christian-Jewish encounter in this country? Speaking on the theme of pluralism, Arthur Mann, professor of American history at the University of Chicago, traced the historical forces that produced the Declaration of Independence and the Constitution, pointing out that even 18th century America had a pluralistic population. Less than half of the early settlers were of English stock, the rest being Scottish, Irish, Indian, French, African, German and Scandinavian. This amalgam of peoples, along with the ideology of the Enlightenment, made pluralism a historic reality and established certain values — self-reliance, communal optimism, religious tolerance, national "chosenness" and intense patriotism — that became vital ingredients of America's civil religion, he noted.

Rabbi Tanenbaum expressed "a Jewish ambivalence" based on theological and historical considerations. Civil religion has a virtuous side, he said, in that its belief and ritual systems register on the public consciousness of Americans a sensitivity and appreciation of commonly shared Jewish and Christian moral and spiritual values, among them gratitude for the bounty of the nation and for its liberties. At the same time, civil religion provides a continuing temptation to idolatry, for it can become the object of ultimate loyalty in place of the God of Abraham, Isaac and Jacob. Not only does the legacy of the prophets of Israel require a repudiation of such false gods, but the Jewish experience with Nazi Germany's "Kultur" religion has mandated eternal vigilance against the demonic exploitation of civil religion to mask and sanctify a political regime's antihuman programs. Tanenbaum expressed serious concern over certain aspects of today's religious revival which appear to encourage unreason, pietism, the occult and the apocalyptic — tendencies which attended the early stages of totalitarian regimes. He called these tendencies forms of "cheap grace" for which an uncritical society could pay dearly, especially if religious leaders "cozy up" with political authorities whose prestige they appropriate to advance their religious programs.

Black Perspectives

In comments directed to the second issue — What are the implications of such an American religion for race relations? — Dr. Lincoln said that "the Enlightenment in America was damped out by the issue of slavery before the flame was fairly set to the wick." He felt that

"aggressive black religion that was in and of the West" but which had been "excluded from full participation when the culture of the West was determined" may become a fourth force in American life, one with a "more compassionate perspective on humanity." Such a force, he believed, would enhance and deepen religious pluralism.

C. T. Vivian, the university minister of Shaw University in Raleigh, N.C. — and a longtime activist in the Southern Christian Leadership Conference — teamed with Lincoln to provide a black correcting perspective to the celebration of civil religion on the part of some conference participants. The oft-stated values of compassion, fair play and individual self-fulfillment (Richard Nixon's "Driving Dream" and George McGovern's call to "Come Home, America") were duly acknowledged as integral parts of "Americanness," but, he said, acknowledgment must also be given to racism, militarism, a crushing and arrogant corporate state (*vide* Charles Wilson's remark about General Motors), a selfish work ethic, a "white man's burden" and "manifest destiny." These constitute the "dirty little secret," the ugly side of the shining coin of American civil religion.

Political Possibilities

The third issue was: How is civil religion used and abused by political leaders for their own particular purposes? Charles P. Henderson, Jr., assistant dean of the chapel at Princeton University, contended that civil religion is "sustained by individuals of unusual charismatic power (Presidents and presidential candidates) and by a series of broadly based social movements. . . . the method of ensuring the permanence of political experiments is religious legitimation. . . . Presidents and presidential candidates attempt to show their own proposals are self-evident expressions of ultimate principle."

Since American Presidents have often used religious rhetoric to articulate their political principles, the danger always exists that a chief of state will dramatically dominate the amorphous civil religion and appropriate it to fit his own narrow purposes. Participant after participant saw the "demonic" potential in a nationalistic faith carefully manipulated by its leaders. A nation that defines itself as "special, unique and outside of history" — as chronicled by many 19th century historians — can run wild overseas or at home, shielded as it is by a façade of pietism and backed by the might that America possesses.

Key 73 Opposed

Key 73, the imminent nationwide evangelical campaign, was viewed by many conference participants as a possible threat to the pluralistic religious

scene. A zealous and perhaps coercive attempt to "call the continent to Christ," it was felt, would run counter to the historic pattern of American civil religion; i.e., the coexistence of various faith groups living in mutual accommodation. The threads of "Americanness" would be badly strained if the leaders of Key 73 — now reinforced and strengthened by Pres. Nixon's overwhelming victory — narrowly define the parameters of America's religious beliefs, if they attempt to discredit pluralism and, most dangerous of all, if they seek to make their own special brand of evangelical Christianity the new *de facto* "religion of the republic."

At the end of the conference, Thomas A. Bland, professor of Christian ethics and sociology at Southeastern, read the "Wake Forest Resolution" which he and E. Luther Copeland, professor of missions, had drafted. The resolution stated in part:

We affirm the right of every group to proclaim its truth. We deplore tendencies of certain proselytizing movements which do not adequately respect the integrity of diverse religious and cultural groups and which manifest inadequate respect for personhood. We would hope that movements for religious renewal would recognize that a genuine religious commitment involves profound responsibility for redemptive and reconciling action in society.

Key 73 has the potential to upset the carefully wrought balance among U.S. religious groups, and the possibility of its radically reshaping the component parts of civil religion deeply troubled the Wake Forest conferees.

Patriotism and Unity

Earlier, Andrew Greeley, director of the Center for the Study of American Pluralism, had given a spirited defense of "his people," the white ethnic Roman Catholics. Denying that they are "super-patriots," he maintained that their love of the nation stems from a sense of gratitude for what this country has done for them. "It was not an ethnic who said, 'My country right or wrong,'" Fr. Greeley reminded his audience. Indeed, the ethnic "was less likely than his fellow American to favor the Vietnam war, and his opposition to communism did not lead him to object to rapprochement with China or the Soviet Union." Greeley's ethnic defines his civil religion in terms of "the flag, the 'Star-Spangled Banner,' the Constitution, the Declaration of Independence, the Capitol building, the office of the presidency . . . but he has not been in America long enough . . . [for it to become] easy to hate and despise the United States."

Some at Wake Forest saw "Americanness" as a "safety valve," an outlet for religious sentiment that will not become fanatical and overly doctrinaire. Some

examples were the Pledge of Allegiance with its "under God" phrase, the public prayers given at political and government gatherings, the Thanksgiving and Memorial Day holidays — all of which are usually devoid of rancor, extremism or divisiveness. History is filled with the bloody episodes of those who believed they espoused the truth instead of a truth. Thus, civil religion could be considered a unifying and binding force in that it allows people to appear religious without really being religious.

Such a view was criticized at the conference because "Americanness" does contain those transcendent truths and val-

ues that stir deep passion and commitment. Civil religion, it was argued, is a very "real and authentic" religion. Indeed, in its ability to move men to action, civil religion may be a more potent force than either Judaism or Christianity. "Americanness" can make extraordinary demands on its adherents, who may, in fact, become the "supreme sacrifices" on its altar of faith. Thus, it is hardly a shallow faith!

It has been said that to believe in God is "as American as apple pie." Maybe so, but the Wake Forest conference was a necessary step in carefully analyzing that religious pie — discovering the source of

the apples, testing the recipe for baking the pie, and being alert to the always present danger of rotten apples in the mixture.

The Wake Forest conference was also an attempt to build a new religious coalition determined to "preserve and defend" religious pluralism and those ideals of civil religion that will allow us to become not merely a powerful nation, but a true human community.

A. JAMES RUDIN.

American Jewish
Committee,
165 E. 56th St.,
New York, N.Y. 10022.

CRITICISM: Books and the Arts

'Unbecoming Levity'

IN MY OWN WAY: AN AUTOBIOGRAPHY, 1915-1965. By Alan Watts. Pantheon, \$7.95.

♦ WHEN I describe this book as "frivolous," its author will, I am sure, recognize the word as the compliment it is intended to be. "Marked by an unbecoming levity" — *unbecoming*: not becoming, fully present in the present moment (as Alan Watts says, "Only the present is real"); *levity*: lightness ("the whole material world is basically composed of light").

I do not agree with his metaphysics, or with his approach to philosophy, religion and life itself. Neither temperamentally nor intellectually am I drawn to his form of syncretism. I seek not the *certain gaité d'esprit* of which he speaks so often, but the quality which C. S. Lewis called Joy. Watts writes that he has "a secret forever closed to stuffy, sober, and serious people. I am still incapable of understanding such people. Do they have a secret closed to me?" I unabashedly answer, Yes.

All the same, I thoroughly enjoyed reading this autobiography. When it did not enlighten and stimulate, it charmed me. I am grateful not only for the opportunity to enlarge my sympathy for the writer, and the persons who follow his way, but also to read a book whose style is so consistently graceful, and enlivened by plays upon words, words invented for the occasion, limericks, vivid descriptions of natural phenomena, and an endearing delight in living. Even such fantastic definitions as that of the Anointed One as the "olive-oiled man who is so slippery that he has no hang-

ups" elicits in context a grin rather than a scowl.

Although the author warns at the outset that he will not follow a linear pattern in tracing his journey, his tale is sufficiently well knit that it flows from the beginning through the middle to an end which is not a conclusion. He does not persuade me into agreement with him, nor convince me of the validity of his methods, but he maintains repeatedly that the book was not written to persuade or convert. His intention is rather to share with the reader his enjoyment in living, and this he does and does well.

MARY McDERMOTT SHIDELER.

Against the Grain

AMERICA IS HARD TO FIND. By Daniel Berrigan. Doubleday, \$5.95.

Bonhoeffer was to learn; the theologian must yet become a Christian, and after that a contemporary. The process would turn the seams of his mind inside out would draw him very far (far as prison and death) from conventicles, honors, a good name in his community, the hope (often a diseased delaying tactic) for gradualism, for church or state reform.

♦ THIS REVIEW is for all those who have resisted the doctrine or the witness of Daniel Berrigan — Jesuit priest, poet, dramatist: he was all three when he helped to burn draft files that stamped a bureaucratic OK on the burning of children and the maiming of a culture. He resisted "our" war and was driven to resist representative authority and, finally, to question what it represents.

Those who already accept him will claim this book as their own. The rest

must understand this: that in order to apprehend fully the bent of a man, it is necessary to accept him. Berrigan does not mouth his message; he breathes it. When you have part of it, you have part of him (and he of you). And the first part of his message is this: that in order to apprehend fully the grain of a society, it is necessary to go against it.

America Is Hard to Find consists of poems, letters and short essays written after the trial of the Catonsville Nine. Arranged in roughly chronological sequence, they unfold insight as it came to the author while he and his brother Philip were at large (and enlarging) beyond the reach of the FBI with its constricted, institutionalized version of justice, and when they were in Danbury prison with its constricting, debilitating version of rehabilitation. It is probably necessary for the reader to know the background of these events in order to understand the book.

The topics of these pieces vary: life underground and in prison, revolutionary tactics, justice in wartime, family relations, Thomas Merton, David Darst. Each topic yields insights which escape in a swirl of questions. But their import is singular: What difference can the powerless make? Which is to say, what significance have the ideals of human dignity and compassion in the face of the contemporary power-oriented definition of American values?

There is much of lamentation in these psalms. But Danbury is no wailing wall for Daniel Berrigan. The lamentations are for others — the real victims, whose death and lifelessness are devoid of meaning. There is humor here, the dry wit of one who relishes the Alice-in-Wonderland position he has assumed by challenging accepted verities. Mostly there is affirmation, and this aspect will be important to many who followed (and perhaps shared) Berrigan's doubts that there is, after all, a worthwhile America. There is life under the crust, he

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KEY 73 - A MIDTERM GRADE



Indeed, one Detroit cleric dismissed Key 73 in his area as a "non-event" while a Chicago minister complained that two Key 73 rallies could only be charitably described as "disastrous".

A pensive Ted Raedeke - as the venture's Executive Director he's the man chosen to shepherd Key 73 from beginning to end - admits it was less publicized than he had hoped. "We certainly hoped for more whoop-de-do- the high visibility media events - than we got." Nevertheless, Raedeke defends Key 73 with vigor and insists it was a successful program albeit quietly successful.

Less than three months remain in the year-long evangelistic drive, Key 73, and its promise to reach the continent for Jesus Christ, but already newspapers and some denominations are counting Key out, declaring it the disappointment of the year, and giving it a big F in the heavenly report card.

The Texas-based United Methodist Reporter chimed in with an editorial earlier this summer asking, "Whatever happened to Key 73", and answered its own question with a clipped, "not much". In fact, said The Reporter, Key 73 has so far produced nothing more than a "giant yawn".

For many, indeed, Key 73 is a flop of the first magnitude.

Far from making a visible impact on the North American scene, Key 73 opened with a modified roar last fall and slowly drifted off to a barely audible whimper. Its proclaimed theme, Calling the Continent to Christ, seemed overblown and its promise of nation-wide, prime-time television programming seemed too good to be true.

In some areas he records, Key 73 made a mark on the community as a result of local efforts forced on local committees by the financial problems of the St. Louis office.

Faith in Action, a television program based on the testimonies of nine diverse people was shown last winter on more than 200 stations across Canada and the United States - largely through the efforts of local Key 73 committees and free public service time donated by the stations. A second program, Come Together, was scratched by Key 73 - for lack of finances - only to be turned out by entertainer Pat Boone (the Key 73 chairman in Los Angeles) and distributed and shown by local groups.

Finances, in fact, have proved to be the biggest downfall of Key 73's plans for nation-wide visibility. Of a two million dollar budget which organizers claimed they needed to promote the effort, only an estimated \$250,000 has come in. Promised donations from some of the 130 supporting denominations were never sent in, Raedeke has complained, and so Key 73 was left to twist slowly, slowly in the wind.

Key 73 began with a 1967 editorial in Christianity Today and proceeded over the next six years to draw broadly based churchmen together in planning the massive evangelistic campaign. It was, comments the Reporter, an excellent idea showing great promise.

But opposition built up slowly. Some denomination heads, cool to evangelism, downgraded their church participation even though they had technically opted for Key 73. The Jewish community, concerned that a call to Christ threatened their Jewishness, waxed eloquent in opposition (despite denials from leaders that Key 73 was aimed at them) and garnered gobs of news space. Fundamentalists meanwhile, opposed to any cooperative venture, denounced Key 73 as apostasy and called it a surrender to liberalism.

The Jewish opposition had one salutary effect on Key 73, however. The publicity it generated more than made up for the lack of national news engendered by the St. Louis office. Supporters of Key 73 quietly applauded Judaism's prime spokesman, Rabbi Marc Tannenbaum, who crisscrossed the United States plastering Key 73's name across front pages and television screens. Until he came along, many Americans could only answer questions about Key 73 with a question of their own - "Key what?"

Its diversity was its weakest link, claimed sympathetic critics. By allowing the 130 participating denominations and groups to "do their own thing" there was no control exercised, no specific pattern developed, and therefore, no united front presented to the American people. The diversity, critics said, led only to mass confusion.

Supporters, however, point to the diversity as the greatest strength. Each local committee and each denomination was able to meet the needs of the local areas within an acceptable doctrinal framework. Put bluntly, it meant that liberal congregations could emphasize social action (as some did) while evangelicals could emphasize crusades, scripture distribution (forty million pieces of Scripture were distributed under Key 73's umbrella according to the American Bible Society), and personal commitment to Jesus Christ.

An editorial in Christianity Today in September asserted the positive side

of Key 73. "It is fairly safe to say that never before have so many Scriptures been distributed, so many Christian tracts presented, and so many doors knocked upon for the sake of the Gospel - people on this continent are more conscious of the person of Jesus Christ than at any other time in history." The program may not have set revival fires, the magazine admits, "but the sparks are certainly flying."

The sparks dropped on Nebraska, where nearly 85 per cent of the homes were visited by Key-oriented people. They dropped on a farmer's field in Morgantown, Pennsylvania where 10,000 gathered for Jesus 73; and in the Houston Astrodome, where 19,000 Lutheran young people (from all sectors of Lutheranism) joined for Discovery 73. They fanned out on Denver, Colorado, where a Key 73 committee reported that the city has been "saturated" by Scripture distribution blitz.

To be sure, Key 73 was not a sensational happening. It did not blast North America out of its complacency, nor did it effectively "Call the Continent" to Christ in the manner envisaged by its creators.

It did, however, create an awareness of Jesus Christ by using television. It did bring evangelicals in many camps together on a cooperative basis. It did spark thoughts of similar cooperative ventures, including a proposed Key 75 in Australia, and it did provoke many churchmen (both lay and cleric) into a deep scrutiny of the basis of their faith and necessity of sharing that faith with others.

The media-minded will no doubt continue to decry Key 73 as a failure, and in Marshall McLuhan's global village of communications it was certainly that. But can the success or failure of a project of the magnitude of Key 73 be determined solely on that basis? Or must a true determination of Key 73's effect on North America await evaluation by some future church historian?

For the moment, Key 73 has struggled and stumbled along for nine of the planned twelve months. Ahead lie the critical wrap-up months which will determine the final grade for Key 73. For now, give it a C+.

Barrie Doyle

live in the Denver effort watch the balloon.

12/1/73

Rocky Mtn News

Key '73 evangelism crusade leaders note success, failure

Key '73, the year-long national evangelism experiment, which attracted thousands of recruiters from 150 denominations under its banner is drawing to a close.

But the campaign's successes and failures will determine the future of comparable proselytizing efforts, according to two Denverites who played key roles in the program, which was the brainchild of Billy Graham and Dr. Carl F. H. Henry, former editor of "Christianity Today."

Though the program received its most extensive publicity and criticism for a quarrel with the Jewish community, Key '73 evangelism can certainly be proclaimed a success, according to the Rev. Emil H. Bunjes Jr., chairman of the Denver coordinating committee and pastor of University View Christian Church, 4401 E. Mexico Ave.

"The effort has brought several churches, which prob-

ably wouldn't have done anything into a concerted evangelism effort," he said. "I can't quote you thousands of converts, however, for there's no way of measuring the effects. We just hope we've launched the idea and it'll continue through the years."

BY THE same token the Rev. Bunjes has no idea how many Denver Churches participated in the effort.

"If anything the Denver area wasn't zealous enough in its efforts," he added.

"But that's the beauty of it, Mrs. Pat Kenning, secretary of the coordinating committee said. "Congregations do their own thing, some alone and some in cooperation with the committee."

"And as far as difficulties with the Jews go, we met with them and parted amiably with no hurt feelings," he said.

Rabbi Marc H. Tanenbaum, national director of interreligious affairs of the American Jewish Committee, in a recent letter said that he had been assured by Key '73 leaders that Jews weren't a target of the evangelism campaign.

CITING from a Jewish study of the program, "Key '73: An Interim Report" he noted that Jews are already considered God's people, that Key '73 was intended for the unchurched or lukewarm Christian and the effort to convert Jews wasn't worth the risk of disrupting Christian-Jewish harmony.

However, he did reiterate fears of groups harassing Jews, especially teen-agers with material that may reinforce anti-Jewish stereotypes and he questioned whether Key '73 was compatible with a pluralistic, American society.

Phase I of Key '73 started last December with the 150 participating denominations and groups holding noon

prayer calls, Bible studies and sermons. Phase II, "Calling Our Continent to the Word of God," and during Lent, Phase III entitled "Calling Our Continent to Resurrection," were nationally implemented by city-wide crusades, rallies, music and art festivals and discussion and training programs.

DENVER'S program included a bike-a-thon, which Mrs. Kenning said didn't attract as many as hoped, a Red Rocks appearance of Nicky Cruz, a California evangelist who heads the Teen Challenge Program, a rehabilitation center for youth, airing of the Pat Boone TV special "Come Together" and Denver participation in the youth gathering, Discovery '73 in Houston.

As part of Phase IV, "Calling Our Continent to New Life," Denver's committee sponsored an arts and craft show in Cinderella City. New Testament scripture tracts called "Touch by the Fire" were feverishly distributed with the hope that every Christian would contact a non-Christian and give him a booklet, Mrs. Kenning said.

Last Sunday, as part of Phase V, "Calling the Continent to Proclamation," a prayer and praise session was held, where 250 helium-filled balloons advertising Bible correspondence courses were released.

For the Christmas season and final phase of Key '73, the Denver group will distribute door-to-door handmade angels and set up trees in department stores, hospitals and banks.

"We would have liked to do a lot more but we were always short of funds," Mrs. Kenning said. The Colorado Council of Churches helped out, providing a meeting hall and absorbing mail costs, but other than that we relied on donations.

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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TUESDAY, OCTOBER 16, 1973

HOLIDAY EMPHASES PLANNED
BY KEY 73 ORGANIZERS

By Religious News Service (10-16-73)

DREXEL HILL, Pa. (RNS) -- As Key 73 moves into its sixth and final phase, "Calling Our Continent to Commitment," organizers of the continent-wide cooperative evangelism campaign are planning Christian emphases for Thanksgiving, Christmas, and New Year's Day.

Dr. Theodore A. Raedeke of St. Louis, executive director of Key 73, has commented, "There is nothing wrong with turkey and football, but Thanksgiving is more than turkey and football. Christmas -- there is nothing wrong with gifts, but Christmas is God's gift, Christ's birth and our rebirth. The New Year is a time to celebrate -- another year of life for Christ and another year of service to the Kingdom."

A report from the campaign's national mass media office here indicates that "Key 73 has both influenced the production of new evangelism printed and broadcasting materials, and stimulated the wider use of existing resources. Local religious television programming has increased as a result of Key 73 stimulus."

Among the examples cited by the media office are a telecast in the Buffalo, N.Y., area titled "Key 73 -- Action and Words," on the Summer park ministry of Key 73, and a radio series, "They Found Life Worth Living," about 20 Bible personalities, produced by United Methodist Bishop Lance Webb of Springfield, Ill.

The Rev. Nathaniel Linsey of the Christian Methodist Episcopal Church, who has been directing his denomination's Key 73 effort, has reported that a Summer work-study program for young people resulted in three of the five participants accepting a call to the full-time ministry. They are Patricia White of Nashville, the only white youth participating; Stachell Doyle of Charleston, S.C., a student at Paine College, Augusta, Ga.; and Willie Jones of Cleveland, Ohio, a student at Illinois College, Jacksonville, Ill.

Describing the financial aspects of the program, Mr. Linsey told Religious News Service: "Our national office (C.M.E. Board of Evangelism) is about \$10,000 in debt for the part we played in making Key 73 work in the C.M.E. Church. Georgia C.M.E. churches contributed over \$5,000 to our Summer program."

Under the title of the Stephanie B. Davis Youth for Christ Crusade (named after the late youth worker of the Thirgood C.M.E. church in Birmingham, Ala.), and with the overall theme of "Linking Up With the Real," the C.M.E. Key 73 youth program provided two weeks of training for college and graduate students and sent them out in teams of two to work with local churches in community projects.

DOMESTIC SERVICE

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MONDAY, OCTOBER 29, 1973

JEWISH AGENCY SAYS KEY 73
SPURRED SIGNIFICANT DIALOGUE

By Religious News Service (10-29-73)

ST. LOUIS (RNS) -- A report on Key 73 prepared for the American Jewish Committee declares that the cooperative-evangelistic effort has launched "a significant dialogue within the American-religious community" that has had positive effects.

Titled "Key 73: An Interim Report," the document was introduced here at the annual meeting of the Committee's National Executive Council. It was prepared by Judith Banki, a member of the Committee's Interreligious Affairs Department.

Mrs. Banki comments that the religious dialogue that has developed out of Key 73 has taken three forms -- intra-Christian, "with various individuals and church groups expressing different viewpoints on the meaning of evangelism and who was, and who was not, an appropriate target for conversion"; Jewish-Christian, "as Jewish leaders sought clarification from Christians on the implications of the provocative Key 73 program for American pluralism and Jewish-Christian relations"; and intra-Jewish, "with some spirited exchanges regarding the impact of intensified Christian evangelism on the future of Jewry, the Jewish role in America, and relations with Christians."

Rabbi Marc Tanenbaum, national interreligious affairs director of the American Jewish Committee, discussed some of the positive aspects of Key 73 in a summary and evaluation of Mrs. Banki's report.

"American Christian leadership, with a few exceptions, showed a widespread sensitivity to the feelings and concerns of Jews, and a commitment to the preservation of interreligious understanding," he said.

With regard to the long-term effects of the Jewish-Christian discussions that developed out of Key 73, he declared "that growth of Christian appreciation of Judaism as a living faith to be understood in its own terms is of significance beyond Key 73 in view of the fact that evangelism will continue to be a major religious activity not only in America but on the world scene in the years to come."

There were also some negative aspects of Key 73, Rabbi Tanenbaum said. Among these he cited "instances of coercion, and the use of government-funded public facilities for sectarian indoctrination."

On the grass-roots level, he added, "concerted efforts by 'non-establishment' evangelical groups to proselytize Jews, especially Jewish teenagers, have involved psychological harassment, deception, and the circulation of materials which seriously distort Jewish religious life and values."

Another effect of Key 73, the Jewish Committee official contended, has been that it posed "serious programmatic implications for Jewish parents, community-relations counsellors, and religious leaders." He suggested that Jewish parents, Christian leaders, public officials, and school personnel will "have to find effective ways of establishing limits and guidelines for evangelistic activities that constitute a violation of the Constitution."

The experience of Key 73 also indicates, Rabbi Tanenbaum said, that there is a need to "find ways to make Judaism and Jewish history, culture and tradition more vital, meaningful, and challenging" to youth.

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TUESDAY, OCTOBER 30, 1973

METHODIST JOURNAL ON KEY 73:
'LASTING IMPACT' ON CONTINENT

By Religious News Service (10-30-73)

NASHVILLE (RNS) - A United Methodist evangelism periodical has concluded that Key 73 has made a lasting impact on North American Christianity, although it is too early to determine whether the project can be called a success or a failure.

An article titled "Key 73: Success or Failure?" in the 3rd Quarter, 1973, issue of Street 'n Steeple, published by the Division of Evangelism, Worship and Stewardship of the United Methodist Board of Discipleship here, analyzes some of the effects that Key 73 has already had in light of some published contentions that it has been a failure.

One major effect of the continent-wide, cooperative evangelistic effort, according to the article, has been its stimulating of increased evangelism programming on the part of participating denominations.

"In United Methodism alone," Street 'n Steeple reports, "thorough investigation of local church activity has indicated more than half of our 40,000 congregations have participated in Key 73 in some way, and most of those participating report some kind of ecumenical involvement. Furthermore, virtually every major denomination has significantly intensified evangelism programming as a result of Key 73 participation."

Ecumenical effects of Key 73 represent "another significant gain which is impossible to measure," the periodical says. It reports that "in communities as different as Los Angeles, California; Dunn, North Carolina; and Decatur, Indiana, there are extremely active interdenominational teams involved in some kind of Key activity virtually every week throughout 1973. And, in each of these communities and others like them, a common response is that Key 73 has been the stimulus for cooperative activity that will affect the religious life of the community for many years."

In Phase 2 of Key 73, which emphasized Scripture distribution, "there were more persons involved in Bible studies and witness training than ever before in history," according to Street 'n Steeple. It adds that "this was first-time trans-denominational activity for many of the participants."

With regard to fair ministries, the article quotes Robert Ochsenrider, chairman of the national Key 73 State Fair Ministries, as having reported that "more than half of the state fairs are featuring some kind of major interdenominational Key 73 ministry and the style of activity varies considerably."

Another notable achievement of Key 73, Street 'n Steeple says, was that "the Key 73 launched television special, 'Faith in Action,' broke all records for religious telecasting with total placements of more than 800 showings to an audience estimated by network officials at 65-75 million persons."

(more)

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TUESDAY, OCTOBER 30, 1973

Reporting on "Come Together," the hour-long musical produced for Key 73 by the Greater Los Angeles Area Key 73 Committee, the article says that demand for video tapes is continuing to exceed the supply.

In the area of finances, Street 'n Steeple acknowledges that "the national organization did fall far short of their program goal of two million dollars. However, Joe Hale (United Methodist member of the Key 73 Executive Committee) reports that more than five hundred thousand dollars has been raised and disbursed in the movement today and many things which were scheduled to be done with national program funds have been accomplished in other ways."

As an example, the article notes that "national leaders estimate that more than 15 million dollars have been raised and spent on Key 73 programs by individual communities, state committees, local churches and denominational offices."

These reports indicate, according to Street 'n Steeple, that "it is too early to judge Key 73 as either a success or a failure because the fruits of the enterprise will not be fully known for some time." However, the article comments, "It is fair, at this point in time, to say that Key 72 has definitely been the stimulus for significant numbers to do more evangelism and to do more of it cooperatively than has been done for many, many years."

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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TUESDAY, SEPTEMBER 11, 1973

Bible Society Cites Use of 34 Million Copies

KEY 73 PROGRAM SPURRED
DISTRIBUTION OF SCRIPTURES

By Religious News Service (9-11-73)

NEW YORK (RNS) -- Almost 34 million copies of American Bible Society Scriptures were distributed by July 30 as part of Key 73, the cooperative evangelistic endeavor, a Society staff member has reported.

Dr. James Z. Nettinga, director of advance programs for the ABS, said that in July alone "we have provided more than 6 million Scriptures for youth programs, summer camps, national parks and fairs, so that as of July 30, 33,997,103 copies of Scriptures have been distributed in strategic areas throughout the country."

Reports of Key 73 Scripture distribution in ABS files confirm the contention of members of the program's executive committee that although Key 73 has not made a major "splash" as far as national publicity is concerned in recent months, it has had a considerable impact in local communities.

- - - In Brownsville, Texas, March 18 was the date on which the Good News for Brownsville Committee reported having distributed to every home in the city a copy of "La Luz del Mundo/The Light of the World," a Spanish English edition of the Gospel of John.

The Rev. Joe Hale, a member of the United Methodist Board of Discipleship who is also on the Key 73 Executive Committee, has reported that 95,000 Scripture portions were given away in the Nashville area last Spring. He said his files contain letters from laymen all over the country giving similar reports, such as one that reads, "We started with 3,000 copies of 'Touched by the Fire' (the Luke-Acts portions of the New Testament) and we ran out of them."

Scripture portions for Key 73 are based on the American Bible Society's Today's English Version of the Bible. They have been adapted into special forms for regional distribution, such as a series of New Testaments with full-color photographs on the cover bearing such titles as "Good News for Idaho," "Good News for Montana," and "Good News for Alaska."

More than 100,000 of the Society's Spanish-language versions of Luke and Acts were distributed by June 28. In addition, material prepared for Summer distribution in fairs, leisure programs and conventions was distributed all over the country, with a total of more than 1.1 million copies given out in such efforts.

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NEWS COMMITTEE

FROM THE

THE AMERICAN JEWISH COMMITTEE Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, PLaza 1-4000

PRESS ROOM: Oct. 25-28, 1973
Hickok Room
Stouffer's Riverfront Inn
St. Louis, Mo. 63102
(314) 241-9500

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 SATURDAY, OCT. 27, 1973

ST. LOUIS, Oct. 26....Jewish criticisms about the evangelistic campaign known as "Key 73" have heightened the sensitivity of many American Christian leaders to the feelings and concerns of Jews about proselytizing, and consequently have contributed to the preservation of interreligious understanding, a noted interreligious authority has declared.

Rabbi Marc H. Tanenbaum, National Director of Interreligious Affairs of the American Jewish Committee, listed this development as one of the "positive aspects" of the year-long effort to "call the continent to Christ" in an analysis of the impact of Key 73 and especially its effect on Jewish-Christian relationships.

The analysis, titled "Key 73: An Interim Report," was written by Judith Banki, a member of AJC's Interreligious Affairs Department, and was introduced today at the annual meeting of the organization's top policy-making National Executive Council, continuing through Sunday at the Riverfront Inn here.

In her introduction to the report, Mrs. Banki credits Key 73 with having launched "a significant dialogue within the American religious community." This dialogue has had three different aspects, she states:

- * "Intra-Christian, with various individuals and church groups expressing different viewpoints on the meaning of evangelism and who was — and who was not — an appropriate target for conversion."

- * "Jewish-Christian, as Jewish leaders sought clarification from Christians on the implications of the provocative Key 73 program for American pluralism and Jewish-Christian relations."

- * "Intra-Jewish, with some spirited exchanges regarding the impact of intensified Christian evangelism on the future of Jewry, the Jewish role in America, and relations with Christians."

Mrs. Banki devotes a major part of her text to the Jewish-Christian dialogue, the focal point of which was whether or not Jews were a legitimate and deliberate target of Key 73's evangelical thrust. She quotes liberally from a wide variety of Catholic and Protestant

-more-

Elmer L. Winter, President; Richard Maass, Chairman, Board of Governors; Maynard I. Wishner, Chairman, National Executive Council; Theodore Ellenoff, Chairman, Board of Trustees
Bertram H. Gold, Executive Vice President

Washington Office: 818 18th St., N.W., Washington, D.C. 20006 • European hq.: 30 Rue la Boetie, Paris, France 75008 • Israel hq.: 9 Ethiopia St., Jerusalem, Israel 95149
So. Amer. hq.: Bartolome Mitre 1943, Buenos Aires, Argentina • Brazil: Av. Rio Branco 18, s/1109, Rio de Janeiro • Mexico-Cent. Amer. hq.: Av. E. National 533, Mexico 5, D.F.
CSAE 1707

leaders who disavowed any such intent, and who urged Christians to refrain from making Jews a target of their conversionary efforts. She also documents the report with statements from religious leaders who questioned whether a massive effort to "call the continent to Christ" was compatible with the American concept of a pluralistic society.

In his summary and evaluation of the report, Rabbi Tanenbaum, who initiated the national dialogue over Key 73's implications for Jewish-Christian relations, presented an analysis of positive and negative aspects of the evangelical campaign from a Jewish point of view.

On the positive side, he noted the large number of "forthright statements by Christian leaders -- including Key 73 spokesmen -- disavowing any intention to proselytize the Jewish community."

"American Christian leadership, with a few exceptions, showed a widespread sensitivity to the feelings and concerns of Jews, and a commitment to the preservation of interreligious understanding," he declared.

Among the various reasons cited by Christian leaders for disavowing the intent to convert Jews, Rabbi Tanenbaum cited the following:

- * "Jews are already God's people by virtue of the unbroken Sinai Covenant...an equal partner, as well as older brother, in faith."
- * "Key 73 was intended for the unchurched or lukewarm Christian."
- * "The effort to bring Jews into the Christian fold was simply not worth the risk of disrupting the kind of Christian-Jewish cooperation necessary for social harmony and the achievement of mutually sought goals."

Rabbi Tanenbaum pointed out that the "sensitivity to Jewish concerns" evidenced by such statements "was not an initial factor in the minds of those who conceived, planned and organized Key 73 -- not for malicious reasons, but simply because the potential impact on Jewish-Christian relations had not occurred to them."

The fact that these statements were made, he maintained, was "one of the results of the national dialogue that ensued as some Jewish leaders publicly voiced their concerns and apprehensions."

"That growth of Christian appreciation of Judaism as a living faith to be understood in its own terms is of significance beyond Key 73 in view of the fact that evangelism will continue to be a major religious activity not only in America but on the world scene in the years to come," Rabbi Tanenbaum said. He noted that a conference to "evangelize the globe by 1980" would take place in Switzerland in 1974, and that a Vatican Synod on "evangelization of the world" would be held in Rome later this year.

Among the negative aspects of Key 73, Rabbi Tanenbaum noted various acts of "over-zealousness on the part of some evangelical Christians." These included "instances of coercion, and the use of government-funded public facilities for sectarian indoctrination."

"On the grass roots level," he stated, "concerted efforts by 'non-establishment' evangelical groups to proselytize Jews, especially Jewish teen-agers, have involved psychological harassment, deception, and the circulation of materials which seriously distort Jewish religious life and values."

Such materials, he added, "are not likely to persuade many Jews to abandon their faith, but their widespread dissemination to non-Jews may reinforce existing anti-Jewish stereotypes and prejudices."

Rabbi Tanenbaum noted "the gap between the statements of many Christian leaders repudiating proselytizing and the actual practices of those groups who are concentrating their attention on Jewish young people," and stated that it "poses serious programmatic implications for Jewish parents, community relations counsellors, and religious leaders."

He declared that Jewish parents, together with Christian leaders, public officials, and school personnel, would "have to find effective ways of establishing limits and guidelines for evangelistic activities that constitute a violation of the Constitution," and would also have to "find ways to make Judaism and Jewish history, culture and tradition more vital, meaningful, and challenging to their youth."

"Key 73: An Interim Report" is available at 50 cents a copy from the American Jewish Committee, 165 East 56 Street, New York, N.Y. 10022.

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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73-960-115
10/17/73
A, EJP, REL, PP, CP

RELIGIOUS NEWS SERVICE

FOREIGN SERVICE

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MONDAY, SEPTEMBER 10, 1973

"Our politicians are doing us a great disservice in raising the expectations of our people; we ought to prepare for a leveling off, perhaps for a fall-away, of our standard of living, as part of the search for a world form of justice."

Two days of the conference were set aside to enable delegates to involve themselves in the life of Liverpool. For this the organizers had prepared a very wide range of experiences, such as working as hospital porters, sharing in discussion at Liverpool's docks and factories, spending time with elderly people and working alongside social workers.

Much of the remaining period of the conference was spent by the delegates in working groups where the young people formulated their own ideas about mission in the light of their convictions and experiences during the week.

Consultants at the conference included Mr. Harry Morton, an African economist, a black South African minister, a Methodist minister from the center of Belfast, Northern Ireland, the Rev. Rex Davies of the World Council of Churches who is editor of the renewal magazine, Risk, and others.

In announcing the conference, the British Council of Churches said this was "not just another conference" but was unique. "It will provide a wide range of experience of the city of Liverpool, of the world and of one another's ideas," it said. "We are not planning any longwinded speeches or endless debates."

FOREIGN SERVICE

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MONDAY, SEPTEMBER 10, 1973

'LIVERPOOL '73' AN ECUMENICAL SUCCESS
AS CHURCH YOUTH GATHER AT CATHEDRAL

By Religious News Service (9-10-73)

LIVERPOOL (RNS) -- In a program that featured, among other things, balloons and soap bubbles, music and meditation, more than 1,000 young people from Britain and other countries, opened the fifth British Christian Youth Conference in the Anglican cathedral here.

The assembly, entitled, "Liverpool '73," was organized by the British Council of Churches' Youth Department, which described it as a "week's learning by experience" and not just another conference."

Delegates attended from 34 denominations and organizations, ranging from Anglicans from Britain, Ireland, Nigeria, South Africa, Canada and Guyana, to Methodists from Britain, Ireland, East Germany, Poland, Rhodesia and India, and Roman Catholics from Britain, Ireland, France and West Germany.

Lutherans were in force from Britain, East Germany, Iceland, western Germany and the United States -- and almost every other denomination of strength was represented.

The conference opened with a night-long program in the cathedral, with the center of the building turned into a specially constructed 'fairground' of more than 40 booths reflecting the world in which we live and in which "Mission", the theme of the week, must take place.

Folk-singing, non-verbal encounters, discussion workshops, dancing, meditation and exhibitions against a background of balloons and soap bubbles, scaffolding and smells were featured. Also shown were film interviews with such prominent people as Archbishop Michael Ramsey of Canterbury.

The night ended with Anglican Suffragan Bishop Trevor Huddleston of Stepney, leading meditation and worship. The cathedral dean, the Very Rev. Edward Patey, said he was "terribly happy to see the cathedral being used."

Another major event was the organization of a "Speakers' Corner" on the piazza of Liverpool's great Roman Catholic Cathedral of Christ the King. This gave delegates and people from the Liverpool community an opportunity to share concerns and problems and conduct interviews.

One of the most prominent speakers here was the Rev. Harry A. Morton, former British Methodist Conference president and now new general secretary of the British Council of Churches.

Declaring that he was a Socialist, he devoted much of his address to the concern over the rising cost of living in Britain. He said: "If we are to pay a world price in a world where there is a great shortage of commodities, then it may well be that our cost of living will go on rising. We are caught in a cleft stick; we are not clear how best we can have a standard of living for our people, a holding of prices, and at the same time true world justice.

(more)

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DOMESTIC SERVICE

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WEDNESDAY, SEPTEMBER 5, 1973

KEY 73 LEADERS SEE CAMPAIGN'S
COURSE SHIFTING TO GRASSROOTS

By Elliott Wright
Religious News Service Staff Writer

NEW YORK (RNS) -- Seven top leaders of Key 73 admitted here that the broad-based evangelistic drive, which has the theme "Calling Our Continent to Christ," has not developed as originally planned.

But they vigorously disagreed with some assessments that have labeled the effort a "failure" eight months after formal launching.

They said both evangelism and ecumenism on the grassroots are being strengthened by Key 73 despite the fact that many high visibility programs on the national level failed to materialize.

The Key 73 leaders conceded that their organization was a financial fiasco on the national level. But they felt that inability to produce several television specials, earlier anticipated, was a blessing in disguise because it put the burden of responsibility on local communities and churches where, they agreed, it belongs.

They challenged claims in some sources that Key 73 has met with apathy in local congregations, and they asserted that the drive has produced a new coalition whose diverse participants will never go home to old isolation.

In an exclusive group interview, Dr. Theodore A. Raedeke, Key 73 executive director, and six of the sixteen executive committee members talked about Key 73.

They fielded questions, and each had a chance to voice pro or con responses to what has or has not taken place under the Key 73 umbrella.

The Rev. Atha Baugh, an executive of the American Baptist Churches, expressed regret -- called it a "tragedy" -- that all North American Churches have not seized the opportunity Key 73 offers for looking at evangelism and mission as a style of on-going Christian life.

But he was equally regretful that Key 73 has not done more to draw minority participants by putting more stress on justice as part of the Christian message.

In addition to Dr. Raedeke and Mr. Baugh, members of the executive committee taking part in the interview were the Rev. Joe Hale, United Methodist; Dr. Paul Benjamin, Christian Churches - Churches of Christ; Bishop Henry Ginder, Brethren in Christ Church; the Rev. Wesley Smedes, Christian Reformed Church, and Col. John D. Waldron, the Salvation Army.

Key 73 was opened last January with considerable fanfare. With 140 sponsoring groups -- denominations of wide diversity, independent evangelical organizations and numerous Roman Catholic dioceses -- Key 73 was seen as the most massive evangelistic thrust in North American history.

Sparked by a proposal made in the late 1960s by Dr. Carl F. H. Henry, then editor of Christianity Today magazine, the endeavor lists five purposes: confronting every person in the U.S. and Canada with Christ, employing all means to communicate the Christian gospel, applying the meaning of Christ to issues shaping society, developing new resources for evangelism and helping congregations become "more effective redemptive centers."

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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WEDNESDAY, SEPTEMBER 5, 1973

While four months and two phases of the 1973 timetable remain, Dr. Raedeke and his colleagues were under no illusion that Key 73's original national budget will be raised.

The largest sum in the budget was \$2 million for programs such as television specials, billboards and other public promotion. Dr. Raedeke, a clergyman of the Lutheran Church-Missouri Synod said that at the present rate of income Key 73 will probably reach \$600,000 for both national program and operations.

"Church historians will undoubtedly cite Key 73 as the greatest thrust carried out with the smallest budget," he commented.

In retrospect, Dr. Raedeke and the executive committee members did not seem displeased that money was not found for "spectacular" national programs. Several said that had a series of TV specials been made, persons in local communities might have assumed Key 73 was accomplished without contributing their own efforts.

Mr. Hale said that groups pulled together in a more effective way on local and regional levels because funds were not available for national programs.

Neither Mr. Hale, Dr. Raedeke or the others in the interview would accept the conclusion that Key 73 produced little more than a "yawn" in most locales -- an assertion made by a United Methodist newspaper in Texas. Mr. Hale said at least half of the 40,000 United Methodist congregations were involved in some way.

The men cited unprecedented highs in the distributions of Bibles and portions of the Scripture. They attributed the increase directly to Key 73.

Mr. Smedes said his denomination, the Christian Reformed Church, has carried out a "serious study" on the nature of the church as a result of Key 73. He said 10,000 small groups have explored the question, "Who Are the People of God in the World?"

Asked why, in a time that seemed ripe for evangelism, Key 73 could not raise the \$2 million for national purposes, the executive committee members had several responses.

Mr. Hale suggested that in some cases individuals decided to make their contributions to local and regional expressions of Key 73. Mr. Smedes added that there was something "nebulous" about a national organization that does not attract loyalty. Dr. Raedeke thought that perhaps the budget was just too small to challenge Americans.

(more)

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Each person in the interview spoke of Key 73's contribution to inter-Church relations. Dr. Benjamin said that on all levels Key 73 meetings often represented the first time conservative Protestant evangelicals, persons from denominations in the National Council of Churches and Roman Catholics have collectively discussed and participated together in evangelism.

Three hundred leaders of groups that previously had little contacts, Dr. Benjamin continued, have been together for three years in Key 73 planning. "We like each other and while we don't agree on everything we respect each other and love each other," he said. "And that can't help but change the religious scene over the next decade."

An inevitable question concerned the impact of Jewish criticism of Key 73. Overall, negative Jewish reaction was not seen as exerting much influence on the decisions of groups to take part or stay out of the drive.

Reflecting the stand, most Key 73 leaders took in response to Jewish criticism, Bishop Ginder said Christians have the mandate to bring Christ to all persons but never to be coercive or manipulative.

The bishop, among others, felt that discussion about Christian evangelism in a pluralistic nation had opened the door to more and better Christian-Jewish relations. He recalled an invitation to speak to a synagogue and answer questions about Key 73. "The climate was good throughout," he said.

Although the National Council of Churches, which has 31 Protestant and Orthodox member Churches, took no stand for or against Key 73 on its policy-making level, a Council department was listed as a sponsor. Has that listing hurt or helped Key 73? the panel was asked.

Col. Waldron of the Salvation Army responded to the question, "It is no hindrance," he said. "Catholic involvement is no handicap. Our people discovered evangelically oriented people in other Churches. It is probably not possible to get so many groups together on the basis of anything but evangelism, but for us it is an enriching experience to be a part of a total commitment. We feel at home with the personal gospel and with those in social services."

Bishop Ginder said he did not understand Key 73 as a means only to add statistics to membership rolls. He said the larger purpose was to prepare laymen for the sharing of faith.

The interview touched on a phrase, found in official materials, describing Key 73 as an attempt to stretch a Christian "canopy" over North America. From the perspective of pluralism, this term is bothersome to numerous persons.

Mr. Hale said "canopy" was never intended to imply the overshadowing of all else but was meant to introduce the image of an umbrella under which many Christian priorities could cooperatively interact.

There was a consensus among Dr. Raedeke and the six executive committee members that if Key 73 has done nothing else -- and they felt it has done more -- it has dissolved some of the stereotypes that have long divided American Christians.

"People have discovered each other across all lines," said Bishop Ginder.

Board of Global Ministries
The United Methodist Church

475 Riverside Drive, New York, N.Y. 10027. (212) 749-0700

Cable: missions new york

This resolution was proposed by the Southern New Jersey Conference Commission on Ecumenical and Interreligious concerns, the Rev. David M. Finch, chairperson, and adopted at the Annual Conference in Ocean City, New Jersey on June 13, 1973:

WHEREAS, some leaders in the Jewish community have expressed publicly their fear that the Key '73 theme "Calling Our Continent to Christ" might indirectly contribute to the development of a "national" religious bias which abridges the pluralistic character of our republic; and,

WHEREAS, we believe that the Gospel stands on its own feet and that it does not need the false cultic support of any popular, cultural, or national religious acceptance for its effective proclamation;

BE IT THEREFORE RESOLVED, that the Southern New Jersey Annual Conference reassure the Jewish communities within the bounds of our Conference of our appreciation for them and their unique religious heritage; that our participation in the Key '73 evangelistic emphasis is in no way directed toward the development of a civil religious fervor that infringes on or discriminates against the rights of other religious groups; and, that we shall continue to work with them in every way where our common concerns need to be brought to bear upon the religious, social and humanitarian issues of the day.

BE IT FURTHER RESOLVED, that we urge the Jewish congregations to cooperate with us, that each religious community in our nation be assured of the right to exercise its faith without discrimination or harassment.

From R.W. Huston
FOR YOUR INFORMATION

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Key '73 Effort Apparent Flop

By KEN BRIGGS
Newsday Wire

(One of a Series)

A grandiose religious enterprise designed to evangelize the North American continent has virtually ended before it began.

For this was to be the year of the national Christian revival.

A campaign called "Key '73" had taken shape to beef up drooping church attendance figures and to combat spiritual apathy. With uncommon excitement, a coalition of 130 Christian groups vowed that 1973 would inaugurate an unparalleled explosion of spirituality. But the plan fizzled.

The leaders of the crusade were mostly drawn from the ranks of affluent fundamentalist, or "evangelicals" as they prefer to be called.

The new breed were children of the corporation and holders of college degrees. Their faith was not much different from Billy Sunday's — unwavering belief in the literal truth of the Bible — but their style was more sophisticated.

And one thing they knew was that America was losing its piety. They saw it in the crime statistics, the college rebellions, antiwar and civil rights movements, and the glut of sexuality. Moreover, they had facts to back them up.

What particularly upset the passivity and inactivity for evangelicals was the social activism of those years. Everywhere church workers and lay people were shedding passivity and inactivity for the streets. Ministers went to Selma, nuns moved to the ghettos, priests burned draft files, and denominations gave outright aid to "enemies" of the republic.

protest signaled church leaders that programs could not be shoved down already gagging throats. Nobody could make the silent majority support church social action.

It was undoubtedly a good lesson for the liberals to learn. However much they could justify their ventures by quoting the New Testament and picturing Jesus as a countercultural revolutionary, the fact remained that the activism was usually presented as a fait accompli without consulting the church around the corner.

Sometimes in their enthusiasm for the have-nots, the activists had treated people in far-off funny pews the very people whose nickels and dimes supported revolution with disdain.

The pew people got in the last licks. They revolted themselves, partly out of the feeling that they had been tossed aside like last Sunday's church bulletin.

There was painful conflict within those church bodies where the social message took root. Many lay people stopped giving; others quit the church, still others prayed and bore it.

From the sidelines, the evangelicals viewed the scene as a calamity. To them social, economic and political issues had no place in religion. Christianity's job, as they saw it, was to preach and convert, study the Bible, and act "Christian" on moral matters.

Meanwhile, the large portion of the laity that was disgruntled with the social emphasis of their nonevangelical churches had made a telling point. Their

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FO-0

THE AMERICAN JEWISH COMMITTEE
Cleveland Chapter
Ohio-Kentucky Area
1220 Huron Road, #703
Cleveland, Ohio 44115
Tel: (216) 781-6035

Key 13

DATE: Sept. 4, 197

TO: GERRY STROBER AND ISAIAH TERMAN

FROM: Seymour Brief

For approval

XXXX

For your information

Please handle

Please talk to me about this

Read and file

Returned as requested

Your comments please

REMARKS:

This was picked up as "hand-out" material at a major event held in this area in August., (The Cuyahoga County Fair in Berea, Ohio) along with a booklet entitled "Touched By The Fire", Luke and Acts from the New Testament. Published for KEY 73 by the American Bible Society.



KEY 73 is a year-long evangelistic endeavor "calling our continent to Christ." With sponsorship by more than 130 Christian denominations and groups, the emphasis is on prayer, Bible study, lay witness, and Christian service to those in need.

The Cuyahoga County Fair ministry is one project developed by the Greater Cleveland KEY 73 steering committee, in cooperation with the Council of Churches. We offer you New Testament Scripture portions in Today's English Version, or a complete "Good News" New Testament if you do not have one. We pray that in Bible reading and prayer you may be led to find the Way of Christ a challenging and satisfying adventure.

Our booth is staffed by volunteers of a different denomination or regional cluster of churches each day. Feel free to talk with them about your spiritual life, and theirs.

There is no charge for what we offer you, just as God's love and saving grace in Christ Jesus is free. If you wish to leave an offering for the expenses of the week or the general purposes of KEY 73, it will be accepted with appreciation.



KEY 73 MASS MEDIA OFFICE
2622 Bond Avenue
Drexel Hill, Pa. 19026
215-789-5541 215-789-6011
July 20, 1973

MEMORANDUM

Re: Scheduling of Key 73 TV Special "Come Together"
or Market Areas negotiating for placement

From: Virgil Megill, Key 73 Mass Media Office

New York - to be announced - Contact person, Reuben Gums, 475 Riverside Dr., Rm. 456,
New York, N.Y. 10027 (212-749-1214)
Los Angeles - KHOF-TV, ch. 30 Glendale, postponed from June 25, 9:30 p.m.
Chicago - to be announced - contact person Daniel Barrett, 116 S. Michigan Ave.,
Chicago, Ill. 60603 (312-372-3427)
Philadelphia - WPVI-TV, ch. 6 - June 9, 1 p.m.
San Francisco - KRON-TV, ch. 4 - to be announced - Contact person, Major Ray
Robinson, 60 Haight St., Box 3465, San Francisco 94119 (863-6520)
Detroit - WTVS-TV, ch. 56 - June 10, 1973, 4 p.m.
Cleveland - WEWS-TV, ch. 9 - July 14, 1973, 6:30 p.m.
Pittsburgh - to be announced - Contact person, Harry Souders, 1800 Arrott Bldg., 401
Wood St., Pittsburgh 15222 (412-281-1515)
Dallas-Forth Worth - to be announced - contact person, Robert L. Robertson,
2110 N. Akard, Dallas 75201 (214-744-0345)
St. Louis - KSD-TV, May 6 - 12:30 p.m. (ch. 5)
KETC-TV, ch. 9 - to be announced - Contact person Robert Glazier,
6996 Millbrook Blvd., St. Louis 63130 (314-863-0995)
Seattle-Tacoma - to be announced - contact person J. Graley Taylor, 206 Washington
Plaza Hotel, Fifth and Westlake, Seattle 98101 (206-682-0608)
Houston - KPRC-TV, ch. 2 - to be announced - Contact person, Lyn Salerno, P.O. Box
2222, Houston 77001 (713-771-4631)
Minneapolis-St. Paul to be announced - contact person Milton R. Lentz, 3801 Wooddale
Ave., St. Louis Park, Minn. 55416 (42nd and Brookside 612-929-3846)
Atlanta - to be announced - WAGA-TV, ch. 5 - Contact person Dale Clark, 1551 Briar-
cliffe Rd., N.E., Atlanta 30306 (404-875-5551)
Indianapolis - WHMB-TV, ch. 40 - Contact person, Sandy Lester, Box 50250, Indiana-
polis 46250 (317-773-5050)
Miami - Contact persons Robert E. Barber, 12600 N.W. 4th Ave., Miami 33168 (305-681-
7426, 681-9964); H.J. Fritsch, 9900 N. Kendall Dr., Miami 33156 305-271-4600
Baltimore - WMAR-TV, ch. 2, 2 p.m.
Buffalo, N.Y. - Contact person William Atkins, 193 Ontario St., Buffalo 14207
(716-875-3639, 875-5913)
Hartford-New Haven, Conn. - WHCT-TV, ch. 18, August. Contact person, Mrs. Cynthia
Vinson, P.O. Box 18, Hartford 06101 (203-525-2611)
Milwaukee - WTMJ-TV, ch. 4, July 8, 4 p.m.
Kansas City - Contact Shrum Burton, 1321 NE Vivion Rd., K.C. Mo., 64118 816-452-2939,
452-0949; or Donald Allen, 3601 W. Tenth, Topeka, Kans 66604 (913-
272-7771, 273-0655)
Sacramento - KQVR-TV, April 21, 9:30 a.m. (ch.13); KORA, Ch. 3, April 22, 8:30 a.m.
KXTL-TV, ch. 40., April 22, 9 a.m.
Portland, Ore. - KVDO-TV, ch. 3, May 5, 4 p.m.
Providence, R.I. - WPRI-TV, ch. 12 - June 24, 1973, 12:30 p.m.
Memphis - WMC-TV, ch. 5 - June 24, 1973, 1 p.m.
Denver - KBTU-TV, ch. 9 - June 9, 1973
New Orleans - WYES-TV, ch. 12, April 21, 1973
Birmingham, Ala. - WBRG-TV, ch. 6 - July 15, 1973, 6 p.m.
San Diego - KGTU-TV, ch. 10 - July 22, 1973, 11 a.m.

Greenville, S.C. - WFBC-TV, ch. 4 - Sept. 9, 5 p.m.
 Charleston-Huntington, W.Va. Postponed by WCHS-TV, ch. 8 from May 20, 1973, 3 p.m.
 Contact person, Clair Matz, 101 Cheyenne Trail, Hunting-
 ton (304-736-8256, or Marshall University, 696-6695)
 Grand Rapids-Kalamazoo, WOTV-TV, ch. 8 - June 24, 1973
 Louisville, Ky. - WAVE-TV, ch. 3 - First week of September - Contact Rual Perkins,
 1115 S. 4th St., Louisville 40203 (502-584-3838, 584-6616)
 Phoenix - Flagstaff - KOAI-TV, ch. 2 - to be announced - Contact Wendall Elliott,
 Box 1843, Flagstaff 86001 (602-774-8129)
 KOOL-TV, ch. 10, June 24, 1973; KPHO-TV, ch. 5, latter part of
 July, contact Ed Akins, 4016 N. Black Cyn, Phoenix 85017;
 KTAR-TV, ch. 12; Aug. 19, 12:00-1:00 p.m.
 Dayton, Ohio - to be announced - Contact person, Mrs. Paul M. Shank, 4457 Wing View
 Lane, Kettering, Ohio 45429 (513-434-7038, 222-8654)
 Harrisburg-York-Lancaster-Lebanon, Pa. - WGAL-TV, ch. 8 to be announced - contact
 person, Donald Nachman, 301 N. President Ave., Lancaster 17603
 (717-392-0786, 394-2563)
 San Antonio, Tex. - to be announced - contact person, C. Don Daugh, 301 Broadway,
 San Antonio, Tex. 78205 (512-226-7264)
 Saginaw - To be announced - Contact person, Allen Hoogewind, 3736 Mackinaw St.,
 Saginaw, Mich. 48602 (517-792-4082)
 Little Rock, Ark. - KATV, ch. 7, June 30, 7 p.m.
 Richmond, Va. - WWBT-TV, ch. 12 - Sept. 2, 1973, 10 a.m.
 Toledo, Ohio - WSPD-TV, ch. 13 - June 10, 1973, 4 p.m.
 Shreveport, La. - Texarkana, Tex. - KTBS-TV, ch. 3 - June 10, 1973, 3 p.m.
 Wilkes-Barre - Scranton, Pa. - WBRE-TV, ch. 28 - April 29, 1973, 6 p.m.
 Rochester, N.Y. - WHEC-TV, ch. 10 - June 17, 1973, 10 a.m.
 Mobile, Ala. - Pensacola, Fla. - WKRG-TV, ch. 5 - April 21, 1973
 Davenport, Iowa - Rock Island-Moline, Ill. - WOC-TV, ch. 6 - April 21, 1973
 Fresno, Calif. - KMJ-TV, ch. 24, June 3, 1973, 10 a.m.
 Des Moines, Iowa - KRNT-TV, ch. 8, May 20, 1973, 2 p.m.
 Cedar Rapids-Waterloo, Iowa - KCRG-TV, ch. 9 - June 10, 1973, 4 p.m.
 Green Bay, Wis. - WLUK-TV, ch. 11 - July 7, 1973, 3 p.m.
 Portland-Poland Spring, Maine - WMTW-TV, ch. 8 - July 8, 1973, 5 p.m.
 Johnstown-Altoona, Pa. - WJAC-TV, ch. 6 - June 17, 4:30 p.m.
 WTAJ-TV, ch. 10, Aug. 25, 1973, 2:30 p.m.
 Youngstown, Ohio - WYTV, ch. 33, to be announced - Contact person, Ronald Beardmore,
 3800 Shady Run Rd., Youngstown, Ohio 44502 (216-788-2424)
 Lincoln-Hastings-Kearney, Neb. - KOLN-TV, ch. 10 and KGIN-TV, ch. 11 - May 4, 1973
 7 p.m.
 Sioux Falls-Mitchell, S.D. - KELO-TV, ch. 11 and KDLO-TV, ch. 3 and KPLO-TV, Ch. 6,
 May 12, 10:30 p.m.
 Evansville, Ind. - to be announced - contact person Mrs. Philip Hoy, 203 YMCA Bldg.,
 Evansville 47708 (812-425-3524)
 Fort Wayne, Ind. - to be announced - Contact Ron Ross Associates, Box 5138, 4004
 Cadena Lane, Fort Wayne 46805 (219-485-3876)
 South Bend-Elkhart, Inc. - WNDU-TV, ch. 16 - Contact Paul Walton, Box 16, South
 Bend (219-233-7111)
 Bristol, Va. - Kingsport-Johnson City, Tenn. - WJHL-TV, ch. 11 - June 9, 4 p.m.
 Peoria, Ill. - WRAU-TV, ch. 19 - April 22, 1973 - 10:45 p.m.
 Amarillo, Tex. - KFDA-TV, ch. 10 - May 20, 1973, 12:30 p.m.
 Huntsville-Decatur-Florence, Ala. - WHNT-TV, ch. 19 - postponed from May 13, 8 a.m.
 Augusta, Ga. - to be announced - contact person, Randy Pollard, 1330 Monte Sano
 Ave., Augusta 30904 (404-733-5522, 404-738-5319)
 Wheeling, W.Va. - Steubenville, Ohio - WTRF-TV, ch. 7, August - Contact person, Frank
 L. Sweeney, P.O. Box 230, Wheeling, W.Va. 26003 (304-233-0880)
 Columbia, S.C. - WIS-TV, ch. 10 - April 22, 1973
 Monroe, La. - El Dorado, Ark. - KTVE, ch. 10, April 29, 1973.
 Springfield, Ill. - WICS- ch. 12 - to be announced - contact Jack Hoskins, 2680
 E. Cook St., Springfield 62703 (217-528-0465)

Binghamton, N.Y. - WBJA-TV, ch. 34 - June 24, 1973.
 Tucson, Ariz. - TVOA-TV, ch. 4 - May 6, 1973, 11 a.m.
 Sioux City, Iowa - KCAU-TV, ch. 9 - May 6, 1973, 5 p.m.
 Madison, Wis. - WMTV, ch. 15 - July 8, 1973, 1 p.m.
 Joplin, Mo. - Pittsburg, Kan. - to be announced - Contact person, Don Evans, P.O. Box 896, Joplin 64801 (417-624-4585)
 Charleston, S.C. - WCSC-TV, ch. 5, April 22, 1973.
 Quincy, Ill. - Hannibal, Mo. - KHQA-TV, ch. 7 - May 20, 1973, 12:30 p.m.
 Rochester, Minn. - Mason City, Iowa - Austin, Minn. - KAUS-TV, ch. 6 - May 6, 1973 11 a.m. KGLO-TV, ch. 3, May 13, 1973, 6 p.m.
 Topeka, Kan. - WIBW-TV, ch. 13 - May 7, 9 p.m.; KTSB, ch. 27, May 20, 1973, 12 p.m.
 Columbia-Jefferson City, Mo. - to be announced - Contact Graham Bright, 204 S. 9th St., Columbia, Mo. 75201 (314-442-3226; 443-3111); Leland Gordon, prog. dir., Jefferson City (314-636-6188)
 Eugene, Ore. - KEZI-TV, ch. 9 - May 6, 1973, 2:30 P.M.
 La Crosse-Eau Claire, Wis. - WEAU-TV, ch. 13 - July 1, 1973, 4:30 p.m.
 WKBTV-TV, ch. 8 - July 15, 1973, 2:45 p.m.
 Macon, Ga. - WMAZ-TV, ch. 13 - July 15, 1973, 2 p.m.
 Tallahassee, Fla. - Thomasville, Ga. - WCTV-TV, Ch. 6 - June 24, 1973, 10 a.m.
 Minot-Bismarck, N.D. - KFYR-TV, ch. 5, Bismarck; KMOT, ch. 10; Minot; and KLMV-TV, ch. 8, Williston, May 27, 1973; 2:30 p.m.
 Traverse City-Cadillac, Mich. - to be announced - WGTU-TV, ch. 29 - contact person, Bruce Pierce, 318 S. Park, Boyne City, Mich. 49712 (616-582-9776)
 Wausau, Wis. - Rhinelander, Wis. - WAEO-TV, ch. 12 - June 30, 1973, 4:30 p.m.
 WSAU-TV, ch. 7 - July 7, 1973 - 3 p.m.
 Bakersfield, Calif. - KERO-TV, ch. 23 - June 10, 1973
 Boise, Idaho - KTVB-TV, ch. 7 - and KTVR, ch. 13 - May 16, 1973, 8 p.m.
 Bangor, Maine - WLBZ-TV, ch. 2 - April 22, 1973, 1:30 p.m.
 Albany, Ga. - WALB-TV, ch. 10 - June 6, 1973
 Billings, Mont. - KOOK-TV, ch. 2 - to be announced - contact person, Richard G. Matson, 3125 Fifth Ave. S., Great Falls 59405 (406-452-8115)
 Great Falls, Mont. - KRTV-TV, ch. 3 - to be announced - Contact person, Richard G. Matson, 3125 Fifth Ave. St., Great Falls 59405 (406-452-8115)
 Rapid City, S.D. - KOTA-TV, ch. 3; and KDUH-TV-ch. 4, Hay Springs, Nebr.; and KHSD-TV, ch. 11, Leads, S.D. - to be announced - contact person, Dan C. Lesmeister, Box 1752, Rapid City, S. Da. 57701 (605-342-2000)
 Fort Smith, Ark. - KFPW-TV, ch. 40 - May 14, 1973
 Lake Charles, La. - KPLC, ch. 7 - contact person, Tom Settlemeyre, 1523 Fourth Ave., Lake Charles 70601 (318-436-4735, 433-2522)
 Medford, Ore. - KOBV-TV, ch. 5 - May 27, 1973, 3 p.m.
 Fort Myers, Fla. - WBBH-TV, ch. 20 - July 1, 1973
 Palm Springs, Calif. - to be announced - KABL-TV - contact person, Larry Kemper, 74-175 El Paseo, Palm Desert 92260 (714-327-6654) or Dean W. Miller, Coachella Valley TV, P.O. Box 655, Palm Desert 92260 (714-346-8157)
 Missoula, Mont. - Butte, Mt. - KXLF-TV, ch. 4 - contact person, Richard G. Matson, 3125 Fifth Ave. S., Great Falls 59405 (406-452-8115)
 Casper-Riverton, Wyo. - KWRB-TV, ch. 10 - to be announced - contact person, Cal Voigt, 500 Arapahoe, Thermopolis, Wyo. 82443 (307-864-2331)
 Twin Falls, Idaho - KMVT-TV, ch. 12 - June 16, 1973, 8 p.m.
 Ottumwa, Iowa - Kirksville, Mo. - KTVO-TV, ch. 3 - May 13, 1973, 1 p.m.
 Bellingham, Wash. - KVOX-TV, ch. 12 - contact person, Al Swift, 1151 Ellis St., Bellingham 98225 (206-734-4101)
 Klamath Falls, Ore. - KOTI-TV, ch. 2 - to be announced - contact person, Bill Clark, 1101 Wiard St., Klamath Falls 97601 (503-882-6321, ext. 333)
 Laredo, Tex. - KGNS-TV, ch. 8 - to be announced - contact person, Lawrence Gilbert, 2520 Lane, Laredo 78040 (512-723-3424)

August 1, 1973

MEMORANDUM

To: Key 73 Contact Persons

From: Virgil Megill

Re: Lance Webb Key 73 Radio Bible Series

1. Title: "They Found Life Worth Living!" Twenty weekly radio series: (1) Philip: "I Was a Practical Man;" (2) James: "I Was an Ambitious Man;" (3) Andrew: "I Was Just an Ordinary Man;" (4) Nathaniel Bartholomew: "When Is Good Morality Not Enough?" (5) Matthew: "All This and Heaven, Too?" (6) Simon the Zealot: "Patriotism, Politics and Christian Love--Can They Work Together?" (7) Abraham: "Looking for Something Better;" (8) Isaac: "I Dug Again the Wells of My Father;" (9) Jacob: "Climbing Jacob's Ladder;" (10) James the Less: "I Had a Wonderful Mother;" (11) Paul the Apostle: "A Life Made New!" (12) John: "The Art of Giving Love;" (13) Simon Peter: "The Only Way to Be Big;" (14) Judas Iscariot: "Why I Betrayed Him and Myself;" (15) Judas (or Thaddeus): "Believing is Seeing;" (16) Thomas the Doubter: "An Honest Skeptic;" (17) Joseph: "I Was Just a Dreamer;" (18) Hanna: "A Realistic Mother;" (19) Elijah: "I Found God on the Mountain;" (20) Jeremiah: "Strength in Difficult Times."
2. Length: 14½ minutes each; 30 seconds for station or sponsor identification.
3. Producer: Illinois Key 73 Interdenominational Task Force; script written and narrated by United Methodist Bishop Lance Webb, Springfield, Ill.
4. Program Information: First person autobiographical narration of Biblical personalities (prophets, saints, housewives), their legacies cultivated, their pilgrimages reenacted in the faith as if living today; based on Scriptures for authenticity; other sources used to flesh out the social and political influences of the times; autobiographical format bridges centuries, presents psychological puzzles; prevailing theme that man's egotism derives from "unintelligent prayer," that "man cannot play God," that "winds of passion will never make men strong;" offers listener his counterpart for creative interpersonal relationships and courage in a world of tension; offers help to those struggling with moral or religious shortcomings; ideal for small group discussions, classes, individual study and reflection; study guides available.
5. Distribution: Upon request from the Key 73 Interdenominational Task Force in Illinois, 416 South 7th Street, Springfield, Ill. 62701. Write for audition tape without charge, or for reel-to-reel tape at \$36. Audition tape are random samplings from actual broadcasts. Produced for North American distribution.

MEMORANDUM

To: Key 73 Contact Persons

From: Virgil Megill

Re: Key 73 Mass Media Materials

1. "Come Together as a Key 73 TV Special may be broadcast in your area by reserving a videotape from the Key 73 Mass Media Office, securing the cooperating TV station for auditioning and dubbing the tape, scheduling the program with the station, publicizing the broadcast time to denominational and church leaders, and organizing local support toward the recommended use charge (\$250 for the first showing and \$100 for additional showings.)
2. If packets of materials are needed for promotion of "Come Together," contact the Key 73 Mass Media Office, Virgil Megill, director, 2622 Bond Ave., Drexel Hill, Pa. 19026 (215-789-5541; 215-789-6011).
3. All videotapes and 16mm prints of "Come Together" are to be returned following dubbing or use to the Key 73 Mass Media Office, or forwarded as directed to the next user.
4. One hour "Come Together" 16mm color prints may be purchased at \$600 each from the Greater Los Angeles Key 73 Committee, Box 73, North Hollywood, Calif. 91603. Rentals are \$35 from selected libraries named by this committee.
5. For the summer fair or mall ministries you may consider using "Come Together" or "Faith in Action." Permission for continuous showing of "Come Together" by closed circuit television may be secured from the Key 73 Mass Media Office. A contribution for production costs should be sent to the Greater Los Angeles Key 73 Committee.
6. Prints of "Faith in Action," the first Key 73 TV Special, color 16mm, 30 minutes for church, library, or fair and mall ministries are obtainable at \$199 each from Johnson-Nyquist Productions, 18414 Eddy St., Northridge, Calif. 91324.
7. Key 73 Radio Spots may be used fully throughout the remainder of 1973. American Bible Society spots offer scripture portions to listeners. See the Mass Media Resources brochure for available spots. Local committees may produce Key 73 radio spots using the "Come Together" album and recordings from Executive Secretary Dr. Theodore A. Raedeke (address of Dr. Raedeke at the NRB Convention at Washington, D.C. in January 1973 available from Christian Duplications, P.O. Box 1003, Alta Monte Springs, Florida 32701.) A 2 to 5 minute weekly radio message is available from Bill Huie, 341 Ponce de Leon Ave. N.E., Atlanta, Ga. 30308.
8. "Key 73—A Community Response," motivational filmstrip, 16 minute, sound, 70 frames with laymen and clergy, youth and adults from five denominations interpreting evangelism and witnessing from various perspectives, available from Media Messag 224 New Meadow Rd., Barrington, R.I. 02806. Adaptable for large or small audiences. Employs parable technique. Cassette tape (audible or 50 hertz inaudible pulses) with script. \$10.

Key 73 Mass Media Office
Virgil Megill, director
2622 Bond Ave.
Drexel Hill, Pa. 19026
215-789-5541 215-789-6011

FOR IMMEDIATE RELEASE

KEY 73 SUMMER THEME IN YOUTH AND VACATIONLAND EMPHASIS

North American Christians cooperating in the united emphasis of Key 73, "Calling Our Continent to Christ," are stressing youth outreach, fair and vacationland ministries, and plans for community crusades, projects, or rallies. The theme of Key 73, phase five from June to November, is "Calling Our Continent to Proclamation."

Key 73 Youth Outreach programs sprang up after Easter with outdoor youth assemblies. In southern California a "Santa Barbara One Way Outreach for Christ" was held with mass meetings at the Earl Warren Showgrounds, John MacArthur, leader. Similar activities were held in Lakewood, Calif.; Topeka, Kansas.; Richland, Wash.; Signal Mountain, Tenn.; Tucson, Ariz.; Tullahoma, Tenn.; Troy, Tenn.; LaVale, Md.; Cumberland, Md.; Huntington, W.Va.; Des Moines, Iowa; Mt. Pleasant, Iowa; Grand Rapids, Mich.; Clinton, Iowa; Albuquerque, N.M., and other places.

Under the direction of Jackson Wilcox, chairman of Key 73 Youth Outreach (Box 5201, Mission Hills, Calif. 91340) Youth Outreach manuals were distributed across the continent with the theme, "The Summer Belongs to Jesus" and "Jesus Power Now." The manual included suggestions for doing a youth week of "powered total community impact for Jesus, plus heavy Bible study material in Hollywood Jesus School style."

Youth fetes for Key 73 were scheduled at Akron, Ohio, May 18-20; Living Waters Ranch, Whitehorn, Calif., May 26-28; Chicagoland, June 9; workshop and training program, Detroit, June 9; Doylestown, Pa., June 15-16; St. Petersburg, Fla., June 18-23; Jesus People Gathering, Santa Monica, Calif., June 20-23; the Coliseum Revisited, June 23; Kansas City, July 27-29; Eugene, Ore., with Hal Lindsay, July 28, at Autzen Stadium; All Lutheran Youth Gathering, Houston, Aug. 4-8; and Jesus 73 Musical Festival, Morgantown, Pa., Aug. 9-11. (Write Jesus 73, Paradise, Pa. 17562)

Converging at the intersection of Routes 23 and 10 near Morgantown, Pa., the Jesus 73 Musical Festival will feature camping in Pennsylvania Dutch country. The

massive youth gathering will bring together disc jockey Scott Ross; Nicky Cruz from "The Cross and the Switchblade" fame and author of "Run Baby Run"; Tom Skinner, former Harlem gangleader and now chaplain of NFL's Champion Washington Redskins; Danny Taylor, Christian rock recording artist and speaker from Love Inn, Freeville, N.Y.; Larry Tomczak from the Catholic University Charismatic Prayer Group, Washington, D.C.; Welsh born pastor John M. Poole; Rock Church Pastor John Gimenez; former Satanist High Priest Mike Warnke; Director of Jesus People International, Duane Pederson; Andrae Crouch and the Disciples; Danny Lee and the Children of Truth; Katie Hanley, "Day by Day" star of GODSPELL; Arthur Katz, author of BEN ISRAEL; and others.

Fair Ministries

Key 73 booths at state and community fairs provide contemporary Christian music and literature, feature Key 73 programs as "Faith in Action," "There's a New Wind Blowing," and "Come Together," and engage youth and adults in dialogue. Religious booths throughout the continent are united with the Key 73 symbol. Denominational and inter-faith leisure ministries of fair grounds, campgrounds, trailer parks, resorts, and second home developments in vacationlands are relating to the Key 73 program.

In Riverside Park in Buffalo, N.Y., where 100,000 persons passed the Key 73 booth Independence Day, the Key 73 representatives gave free cold water, and engaged passers-by in discussion of "living water." As a result of this experience a one-half hour television talk show, "Key 73--Action and Words," was filmed in July at Beaver Island State Park for two telecasts in early August, under the auspices of Pearle Burt, executive secretary of the Council of Churches, Marilyn Stahlka, Radio-TV secretary, and William F. Atkins, United Methodist Key 73 leader. The "Come Together" Pat Boone TV Special was scheduled in Buffalo on Pentecost, June 10, on WBEN-TV, and Aug. 25 on WUTV. Plans in the Buffalo area are underway for instituting clusters of classes between Worldwide Communion Sunday and Stewardship Sunday, training area leaders in personal evangelism, to reach commitments in the final phase of Key 73.

Impact Weeks

Each community will devise its own program in the "impact weeks" weeks period of phase five. Speakers will be featured at Key 73 rallies, as Myron Augsberger from Harrisonburg, Va., who addressed thousands in Lancaster, Pa., in July, and will be city-wide crusade spaker in Fort Wayne, Ind., Sept. 9-16. Senator Schweiker is scheduled to be Key 73 speaker at a suburban Philadelphia rally at St. Dorothy's Roman Catholic Church in Drexel Hill in October.

The TV Launch Special, "Faith in Action," was shown in 667 broadcasts in Canada and the United States in the weekend of January 6 and following. The Second TV Special, "Come Together," featuring Pat Boone and his family, a youth stage choir of 100, and a youth chorus of 2000, will be presented in Canada in September or October, according to Keith Woolard, Canadian Mass Media Director. In the U.S. "Come Together" was placed on Easter and Pentecost weekends, and other times determined by local placement, according to Virgil Megill, Key 73 Mass Media Director. Videotaped March 26, 1973, before 13,000 persons at the Forum in Los Angeles, the program invites Christians to join in fellowship and witness in the name of Christ. Jimmy Owens, who with his wife Carol wrote the oratorio, directs the musical with an orchestra accompaniment. The program is available for broadcasts throughout 1973.

Cecil Todd, Joplin, Mo., telecast "Pass It On" in April, featuring Anita Bryant, James Irwin, Mike Senibaugh, Ronald Reagan, Kenneth Taylor, and Russ Martin. In September a similar hour program, "All This and Heaven, Too," filmed at Waikiki Shell, will be telecast, featuring Walter Brennan and Vanda Van Dyke.

The CBS "Look Up and Live" series of the National Council of Churches will broadcast "Key 73 and Evangelism," August 12, at 10:30 a.m. E.D.T. Pannellists will be Paul Deats, professor of Social Ethics at Boston University School of Theology, moderator; and John Anderson, First Presbyterian Church, Dallas; Raymond A. May, Lutheran Church in America secretary for evangelism; Herbert A. Donovan Jr., Montclair, N.J. Episcopal clergyman; and Rabbi Henry Siegman, executive vice president Synagogue Council of America.

Training for final phase of Key 73, "Calling Our Continent to Commitment" which begins in December, is being planned in a number of communities across North America. A 20 week Bible lesson radio series, prepared by the Central Illinois Key 73 Committee for general distribution, features United Methodist Bishop Lance Webb as narrator. By mid-July 60 radio stations in central Illinois had scheduled the series.

The "More Than You Are" series of four one-half hour TV programs, hosting Bruce Larsen and invited guests, are being scheduled for fall showings and discussion study group use for training in conversational evangelism. Interviewed on the programs are Keith Miller and Don Miller, in "You Can Communicate;" Louise Mohr and Ralph Berkeley, "You Can Change;" Hull Youngblood and Glenn Evans, "You Can Make a Difference;" and Ira Gallaway and Lloyd Ogilvie, "I'm Ready—Let the Revolution Begin."

"Somebody Loves You," a half hour TV Special produced by the Washington State Key 73 Committee in cooperation with the Metropolitan Seattle Lutheran Council, presents the witness styles of six lay people, including a university basketball coach and his team in a work-out, a joyous celebration in Christ, and a brief appearance of Billy Graham, and is available for general use. Key 73 has stimulated religious leaders throughout the country to use radio-TV to a larger degree in presenting the gospel of Christ.

Dr. Theodore A. Raedeke, executive director of Key 73, has summarized the challenge of phase five responsibilities: "During the summer months of this year those who are called by the name of Christ will be asked, 'You make a determined effort first of all to live your Christian life, so that other people really see Christ in you, and then, let them hear of Christ from you.'"

Key 73 is a simultaneous thrust of over 150 religious bodies and organizations in the United States and Canada committed to share with every person in North America more fully and more forcefully the claims and message of the gospel of Jesus Christ. The Key 73 executive office is at 418 Olive St., St. Louis, Mo. 63102.

August 22, 1973 sent to:

Judith Banki
Inge Gibel
Billie Stern
Gerald Strober
Rabbi Marc Tanenbaum
Miles Zitmore



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

Key 73

**WHATEVER HAPPENED TO KEY 73?
DRAMATIC PROGRAM CHANGES URGED**

FRIDAY, AUGUST 17, 1973

By Religious News Service (8-17-73)

DALLAS (RNS) -- Key 73, the broad-based evangelistic program "calling our continent to Christ," will get the 1973 "disappointment of the year" award unless dramatic changes are forthcoming, according to a United Methodist newspaper that has backed the effort.

"What Ever Happened to Key 73?" asked an editorial in the August 17 issue of the Texas Methodist/United Methodist Reporter, which has 131 weekly editions with 230,000 subscribers across the nation.

"Not much" has apparently happened with Key 73, the editorial stated. "We have received reports of successes in a few scattered communities," it added. "In most local congregations, however, Key 73 seems to have produced nothing more than a giant yawn."

The newspaper noted the diversity and autonomy of the denominations, dioceses, independent groups and regional organizations taking part in Key 73.

It said the campaign was "a good idea" and asked "what went wrong?"

"One obvious conclusion is that the same loose-knit structure which preserved individual autonomy and avoided centralization also made an administratively effective approach to Christian evangelism impossible from the start," the editorial said. It added that "an additional restricting factor was the lack of any clear sense of unity among the participating groups about what it would mean to 'call our continent to Christ.'"

But the Texas Methodist/United Methodist Reporter thought there is a more basic reason for Key 73's "failure." It said:

"Authentic Christian evangelism grows out of a compelling commitment to Christ and a compelling urgency to share one's faith with others. Programs may assist in the task of Christian evangelism. But evangelism itself cannot be programed -- no matter how many gimmicks and how much ballyhoo are thrown into the package.

"Key 73 unfortunately represents an attractive package with very little substance. Hence it has produced very little response."

The editorial concluded that "calling our continent to Christ" is still a worthy goal. "It is time for us to stop playing evangelistic games and to start sharing Christ," it said.

May 1973

Key 73

At the recent convention of the Rabbinical Assembly (Conservative), members of the Assembly who occupy key positions in communal agencies participated in a symposium of the new as well as the chronic problems facing American Jews. Though they represented so-called "secular" agencies, in contrast to the "religious" (congregations), it soon became apparent that the basic purposes of both types of institution were similar.

To be sure, each of the communal bodies has developed specialized talents to cope with various types of problems: American Jewish Congress stands out as best equipped to deal with constitutional issues of church-state relations; Anti-Defamation League of B'nai B'rith acts as the major watchdog of real and potential anti-Semitic threats; and the American Jewish Committee has, particularly in the past year, concerned itself with Key '73, the highly organized and heavily endowed program of missionary activity, in which Jews are a major target.

But, to the credit of the three rabbis in the symposium, Benjamin Kahn of B'nai B'rith, Marc Tannenbaum of the Committee and Arthur Herzberg of Congress, it should be noted that they achieved a commendable consensus on several propositions: one, the dichotomy between "religious" and "secular" is more apparent than real, for both institutions and organizations perform *mitzvot* designed to defend the rights and the good name of the Jewish people, and deepen Jewish consciousness through education in Jewish values. The real problem lies in the failure of each to correct faults which have developed during the past two decades.

For example, since the problem of anti-Semitism has, to all intents and purposes, been mitigated—that is, Jews have finally made their way into the economic and political mainstream of American life—the major thrust of the communal organizations must be revised to fill the vacuum created by the drive toward full integration into this society with self-knowledge and self-respect as Jews. This does not mean that community relations agencies should scrap their apparatus for defense and authentic interpretation of the Jewish position; it does mean that they must place into central positions of influence men and women who, like the symposiasts, possess the learning and the commitment which come from rabbinical education.

By the same token, the congregations must be reconstructed to deal more effectively with the personal lives of their members. Rabbis have been known to complain that they have become the invocation or benediction experts at communal functions; that their role in the congregations have been reduced to announcing the page at services, and delivering sermons inspired by Jewish sources unfamiliar to the congregation and about which they seem to care little or nothing. They officiate at ceremonial occasions for the private benefit of families who regard them as private chaplains. Indeed, Rabbi Harold Schulweis, at the convention, delivered a brilliant analysis of the "privatization" of contemporary Jews—a process deadly to the sense of community, but equally lethal to such Jews who find themselves tragically alienated and lonely.

On the personal level, rabbis must break down that isolation, come closer to each family, earn their confidence so that problems requiring counselling are brought to the rabbi, and most vital of all, create the conditions within the congregation which would generate intimacy and mutual concern. In this regard, the large and impersonal congregation constitutes a genuine obstacle; Rabbi Schulweis proposes the division of the membership into small *havurot*, self-led, and free to explore the real problems which each family faces, as Jews and as human beings, with the rabbi serving as resource person.

There is no reason for celebrating as yet the advent of a new era in American Jewish life. But guarded optimism may be justified, based upon these manifestations of self-criticism among the rabbis who preside over the destinies (to the extent that they do) of communal agencies and congregations. The era of self-congratulation and complacency is gone; the time is apparently past when the failure of synagogue and community can be attributed to the recalcitrance of the laity. The rabbis are searching their own souls. Now we would like to see the same kind of *hashbon ha-nefes* among the lay leaders who wonder why their children and grandchildren have copped out of Jewish life, have taken to all kinds of strange new gods, and have turned their backs upon the values of their elders.

Key 73
RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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THURSDAY, MAY 10, 1973

DR. HENRY CITES DEVELOPMENTS
ATTRIBUTABLE TO KEY 73

By Religious News Service (5-10-73)

ARLINGTON, Va. (RNS) -- Since Key 73 got underway in January, three significant developments have taken place under its wing, Dr. Carl F. H. Henry, one of the originators of the evangelistic effort, said in a statement issued from his home here.

Dr. Henry, who wrote a 1967 editorial in Christianity Today magazine that led to the continent-wide, cooperative Key 73 campaign, reported that Scripture distribution, home Bible studies, and local church cooperation have all increased as a result of Key 73.

Local churches have distributed more than 10 million copies of Key 73 Scriptures prepared by the American Bible Society, he said, and an unprecedented demand of 500,000 copies requested each week led to a temporary paper shortage the month before Easter.

Distribution of more than 40 million copies of the Society's Today's English Version of the Scriptures by mid-April had made it an unrivalled paperback, according to Dr. Henry.

With the stimulus of Key 73 as an incentive, some 50,000 neighborhood Bible study groups are meeting throughout the country, the evangelical theologian wrote. "In Missouri alone," Dr. Henry related, "more than 1,600 small home Bible study and prayer groups meet periodically, with an estimated attendance of about 18,000 persons, encouraged in their attendance mainly by believers in the 1,000 Methodist churches in that state."

Another achievement of Key 73, Dr. Henry said, is that it has brought many thousands of congregations into community cooperation. "Both trans-denominationally and within the same denomination," he wrote, "this has been for multitudes of these churches the first time they have cooperated with other Christians for anything."

Commenting on the involvement of the Southern Baptist Convention, the country's largest Protestant denomination, in Key 73, Dr. Henry declared, "Key 73 was delayed initially because Southern Baptists wanted to be fully involved and they had evangelistically programmed the earlier years (of planning)."

On the whole, he said, Southern Baptists "are far less involved denominationally than the United Methodist Church and several other large bodies, although there are striking examples even of Southern Baptist cooperation."

The American Baptist clergyman commented that although some Southern Baptist leaders have criticized what they consider "a social Gospel stance" of some Key 73 leaders, "each participating denomination is free to shape its own program of evangelistic engagement," and that evangelical congregations would resist any "effort to force socio-political radicalism" on a cooperative effort.

(more)

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RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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THURSDAY, MAY 10, 1973

A "vigorous evangelistic witness" under the theme "Witness Involvement Now (WIN)" is being conducted by Southern Baptists, Dr. Henry pointed out. "While a more cooperative trans-denominational program would have marked an evangelical advance," he said, "what is most important is not Key 73 but fulfillment of the Great Commission."

In Conclusion, Dr. Henry wrote, "There are still seven months of harvest in 1973. If those who are observers will awaken to the opportunity, much can yet happen. If evangelical magazines like Christianity Today would go beyond a spectator role and take a larger initiative in promoting the venture, which is daily enlarging the audience of evangelical readers across America, it would be helpful."

"Australia and New Zealand are contemplating Key 75," he said. "And those communities in America for whom Key 73 has come alive are urging that plans be proposed for ongoing cooperative activity in 1974 and beyond."

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PASTOR EXPELLED FROM AFGHANISTAN
AWAITS DECISION ON HIS CHURCH

By Religious News Service (5-10-73)

NEW YORK (RNS) -- Dr. J. Christie Wilson, pastor of the only Protestant church in Afghanistan, is staying in the United States while negotiations over the structure's possible demolition continue.

The clergyman, whose name had appeared on a list of persons ordered to leave Afghanistan for unspecified "illegal actions" in mid-March, flew to California from Iran that month. He is now staying with friends in Princeton, N.J., and expects to remain there through the month of June.

Meanwhile, diplomatic sources report that negotiations between the church board and the Afghan government are continuing, although an initial deadline of April 8 is long past.

The talks revolve around a Feb. 27 demolition order against the church that was issued on the grounds that the church's lease "was an illegal transaction and that the church building was not the building agreed to by the Afghan government."

An Afghan landlord had leased the land to the church for 99 years. This was said to be illegal because only diplomatic missions may lease Afghan property.

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From the desk of

BILLIE STERN

To: Rabbi Marc Tanenbaum

I am sure you will be interested in the attached.

(X)
Key 23

Southwest Regional Office
The American Jewish Committee
1809 Tower Petroleum Bldg.
Dallas, Texas 75201
(214) 747-3531

DALLAS TIMES HERALD
4/27/73 **Jesus Rally,
march set
on Tuesday**

A Jesus Rally and March, designed to "call America back to God," is scheduled Tuesday for downtown Dallas.

The event will begin with the rally at noon on the parking lot west of the new Dallas Convention Center on Lamar Street. Following the rally, participants will march through the downtown area, then break into small witnessing groups.

"The purpose of the rally and march is to call the nation to repentance and back to God," said Bob Humburg, one of the organizers and a student at Christ of the Nations Institute, 350 W. Kiest.

"It comes at a time when things—dope, crime, pornography and immorality—are getting worse. We want to lift up Jesus, the Savior of the world," he said.

The rally and march grew out of a prayer meeting last November, according to Humburg, and is expected to attract 5,000 participants.

Humburg said the theme, "Jesus is Lord," is one in which all denominations and Christians can participate.

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

WHATEVER HAPPENED TO KEY 73?
DRAMATIC PROGRAM CHANGES URGED

FRIDAY, AUGUST 17, 1973

By Religious News Service (8-17-73)

DALLAS (RNS) -- Key 73, the broad-based evangelistic program "calling our continent to Christ," will get the 1973 "disappointment of the year" award unless dramatic changes are forthcoming, according to a United Methodist newspaper that has backed the effort.

"What Ever Happened to Key 73?" asked an editorial in the August 17 issue of the Texas Methodist/United Methodist Reporter, which has 131 weekly editions with 230,000 subscribers across the nation.

"Not much" has apparently happened with Key 73, the editorial stated. "We have received reports of successes in a few scattered communities," it added. "In most local congregations, however, Key 73 seems to have produced nothing more than a giant yawn."

The newspaper noted the diversity and autonomy of the denominations, dioceses, independent groups and regional organizations taking part in Key 73.

It said the campaign was "a good idea" and asked "what went wrong?"

"One obvious conclusion is that the same loose-knit structure which preserved individual autonomy and avoided centralization also made an administratively effective approach to Christian evangelism impossible from the start," the editorial said. It added that "an additional restricting factor was the lack of any clear sense of unity among the participating groups about what it would mean to 'call our continent to Christ.'"

But the Texas Methodist/United Methodist Reporter thought there is a more basic reason for Key 73's "failure." It said:

"Authentic Christian evangelism grows out of a compelling commitment to Christ and a compelling urgency to share one's faith with others. Programs may assist in the task of Christian evangelism. But evangelism itself cannot be programed -- no matter how many gimmicks and how much ballyhoo are thrown into the package.

"Key 73 unfortunately represents an attractive package with very little substance. Hence it has produced very little response."

The editorial concluded that "calling our continent to Christ" is still a worthy goal. "It is time for us to stop playing evangelistic games and to start sharing Christ," it said.

The San Diego District of The United Methodist Church

Southern California—Arizona Conference

2111 Camino Del Rio S.—San Diego, California 92108

Telephone: (714) 291-9374

*resident bishop
superintendent*

CHARLES F. GOLDEN
RALPH B. JOHNSON

February 6, 1973

KEY '73 AND THE JEWISH COMMUNITY

Several Jewish leaders have expressed concern that Key '73, an ecumenical movement of more than 130 Christian denominations whose purpose is that of "Calling our Continent to Christ", will damage relationships between Christians and Jews. It must be regretfully acknowledged that their concern is justified. Some over-zealous campus organizations and Christian groups consider Key '73 a mandate to convert Jews and those of other religions to their particular brand of Christianity. This interpretation is unfortunate and deplorable.

The primary purposes of Key '73 are those of calling Christians to a deeper understanding of and commitment to their faith, and to reach those of our Continent who are not actively related to any of the religious organizations in our society. Any assumption that those of other religious traditions are without a meaningful faith is arrogant and presumptuous.

There are plenty of prospects for conversion on this Continent, and hence no need for proselytizing those who are already committed to another faith. The Christian religion springs from and is deeply rooted in the Jewish tradition. We worship the same God. Christianity owes many of its profound insights to its Jewish heritage. The Hebrew prophet, Malachi, correctly asks, "Have we not all one Father, hath not one God created us? Why do we deal treacherously, man against his brother?" (2:10)

Key '73, and other evangelistic emphases of our Churches, should deepen appreciation for Christian faith and the faiths of our neighbors. There are honest differences of religious interpretation, goals, and rituals. Differences must not be treated as if they do not matter, but persons can be treated as if they matter more than differences. Christians will do well to heed the words of Jesus: "Judge not, that you be not judged."

Whenever the spirit of mutual respect and appreciation is violated, incalculable harm is perpetrated. Our Jewish brothers can be assured that an overwhelming majority of Christians who support Key '73, understand and respect the freedom of every person to worship God according to his own understanding.

The Executive Committee of Key '73 Task Force, Southern California-Arizona Conference, the United Methodist Church, disavows any efforts on the part of Christian groups to convert Jews or those of other religious traditions. We respect the integrity of those whose religious beliefs differ from our own.

Ralph B. Johnson, Superintendent
San Diego District, United Methodist
Church

Chairman, Key '73 Task Force
Southern California-Arizona Conference

Eschew Evangelism

Jews See Proselytism A Threat to Survival

By Jo-ann Price

NEW YORK (NC) — During the first half of 1973, a number of potentially explosive issues in Christian-Jewish relations surfaced in the United States.

There was Key '73 Christian interfaith evangelism campaign. There were also evangelistic efforts by groups such as Jews for Jesus. And then came a hardened stance by Jewish rabbinical organizations against rabbis performing mixed marriages, which have been on the increase.

At the core of all of these events has been the word "conversion." The term means one thing to evangelic Christians bent on saving the world for Christ. It connotes quite something else to Jews, who regard Christian proselytism as a threat to the very survival of the Jewish people, who themselves accept non-Jewish converts most reluctantly.

Non-believers unaware of the delicate feelings involved may well have been puzzled over such religious flare-ups. Then came the furor over the cancellation last March by CBS of the Catholic-Jewish television comedy, "Bridget Loves Bernie." And, in the same month, more protests were raised by the American Board of Missions to the Jews and others when a midnight TV talk show on Channel 11 in New York about the Jews for Jesus movement was suddenly

dropped with vague explanations by the station.

The fact that "conversion," in its several forms, is being so candidly discussed by religious leaders—mainly evangelical Protestants and Jewish—may well be a test of strength of the Christian-Jewish dialogue.

Last winter's uproar over Key '73, in which some Jewish leaders objected to its slogan of winning North America to Christ, forced many top Christian denominations to re-examine their relationship to the Jewish community and to find out the why's and wherefore's of the Jewish position. This was a plus.

Also, perhaps because of doors opened by the Second Vatican Council's Declaration Relations with Non-Christian Religions, it is possible in 1973 to speak with greater freedom, understanding and reason about the nitty-gritty Christian-Jewish problems which have been so obscured by prejudice and emotion in the past.

"WORLDS APART"

"Efforts by Christian evangelists to convert Jews are worlds apart from what is happening in the Jewish community with regard to conversions," Rabbi Marc H. Tanenbaum, interreligious affairs director of the American Jewish Committee, told NC News Service in a recent interview on the subject of conversions.

For the six million Jews in the United States, such missionizing has been viewed as a threat, along with mixed marriages and social pressures favoring assimilation, to the very survival of the Jewish people, as a minority, and to the quality of Judaism as a religion.

A 1972 study by the Council of Jewish Federations and Welfare Funds showed that almost one out of every three American Jews who married between 1966 and 1972 had non-Jewish spouses. This is nearly four times the pre-1960 rate.

"Here we're talking about a passive phenomenon," he observed. "Jews are not playing tit-for-tat with Christian evangelists. We do not proselytize, fundamentally, because we do not have a doctrine that says there is no salvation outside the synagogue. There is built into Judaism a respect for every religious and cultural tradition.

"Persons wishing to convert to Judaism must prove their

sincerity. In the Orthodox and Conservative traditions especially, they are required to study deeply, undergo a conversion ceremony and pledge themselves obedient to Judaism's basic ethical and moral principles and to live an observant Jewish life.

STRICT RULES

"If the Christian roots are still strong and the persons who wish to convert still believe in the divinity of Jesus and in the Trinity," commented Rabbi Philip A. Alstat, of Jewish Theological Seminary, a Conservative tradition school, "we don't accept them.

"Their beliefs would be incompatible with Judaism, which is purely monotheistic.

"But if they are theologically or religiously a blank—a lot of people are like that—and they have become interested in Judaism because they are contemplating marriage with a Jew, we are willing to fill that vacuum," he added.

The converts also pledge to undertake to live Jewishly, to rear a Jewish family, keep a Jewish home and adopt a Hebrew name before they are accepted, he said.

Both Rabbi Tanenbaum, who is of the Conservative tradition, and Rabbi Alstat, have sharply opposed coercive attempts by Protestant evangelicals to convert Jews to Christianity. Rabbi Tanenbaum has compiled extensive documentation of such instances, notably on college campuses.

"Jews are a minority people in dispersion," observed Rabbi Alstat, "and those who are proselytizing are doing us a disservice. They are working for our disintegration."

Particularly attacked by Rabbi Tanenbaum last winter was the Key 73 campaign, supported cooperatively by about 140 Christian, including some Catholic, denominations and agencies, and now regarded even by its supporters as less than successful in achieving its slogan of winning the continent to Christianity.

"Personally," commented Charles Eisenberg, resident minister, the American Board of Missions to the Jews, "I find the desire to evangelize North America is a wonderful motivation, placed there by the love of God. But in practice, I would consider the movement a failure in local situations."

MEMORANDUM

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

from the desk of ISAIAH TERMAN
Director of Communications and Servicing

April 18, 1973

Key 73

To: Area Directors (one to each; please share)
From: Isaiah Terman
Subject: Evangelist Proselytizing

You may have occasion to draw on the content of the attached copy of
reply from Rabbi Marc H. Tanenbaum to the director of a Jewish Community
Council.

Encl.
73-310-23

April 13, 1973

Dear Mr.

AMERICAN JEWISH

This is in reply to your thoughtful letter of April 4 regarding the editorial in The Courier News. We certainly agree that the editorial is disturbing in its implications; moreover, it is a hodge-podge of fact and fancy, and lumps together a number of things which require separate examination.

I would suggest that a response to this editorial be analytical rather than polemical, and that a reasonably friendly tone be maintained (if possible). You might begin by pointing out that the Jewish community affirms the free expression of religion and the right of all groups to practice their faith and even to seek converts. This has nothing to do with "conventional theological persuasions." Various Eastern cults have made headway in this country, and their members are fairly active proselytizers. Understandably, Jewish parents are deeply pained when their young people abandon the faith of their parents to chant Hare Krishna on the street corners, yet these groups have called forth no organized protest from the Jewish community or its leaders, because they do not practice harrassment or defamation of Jews.

The editorial puts quotation marks around the word "harrassed," and qualified it with the term "allegedly," yet the harrassment is real and has, indeed, been a major factor in Jewish protests. For example, the Rev. Richard Hughes, a Council of Churches executive from Portland, Oregon, reported at a meeting of the Governing Board of the National Council of Churches that a group of Christian zealots invaded the Sabbath services at Temple Neveh Shalom in Portland, physically blocked

April 13, 1973

the rabbi from taking up the Torah, held Christian crosses against the scroll and called for the conversion of the congregation to Christianity. In another Oregon community, the student assembly of the public school featured a film produced by the Campus Crusade for Christ, and a Jewish student who requested permission to leave that assembly was denied it. In a public high school in Columbus, Ohio, all members of the varsity athletic teams have been proselytized to join the Fellowship of Christian Athletes. Thirty percent of the student body is Jewish and Jewish members of athletic teams are nevertheless required to join. Throughout the country, pressure on Jewish teenagers to apostatize from their faith has been particularly strong.

In addition to harrassment, Jews object to the kinds of deception frequently practiced by these groups. The American Board of Missions to the Jews has been a particular offender. For example, in Miami Beach, Florida, last December, a "Hanukah" celebration was sponsored at the Miami Beach Auditorium in honor of the 25th anniversary of the establishment of the State of Israel. The auditorium was filled to capacity, especially by elderly men and women. After the film on Israel was shown, the sponsors invited the audience to make a decision for Christ. This celebration was sponsored by the American Board of Missions to the Jews. The Beth Sar Shalom Fellowship has done the same thing in New York, inviting Jews in for Yom Kippur services and then attempting to convert them. This kind of deception is offensive to the spirit of religious freedom, and Jews have every right to protest it vigorously.

In addition to harrassment and deception, the American Board of Missions to the Jews is also guilty of defamation of Jews and Judaism. One of their brochures states:

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

Certainly, Jews have a right to object to the kind of literature which denigrates their faith and tradition.

One might well ask how Christians would react if their own prayer

April 13, 1973

services were interrupted by religious militants who tried to prevent the priest or pastor from reading from the Scriptures. Or, if Protestants were invited to a prayer meeting or Bible reading session which concluded with pressure on them to become Moslems or Buddhists. Or, if their children in public schools were forced to sit through films or other programs which press conversion to another faith upon them. Or, if another group, in attempting to convert them, denigrated their faith, insulted their traditions and suggested that they were "bewildered and misled by the emptiness of Christianity..." One might hazard a guess that Christians would react vigorously and justifiably against coercion, harassment, deception and defamation, and they would do so while they might, at the same time, affirm the underlying concept of religious pluralism and the right of all religious communities to compete in the open marketplace. This is no more than Jews have done and are doing, and their actions are not related to the theological position--whether conservative, fundamentalist, or liberal--of the groups they are protesting, but to the insulting, and manipulative tactics being used by them.

Sincerely,

Rabbi Marc H. Tanenbaum
National Director
Interreligious Affairs

MIT:isg

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'Key 73' Not For Jews: Graham

NEW YORK, (JTA)—Evangelist Billy Graham's statement, made in reference to Jewish concerns over the Key 73 campaign, that he opposed "all forms of coercion, intimidation and proselytizing" was welcomed as "a constructive contribution to interreligious understanding" by Rabbi Marc H. Tanenbaum, director of interreligious affairs of the American Jewish Committee.

Rabbi Tanenbaum commented at a news conference on Dr. Graham's statement, in which the evangelist also declared that "God has always had a special relationship with the Jewish people." The statement was issued by Dr. Graham's office in Atlanta. Rabbi Tanenbaum expressed confidence that the statement would encourage other Christian leaders to "make clear that Key 73 is aimed at reaching uncommitted Christians and has no intention of proselytizing the Jewish community."

The rabbi cited Dr. Graham's expression of his own evangelist philosophy that "I have never felt called to single out the Jews as Jews, nor to single out any other particular groups, cultural, ethnic or religious" and Dr. Graham's commitment to American pluralism "in which all religious groups are partners in society."

Rabbi Tanenbaum made public a 36-page survey of the impact that Key 73 had already made on

relations between American Jews and Christians. He said the national dialogue over Key 73 might result in the emergence of a majority consensus of Christian leaders who are declaring, for the first time in the history of Jewish-Christian relations in the United States, a policy of opposition to proselytizing the Jewish community.

Key '73 Deals 'Brotherhood' a Blow

By RABBI HOWARD KAHN

Congregation Beth El

Since coming to Cherry Hill in 1969 I have had more contact with Christians than ever before. Usually the confrontations have been under the canopy of "brotherhood." This year brotherhood has suffered a severe blow. The cause is Key '73.

Key '73 is a Christian evangelical campaign to bring gentiles closer to Christianity. Unfortunately along with it is a subtle and not so subtle missionary program to bring Jews, you, me, our children closer to the "true faith." The Jewish establishment has reacted in differing ways to this renewed effort to help us see the Light. Many of my colleagues have proclaimed this to be a real threat to the future of the Christian-Jewish dialogue. Others have simply dismissed the whole thing as totally harmless and inconsequential.

Trude Weiss-Rosmarin, brilliant editor of The Jewish Spectator has taken the following point of view: "Key '73... is in the best tradition of American democracy... in this country one and all have the right to proclaim and speak for their convictions so as to bring their message to the largest number of people. It is un-American, really fascist-totalitarian for individuals or organizations to express concern and uneasiness when those who speak for another religion embark on an evangelical campaign... just as during our election campaign, Democrats will address themselves to Republicans and Republicans will try to proselytize Democrats. This is of the essence of democracy."

Mrs. Rosemarin may be theoretically correct. But the facts of American life belie her charitable response to Key '73. To strengthen her thesis she writes: "If people (Jews) feel threatened by the zeal of those who

'evangelize' they should intensify their own efforts and proclaim their own truth—and—message". If we follow Rosemarin's idyllic analysis then you and I should have the right to knock on our Christian neighbors' doors and try to bring them to see the light of Mosiac Judaism. Just imagine if you did! Just imagine if we sent our Jewish missionaries to college campuses trying to convert our neighbors' children to the G-d of Moses? Just imagine if our Jewish Boy Scouts began distributing missionary literature at Cherry Hill Mall or Ellsberg or Echelon? I need spell out the reaction of our Christian neighbors with whom we enjoy the fruits of democracy.

Do unto others as thou wouldst have them do to thee." (Matthew VII:12). Based on this Christian dictum, Key '73 must look inside its soul and ask: "Would we allow Jews to organize an evangelical program to the Gentiles"? And the answer to this question should be not a theoretical one but an answer based on the facts of life, and reality.

We Jews are all evangelists—to our own brethren, to our children, to ourselves. If Key '73 wants to unlock the inner recesses of Christian souls then its inherent worth is noble and commendable. But if it seeks to open up Jewish hearts and souls, then it is playing with fire—the fire that hopefully was extinguished with the end of the infamous Autos da Fe of the Middle Ages—the fires that went out with the bombing of crematoriums in World War II—the fires of hatred and dissension and envy and intolerance that over-zealous believers in a cause cannot control once it gets into the wrong hands. Key '73 is a marvelous Christian tool for fashioning a strong Christian awareness but let it stay away from those whose key to life contains six points.

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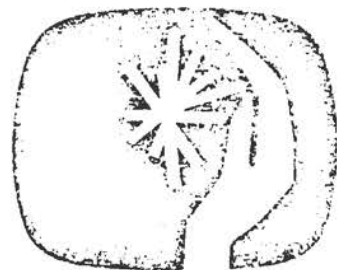
North Suburban Synagogue Beth El

F

1175 SHERIDAN ROAD, HIGHLAND PARK, ILLINOIS 60035 / PHONE 432-8900

FROM:

SOCIAL ACTION ALERT



FOR YOUR INFORMATION
FROM: MAURICE KLINGER

"KEY 73"

Some of our congregants through either their children at school or by means of the news media have become aware of a movement called "Key 73". This movement is organized as a direct and deliberate attempt to convert Jews and particularly young Jews to Christianity. This movement appears to be well organized and well funded and has appeared in various areas around the country including Chicago.

Some "Key 73" literature was posted recently on the bulletin board at Highland Park High School. In addition, a small group of students have been meeting in a classroom at Highland Park High School before school to conduct a study group related to "Key 73".

In an effort to determine the extent to which "Key 73" was operating in Highland Park High School if at all, the Social Action Committee asked some of our Jewish students to visit these sessions and report back to the committee. The reports which we received indicated that none of the Jewish students was asked to join or participate in the meeting. Any literature which was posted has since been removed from the bulletin board.

In view of these facts, the Social Action Committee feels that no clear or present danger exists at the present time at Highland Park High School with regard to "Key 73". The committee has, however, unanimously agreed to continue to observe the activities of the Key 73 organization and to keep the synagogue and its membership informed. If any members of our congregation have any information concerning Key 73 which they feel is pertinent, we ask ~~that~~ they contact any member of the Social Action Committee.

FROM THE DESK OF
EUGENE DU BOW

TO

Donald Fradkin, Chairman
Social Action Committee

Key 73

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

-22-

WEDNESDAY, MARCH 14, 1973

UNIVERSITY AIDE CITES 'PROSPECTS'
FOR 'JESUS PEOPLE' CONVERSION

By Religious News Service (3-14-73)

ANN ARBOR, Mich. (RNS) -- "Jesus People" may find their best conversion prospects among lower middle class whites from church backgrounds, according to the director of the University of Michigan Office of Religious Affairs.

A. Theodore Kachel took note of several "Jesus Encounter" groups on the Ann Arbor campus in a statement issued through the university. From his observations of their work, he predicted that "mainly Christ will confront rising lower middle class white men and women from Christian church backgrounds."

An interesting fact in this respect, he said, "is that there are more of those kinds of students at the University of Michigan. In fact, it is my guess that within the 1970 census reports we will have some evidence that the white lower middle class, especially those recently higher educated and of Protestant background, is experiencing a population explosion within those geographical and educational areas where the 'Jesus Movement' is happening today."

For his own part, Mr. Kachel advocates communication between individuals of divergent religious backgrounds and beliefs. Such encounters may produce surprises for all concerned, he feels.

"Take a liberal to lunch," Mr. Kachel suggested. "You might be surprised about his love of the Bible. Take an evangelical to a political meeting. You might be surprised at his natural willingness to make a commitment."

With regard to non-Christians: "Ask a Jew what he hopes for in the Messiah. He may shame you with the paltriness of your hopes. Watch a Buddhist sit in meditation and see God's Word made flesh without affectation. Hear a Hindu chant a 'mantra' and listen to the musical oneness of a singing creation. Talk to an atheistic philosopher and be delighted with the charm and courage of a dancing mind facing life as life alone."

Anticipating possible responses to these suggestions, Mr. Kachel asked: "Am I saying there are no significant differences, just one big amorphous religious blob of goodness? Heaven forbid! It is these differences I take delight in and am given hope by the face of the carnage of human history."

He advised: "Ring the changes. Confront whatever persons you will, but confront them."

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issues at religious forum

Jesus, Key 73 called key

By Carrie LaBriola
Journal Herald Staff Writer

Key 73 and Jesus have emerged as the key issues in a Jewish-Christian convocation this week at United Theological Seminary.

Rabbi Marc Tanenbaum, national director of the interreligious affairs division of the American Jewish Committee, spoke Wednesday night and again yesterday morning in dialogue with Rev. J. Robert Nelson, dean and professor of systematic theology, at the Boston University School of Theology.

Rabbi Tanenbaum said Key 73—which is a Christian evangelical crusade—represents the “most parochial form of evangelism” and has “intimidated those in the mainline Protestant denominations who were open to dialogue . . . There is, in fact, a counter-reformation mood . . . and a number of religious leaders have capitulated,” Rabbi Tanenbaum said.

He warned of the danger of merging an evangelical faith with secular power, which results in situations such as have developed in Ireland, the Sudan, India-Pakistan, Cyprus and the Mideast.

“When one sees about us the emerging consciousness of Key 73—calling the continent to Christ in 1973 as the prelude to calling the world to Christ in 1980—I say, thank God that our country has the separation of church and state under the guidance of wiser Protestant minds of the past.”

Key 73 was launched last December by 140 Christian denominations, sects, institutions and groups in the United States and Canada.

Its campaign goal is to confront every person on the continent with the gospel of Jesus Christ “by proclamation and demonstration, witness and ministry, word and deed,” according to its sponsors.

He objects to the hard-sell, hard-line kind of evangelism Key 73 represents, which he insists has become almost fascist, especially among such groups as Campus Crusade for Christ and Jews for Jesus.

“The public high school of America has become a major arena for proselytism in this nation,” he charged. But he said he would respect “a conversion experience when it is based on knowledge rather than abysmal ignorance.”

Any Christian who sees Jews as somehow unfulfilled or incomplete, must only have experiences of marginal Jews, he continued.

“We stake our existence on the covenant and the eternal election of the Jews until the end of time . . .” he said. “God’s promises and the covenant with Israel are . . . irrevocable.”



Rabbi Tanenbaum

DR. NELSON acknowledged that the problem of conversion and proselytism has been exaggerated by Key 73 evangelistic push, but said it is hardly a new issue in Jewish-Christian relations.

“I personally deplore any success in witness . . . achieved by defamation, caricature or distortion . . . For my part, I cannot see any justification for what is called the ‘mission to the Jews . . .’ It is unworthy of the Gospel of Jesus . . . It is true that Key 73 program has intimidated many of us in the mainline Protestant denominations because . . . we have no workable alternative to mission.”

“Into the vacuum of our theology of mission has come this development which to many . . . is distasteful.”

For Dr. Nelson, the key issue, however, is the problem of Christology — the Christian acceptance of Jesus as Messiah in the face of the Jewish anticipation of the Messianic age yet to come.

THE PROBLEM, as he sees it, is the “Christian faith in the universality of Jesus Christ and of God’s saving work through Jesus Christ — not simply as rabbi, but as the Son of God sent for all men,” he said. “That is a fantastic claim for those who can’t believe,” he admitted.

Can the Christian claim that Jesus is the universal Messiah for all human beings except for Jews? he asked.

On what he called “the thorny problem” of proselytism and conversion, Dr. Nelson made a distinction between the two terms, which he warned against using as if they were synonymous.

Proselytism implies pressure, manipulation, he suggested, while “conversion means a person’s freely chosen decision to

turn to God in a new way. It is not for us to hinder him in the name of tolerance or even religious pluralism.

“Without a confession of faith in Jesus as Lord there is no Christian identity,” he insisted.

For Christians, Dr. Nelson suggested, this identity lies primarily in faith in Jesus as Messiah.

FOR THE JEWS, Rabbi Tanenbaum pointed out, the coming of the Messiah means a radical transformation — a change in what they see as a still unredeemed world.

“Jews judge the Messianic age by the signs of the times,” he said. “For us, the first coming has not yet occurred.”

Jewish-Christian dialogue might be more open if Christians see Jesus as the Messianic experience for them, which points beyond to a liberation yet to come, said the rabbi. For Jews, he noted, the Passover was a real experience of liberation pointing beyond to the com-

At the concluding session of the convocation, which is meeting at the seminary this morning, Ms. Billings and Rabbi Seymour Brief of the American Jewish Committee midwest office will present a summing up of the three-day dialogue.



Rev. J. R. Nelson

ing of the fullness of the Messianic age.

“Both faith communities have experienced grace and look for fulfillment,” said Rabbi Tanenbaum.

Dr. Nelson and Rabbi Tanenbaum are the principal speakers at the interfaith convocation. Other speakers and dialogue group leaders include Dr. Robert H. Huston, chief ecumenical staff officer of the United Methodist Church board of global ministries, Rabbi S. James Rudin, assistant director of the interreligious affairs department of the American Jewish Committee; Ms. Peggy Billings of the Section of Christian social relations, women’s division, United Methodist Church, Board of National Missions; Rabbi Balfour Brickner; and other Jewish and Christian leaders.

Key 73's Evangelical Zeal Alarms Jewish Leaders

By Alma Kaufman
Religion Editor

Billy Graham has disavowed any effort to convert Jews. But some other leaders of Key 73 have not, and American Jewish leaders remain fearful of the nationwide evangelical drive dreamed up last year at a motel outside Washington, D.C.

In Cleveland this week to express some of these fears was Gerald Strober, religious consultant to the interreligious affairs department of the American Jewish Committee.

Strober, a former Miss Kaufman Presbyterian lay minister, is not Jewish, but he has spent four years studying discrimination against Jews in Protestant churches.

In dealing with Judaism the churches are still operating with a 15th-century mentality, he charged in an interview.

"The time has long come when Christians should make a total disavowal of conversion of Jews to Christianity," he said.

Key 73 has opened the door in a new way for such groups as "Jews for Jesus" and has allowed them to take a more militant stance, Strober believes.

He said they reinforce anti-Semitism by denigrating Jewish values and defaming Jewish leadership. They think of Judaism as an incomplete religion and regard Christianity as the religion of America, according to Strober.

"I think Key 73 represents one of the greatest attacks on pluralism that America has received," he said.

"As long as Jews are considered to be less than mainstream American, there will be the possibility that Jews can be singled out as being different."

Strober cited several "troubling incidents" over the past year.

A Brooklyn, N.Y., synagogue was broken into during Passover and the Torah scrolls destroyed.

In Portland, Ore., in February Jesus People began shouting Jesus slogans as the rabbi removed the Torah from the ark.

Strober also accused militant Christian students of ostracism of Jewish students who do not give in to their high-pressure "witness."

He also said films shown at high school assemblies through Key 73 efforts have violated church-state separation.

Some responsible evangelical leaders

have reacted to this kind of activity, he said.

"Mr. Graham has assured me he has never given and never will give support to groups whose sole purpose is to convert Jews to Christianity."

Strober said he accompanied Rabbi Marc Tannenbaum to the Graham home for a three-and-a-half-hour discussion on the Key 73 issue with the evangelist. Rabbi Tannenbaum, who is interreligious affairs director for the American Jewish Committee, is one of the most outspoken opponents of Key 73.

Dr. Graham issued his statement on conversion of Jews after the meeting.

Similar statements have been made by Christian leaders in a number of cities. In some instances Key 73 has become a vehicle for communication between opposing groups.

"One of the interesting things I've observed in the last few years has been that the local church council executives tend to have a much better understanding of the Jewish community than denominational executives working on the national level," said Strober.

A national executive who, according to Strober, has not shown understanding is Bill Bright, president of Campus Crusade and a member of the Key 73 executive committee.

Strober accused Campus Crusade of "attempting to entice Jewish students to meetings and giving them a pressurized version of Christian doctrine."

He also criticized the National Council of Churches for voting down a resolution disclaiming any effort to convert Jews and said the council has seriously compromised its integrity by giving way to the current wave of fundamentalism.

The Rev. Foster F. McElfresh of West Boulevard Christian Church, chairman of the Key 73 steering committee in Cleveland, said Key 73 "is in no sense a program aimed at the Jewish community."

He expressed "deep regret that anybody in the Jewish community would get alarmed."

So far in Cleveland Key 73 has mainly distributed parts of the Bible in neighborhoods and shopping centers, and has taken religious censuses in some suburbs.

The Rev. Mr. McElfresh said additional activities planned include a summer ministry to young people, a drug ministry and a Cuyahoga County Fair project.

"There's an awful lot of freedom in this, and we're not responsible for what each congregation does," he added.



G. Strober

CARL F. H. HENRY

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ARLINGTON, VIRGINIA 22207

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EDITOR-AT-LARGE
Christianity Today

PROFESSOR-AT-LARGE
Eastern Baptist Theological Seminary

EDITOR-IN-CHIEF
Baker's Dictionary of Christian Ethics

May 3, 1973

Harold Matthew Spinka, M.D.
6132 South Kedzie ave.
Chicago, Ill. 60629

Dear Dr. Spinka:

I'm glad your letter came along before I leave tomorrow for a good part of the month out of the city, or it would have waited too long for an acknowledgment.

My dear brother, you have no need to apologize, and far less to ask forgiveness. When you had reservations, you wrote and expressed them; you didn't resort to the public press before conversations.

I've written Dr. Brickner. I have no grievances, no animosity in the matter of Key 73. I simply treat warily those, of whatever religious persuasion, including my own, who make the mass media limelight their resort. I have no eagerness for public controversy, and have only recently turned down an opportunity to appear on a controversial issue on national television. There are more imperative things to do.

So far as Key 73 is concerned, in my mind the Jewish question is settled. The indictment of the program was ill-founded. If there arises in the U.S. an issue not only of Jewish religious liberty, or of equality before the law, I want to be counted a supporter.

Sincerely,

Carl F. H. Henry

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HAROLD MATTHEW SPINKA, M. D.
6182 SOUTH KEDZIE AVENUE
CHICAGO, ILLINOIS 60629
WALDROOK 5-2670

DERMATOLOGY - SYMPHYOLOGY

May 4, 1973

Dr. Charles S. Ecker, Jr.
Presbyterian Lay Committee, Inc.
1727 Delancy Place
Philadelphia, Penna.

Resolution: Key 73-Jewish
Controversy

Whereas, the Key 73 Executive Committee does not feel it is authorized to delete the paragraph, "Mission to the Jews," on page of 79 of the Key 73 Resources Book,

and Whereas, the Pope Paul VI of the Roman Catholic Church, and the Ministers Association of Richmond, Virginia, have deleted the "Mission to the Jews," from their Ecumenical movements,

and Whereas we allow for more than one point of view on the Lord's Supper, Baptism, the date of Easter, and different forms of Church Government, so that we could allow our Jewish and Mohammedian friends to hold to their point of view,

and Whereas, we worship the same God, the Father, Creator, King, Provider, and Saviour,

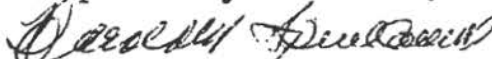
and Whereas, we use the same Old Testament of the Bible,

and Whereas, there is a contemporary Jewish literature available, including Theology, Philosophy, History, Ethics, and Biblical commentaries,

and Whereas, we will be able to learn a great deal more to expand our religious beliefs and convictions from the Jewish community,

Therefore, be it resolved that "we delete the Mission to the Jews section on page 79 of the Key 73 Resources Book," and substitute the creation of a Department of Inter-religious activities, and actively pursue inter-faith dialogue and cooperation, with an added effort towards the Jewish community.

Respectfully submitted,



Harold M. Spinka, M.D.
Member, Presbyterian Lay Committee
Elder, Morgan Park Presbyterian Church,
Chicago, Illinois, 60643

HMS:djw

"WHAT SHALL WE SAY TO 'KEY '73' ?"

(Sermon by Rabbi Jesse J. Finkle, D.D., Beth Torah Congregation, Orange, N.J. May 11, 1973)

Among the notable events in the religious life of America, occurring during this particular year of 1973, of special significance is the movement of "Key '73", conducted mainly by Protestant groups, to spread a knowledge of the Christian gospels and influence people to accept Jesus as their savior.

The somewhat puzzling title "Key '73" was adopted by the committee which organized this project, because it finalized its plans at a place near the "Francis Scott Key Bridge" over the Potomac River, between Washington, D.C. and Arlington, Va.

Right from the moment this project was publicized, serious objections against it were raised by many Jewish leaders, who feared that it would include high-pressure attempts to convert Jews to Christianity, which might result in an increase of anti-semitism in America. But the leaders of "Key '73" have come out and stated many times that such actions are NOT included in their program, and that American Jewry has nothing to be afraid of, in this regard.

I like to feel that "Key '73" is not so much a threat to Jewish life in America, but can rather be considered as a mighty challenge to us; not just something to complain about, but an occasion to wake up and do something positive, to spread Jewish learning and knowledge among our own people, so that, among other things, we will better know just what to say to any Christian who comes to us personally and invites us to accept Jesus as our savior. As the rabbis teach us, in the Pirke Avoth= "da mah sh'toshiv
I might add,
l'apikoros" = know what to answer the sceptic, the unbeliever and those who differ with us and seek to draw us away from our Jewish religious heritage !

It is, of course, impossible, to deal completely with this subject in the course of only one sermon, but let me briefly state some main ideas which we Jews should know, in response to "Key '73".

FIRST, we should be most careful not to hurt the feelings of the non-Jew who feels that he is doing us a great favor, by coming to "save our souls from hell and damnation" ^{resulting our} from not believing in Jesus as our savior. We should say to them that we indeed appreciate their concern for our spiritual welfare, for there is indeed a great need in American life

for strengthening mutual concern for each other's welfare. We can quote the famous Biblical verse in our Torah =Leviticus 19:18 = "v'ohavto l'rayacho komocho"=thou shalt love thy neighbor as thyself! We should remind our Chrisitan neighbors that Jesus himself quoted this same verse to his disciples, and that it was not original with him.

SECONDLY, we should state that American life, as we understand and live it, does not sanction the use of high-pressure methods to impose our religious ideas, upon others who differ with us. Thank God, we live in a country which allows freedom of religion, leaving each citizen free to seek his salvation, in his own way, and in accordance with his own religious traditions. Every American should respect the right of every individual to choose - and even NOT to choose - his own religious faith, and live by its ideals, for his own good and happiness, and that of American society!

THIRDLY, it is important for both Jews and Christians, to more fully realize, that both Judaism and Christianity ARE ROOTED IN THE JEWISH BIBLE, which our Christian friends incorrectly call the "Old Testament"-(old, not only in time but also in importance) - in contrast to their "New Testament"-(new, not only later, but better)! However, we interpret the Bible in different ways, and we Jews, whose ancestors wrote the Bible, feel that our interpretation is more correct, even though Chrisitans may choose to make their own interpretations in order to support their beliefs. Thus, the challenge of "Key '73" to us Jews in particular, is to take the time and make the effort, to study our Bible and seek to ^{more fully} understand its meaning and significance. It would take us too long to discuss all of the many Biblical verses which Christians interpret as reflecting the belief in the coming of Jesus as the Messiah. However, whenever we are confronted with these verses, we Jews should know their real meaning and be able to clearly disprove any connection whatsoever, with Jesus. Let me refer to only two well-known examples:

First, there is the verse in ISALAH chapter 7:14; the prophet was speaking to King Ahaz and ^{said} ~~said~~ : "hinay ho-almo horo, v'yoledeess bain, v'korais sh'mo Imanuel"=behold the young woman shall conceive and bear a son and shall call his name Immanuel". Now, the King James translation of the Bible incorrectly makes the word "young woman", into "a virgin", and thus provides a basis for the belief in the virgin birth of Jesus. Every

Jew should know that the Hebrew word "almo" DOES NOT MEAN VIRGIN, but a young woman of marriagable age; the Hebrew word for virgin is "b'sulo". Furthermore, Isaiah lived some 700 years before the time of Jesus, and was speaking of an event which he hoped would occur IN HIS OWN DAY & AGE. Isaiah could not have had in mind the virgin birth of Jesus, some 700 years after his time, anymore than we might argue that Isaiah might have been talking about the future birth of Ben Gurion, who worked hard for, and officially announced the establishment of, the State of Israel, in our 20th century!

Another Biblical selection which is interpreted as a so-called proof-text for the prophetic announcement of the coming of Jesus, is ISAIAH CHAPTER 53, in which the prophet speaks of the "suffering servant" in these dramatic words: "He was despised and forsaken of men, a man of pains and acquainted with disease... he was despised and we esteemed him not; surely our diseases he did bear, and our pains he carried; whereas we did esteem him stricken, smitten of God and afflicted. But he was wounded because of our transgressions and he was crushed because of our iniquities." These verses may happen to describe what Christians believe about Jesus, but we Jews are sure and convinced, beyond any shadow of a doubt, that Isaiah had no such reference in mind. Just what Isaiah WAS saying was in terms of a dramatic personification of the Jewish people themselves, who had suffered persecution by their enemies. Isaiah described what he considered would be the thoughts of the Babylonians toward the Jewish people. Isaiah would have the Babylonians come to understand that they were not such big "knockers", but instruments being used by God to punish the people of Israel for their sins, and that the Babylonians themselves would eventually ALSO suffer defeat, because of THEIR sins, as well!

It should also be understood that Isaiah expressed other hopes, such as the coming of ~~him~~ an era of genuine brotherhood and lasting peace, which he did not see accomplished in his own day & age, and which mankind, many generations & centuries later, ^{is} ~~are~~ still hoping and working for!

FOURTHLY, we Jews do not, and cannot, accept Jesus as the Messiah or our savior, simply because Jesus did NOT accomplish or achieve the objectives of the real Messiah - that is - to usher in an era of lasting peace in the world! Christianity argues and believes that Jesus is come again into the world, but we Jews believe that God makes

no mistakes, and that if He had really designated Jesus as the long-awaited Messiah, Jesus would have accomplished his mission in his lifetime! It is interesting to note that in our own day and age, while our Orthodox brethren still believe in the coming of a personal Messiah, many of our people have modified this belief into looking forward to, and working for, the establishment of a "messianic era" among all the peoples of the world.

In the FIFTH place, while Jesus may have been a great teacher, the fact of the matter is, that most, if not all, of his teachings, are either quotations from the Jewish Bible, or from rabbinic teachings recorded in the vast literature of the Talmud and other rabbinic writings. Take a look into an edition of the Protestant Bible which indicates cross - references to other locations of the same verses, and you can't help be amazed at the large number of New Testament verses which are actually quotations of verses ^{already found} in the Old Testament or Jewish Bible!

Item number SIX = we Jews do NOT believe that Jesus died for our sins - a belief technically known as "vicarious atonement". Our Jewish Bible clearly teaches INDIVIDUAL RESPONSIBILITY; "hanefesh bachotays, hee somus" - the soul that sinnet, it shall die! (Ezekiel 18:4). Judaism teaches that every individual bears the responsibility for his own deeds, and can DIRECTLY seek forgiveness from God for his sins; there is no need for any special intermediary such as Jesus! Furthermore, Judaism does NOT accept the belief in "original sin" - that every person is born tainted with the sin of Adam and Eve, which can only be wiped away through baptism in the Christian Church. We Jews believe that every individual is born with a "clean" soul!

In the SEVENTH place, we Jews cannot and should not, be held responsible for the crucifixion of Jesus, because, in those days, Jews were under Roman rule, and DID NOT HAVE THE RIGHT TO IMPOSE CAPITAL PUNISHMENT ON ANYONE; furthermore, the trial of Jesus as described in the New Testament was not held in accordance with Jewish law, and the method of crucifixion was used by the Romans and NEVER by Jews!

IN CONCLUSION, let us express the hope and prayer that the project of "Key '73" will result NOT in the harmful effect of further dividing American citizens, but rather have as a significant bi-product the development and maintenance of a greater measure of

mutual respect, harmony & co-operation, among all of our American citizens, of every race and religious belief. There is a great need for all the citizens of our land, to rise above our differences and join hands in seeking to solve the many social problems, which affect us all, such as poverty & unemployment, inflation & crime, ill health and juvenile delinquency, housing & racial discrimination, drugs, and so forth.

Let all Americans - Christians, Jews and even atheists - seek to emphasize and implement the moral and ethical ideals and goals, in which we all believe - the Fatherhood of God and the Brotherhood of man - and do all we can, in our daily living, to make it possible for all Americans, to live in a society and a world, which are firmly established upon the foundations of liberty and justice, in an era of genuine brotherhood and lasting peace. AMEN !

AMERICAN JEWISH ARCHIVES

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THE WEEK IN RELIGION

BY RELIGIOUS NEWS SERVICE

RELIGIOUS NEWS SERVICE
43 West 57th Street
New York, New York 10019

FOR RELEASE: Weekend of
Feb. 23, 1973

KEY 73, EVANGELISTIC CAMPAIGN, SPURS BOTH PRAISE AND CONTROVERSY

Key 73, the continent-wide cooperative evangelistic effort, has produced reactions of praise for bringing Catholics and Protestants together in a joint effort, and of criticism for possibly harmful effects on the Jewish community.

Because it is such a broad-based program, it is difficult to make any statement about Key 73 that would apply to every group taking part in it. While not all Protestant Churches and Catholic dioceses are involved, more than 150 Christian groups are currently participating.

Key 73 is operating on three levels -- as an interdenominational effort, as a special emphasis within participating groups, and as an option for local congregations.

On the interdenominational level, the Key 73 executive committee, with headquarters in St. Louis, has produced such materials as a "Faith in Action" television special, which was shown on 135 stations in early January, and a "Congregational Resource Book," which contains articles and lists of materials that can be used by congregations in planning their programs.

The different groups that are involved in Key 73 have also produced their own study guides and books, designed to integrate the Key 73 effort into their own traditional program emphases.

Since Key 73 is being left by the participating denominations as an option for each congregation, its strength and emphasis varies from one community to another. In some areas, cooperation has led to the formation of "Key 73 congregations," composed of representatives of the different churches in the community. In other neighborhoods, no churches are involved in Key 73.

Key 73 grew out of an editorial entitled "Somehow Let's Get Together" that was printed in 1967 in Christianity Today, the evangelical fortnightly published in Washington, D.C. Written by Dr. Carl F.H. Henry, who was editor of the magazine at the time, it urged evangelical Christians to renounce factionalism and join together in a cooperative effort.

That editorial spurred several meetings by a group of prominent evangelical leaders at a motel near the Key Bridge that links Washington, D.C., and Arlington, Va. Key 73, the name of the program that resulted, was taken from the Key Bridge location and the year for which it was scheduled.

Under the theme, "Calling Our Continent to Christ," the purpose of Key 73 is "to confront the people of our continent (more fully and more forcefully) with the Gospel of Jesus Christ by proclamation and demonstration, witness and ministry, word and deed," according to a leaflet issued by the Key 73 executive committee.

It adds, "Key 73 hopes to unite Christians in the task common to all Christians -- evangelism. Key 73 is not designed to launch another ecumenical movement or to establish some new ecclesiastical structure to force denominations or groups into some new organic church union."

As plans developed, several of the Protestant groups involved in Key 73 began to solicit Roman Catholic participation. There are now more than 40 Catholic dioceses participating in the program in some way.

This aspect of Key 73 has drawn praise from Catholics and Protestants alike. Several Catholic bishops have officially endorsed the program. An editorial in the National Catholic Register last December noted that "as we are striving to be more fully Catholic in the year of Key 73, our Protestant brothers will be striving to bring their people closer to Christ, too."

Evangelist Billy Graham said last April that he thought "it's wonderful for Catholics to come in and get involved in evangelism," and added that there are "thousands of evangelical Catholics."

Dr. Martin E. Marty, a prominent church historian and associate dean of the University of Chicago Divinity School, recently commented that whereas Lutherans 10 years ago were still avoiding Catholics, today they are working side by side with Catholics in hundreds of communities in an evangelistic campaign directed by a one-time Lutheran executive (Dr. Theodore Raedeke, formerly evangelism secretary of the Lutheran Church-Missouri Synod, in which Dr. Marty is a layman).

At the same time that Key 73 has been hailed for promoting Catholic-Protestant cooperation, some observers have expressed fears that it may promote the concept of a "civil religion," in which America is seen as a "Christian nation" to the exclusion of other religious groups.

Some of these fears have come from the broad outreach envisioned by Key 73's planners. The "Congregational Resource Book" states that "Key 73 carries the vision of every unchurched family in North America being visited by someone who comes with loving concern to share his faith in Christ," and that "Key 73 will also include an effort to place the Christian Scriptures in every North American household."

Father Charles Angell, S.A., editor of The Lamp, ecumenical monthly published in Garrison, N.Y., took note of some of the concerns that have been expressed over these aims of Key 73. In a recent editorial, he cited statements that have been made by Rabbi Marc Tanenbaum, national interreligious affairs director of the American Jewish Committee, and said, "I share in his concern that this effort as proclaiming the Gospel might somehow imply that only Christians are real Americans."

Christianity Today also referred to Rabbi Tanenbaum's comments in this respect in an editorial published last December, and commented, "We can dismiss as wishful thinking any announced aim by uninformed Key 73 participants of making the United States a Christian nation and it very probably never will be."

Another focus of comment regarding Key 73 has been the fear that it may cause harm to the Jewish community.

In a section of the "Congregational Resource Book" that lists materials for use in Key 73's Phase 3, which extends from now until Easter, one item is headed, "Sharing Messiah With Jewish People." It describes this aspect as "a program which prepares Christians to witness effectively to Jewish people," and gives an address to which interested persons may write to get "A Training Manual for Sharing Messiah With Jewish People."

Rabbi Tanenbaum has urged Christians "to recognize that a Christian theology based on the negation of Judaism and that sees Christianity as a substitute for the Jewish faith will have the human effect of destroying the existence of the Jewish people."

He also cautioned Jewish leaders "against baseless suspicion of all Christian motivations in approaching Jews for dialogue or interreligious programming, and against withdrawal from the area of interreligious activity."

Rabbi Solomon S. Bernards, director of the interreligious cooperation department of the Anti-Defamation League of B'nai B'rith, has predicted that "the groups concerned with proselytizing 'especially to the Jews' will ride on the coattails of the Key 73 appeal to the general community." In this respect, he cited such "Hebrew Christian" groups as the American Board of Missions to the Jews, and Jews for Jesus, which is an outgrowth of the American Board's mission in San Francisco.

Although many "Hebrew Christian" groups have existed long before Key 73 (such as the American Board, which is more than 75 years old), Rabbi Bernards said, there is a "new evangelistic thrust directed to Jews" which "attempts to capitalize on the tragedies of the Holocaust era, when some Jewish individuals converted to Christianity but insisted on still being counted as Jews."

In early January, Dr. Raedeke wrote to Rabbi Tanenbaum that Key 73 does not seek to "persecute, pressure or force Jews to believe or do anything against their will," and added: "There is no anti-Semitism in either the ideology or the thrust of Key 73."

Rabbi Tanenbaum responded that in his view Dr. Raedeke's statement did not "respond adequately to all the questions that the Jewish community would want clarified," but that the repudiation of "anti-Semitism and any evangelical resort to coercion are welcome clarifications indeed."

In its editorial on Key 73 last December, Christianity Today said that evangelical Christians do not agree with the view that Judaism is a "complete faith not requiring 'fulfillment' by Christianity."

It said that Christians see Jews "as the chosen people of God to whom has been imparted the Old Testament revelation through whose Davidic line the Messiah came."

The theological nature of the issue was brought out in a controversial article written by Orthodox Rabbi Henry Siegman, executive vice-president of the Synagogue Council of America, published as one part of a three-part symposium on Key 73 in Congress Bi-Weekly, published by the American Jewish Committee.

Rabbi Siegman declared, "A Christian understanding of Judaism can emerge only out of the Christian faith experience. There is, therefore, a certain irrelevance to suggestions made by Jews to Christians concerning the status of Judaism in Christian faith for no Jew can speak out of the Christian faith experience."

He added that the "few" Jews who will convert as a result of Key 73 "will do so because of our own failures, because we have allowed Jewish life to become so secularized, so emptied of transcendent meaning, that some of our children will turn to Christianity and to other faiths in order to fill a terrible spiritual void."

The other two articles on Key 73 in the magazine, written by Rabbi Bernards and Rabbi Tanenbaum, denounced Rabbi Siegman's position as being "irresponsible" and "potentially divisive and damaging" to the Jewish community.

Perhaps, the closest thing to an over-all Jewish response to Key 73 is a statement that has been issued by the Synagogue Council of America, the national coordinating agency for the Conservative, Orthodox and Reform rabbinic and congregational organizations.

It said that the Jewish community "is justifiably apprehensive over Key 73," but that its challenge "cannot be met by opposing efforts of the Christian community to advance its religious ideals."

Rather, the Synagogue Council said, "the Jewish community should respond with positive measures designed to confront American Jewry, especially the young in high schools and on the campus, with the spiritual ideals and values of the Jewish people."

One resource that has been issued for such a program is a 64-page booklet published by United Synagogue Youth, a Conservative group. Under the theme, "Meet the missionary at your door with an understanding and knowledge of our own unique Jewish identity," it offers information to enable Jewish youth to "answer the enticements of the missionary in terms of what Judaism offers, not what it rejects."

Because of its broad based nature, even when Key 73 concludes on Dec. 31, it will be difficult if not impossible to determine just what it has or has not accomplished in the American religious community. But many observers are hoping that it will promote the idea that, in Father Angell's words, "a committed Christian must be both personally holy and socially responsible."

Draft - Pg. 1

L.I. INTERFAITH COUNCIL

Religious freedom in this country is a proud tradition which Americans have long treasured. Any threat to the relationship of mutual respect among all faiths which has long prevailed --- and, specifically, any damage to relationships between Christians and Jews --- is cause for justifiable concern by the entire religious community.

At the heart of this freedom is a respect for the integrity of those whose religious beliefs differ from one's own. Any assumption that those of other religious traditions are without a meaningful faith must be considered presumptuous. Any attempt to proselytize those already committed to another faith should be rejected.

Particular mention must be made of Key 73, a movement involving more than 140 church bodies in the United States and Canada, whose announced purpose is that of "Calling our Continent to Christ." While it is perfectly proper for any religious group to call its members to a deeper understanding of and commitment to their faith and even to try and reach those not actively related to any other religious organization, any broadly-inclusive slogan such as this negates the valid existence of non-Christian faith groups and can only be regretted for the misunderstanding and divisiveness it is certain to arouse.

We call upon members of the Christian and Jewish communities to reaffirm by their words and deeds the cordial relationship of brotherhood that stems from both traditions. We oppose any effort

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by public officials, acting in their official capacity, to endorse or participate in the Key 73 program as an indefensible violation of church-state separation.



ALL COMMENTS MUST BE IN DAVE PARKER'S POSSESSION NO LATER THAN

FRIDAY, APRIL 27, 1973

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APR 19 1973

Dangers of Key 73 By NCCJ Executive Director

(Special to the Ledger)

HARTFORD — In a statement this week on Key 73, Charles T. Sardeson, executive director of the Connecticut-Western Massachusetts Region of the National Conference of Christians and Jews, called for "mutual addition, not subtraction" in this year of Israel's 25th anniversary.

Mr. Sardeson pointed out that Key 73 could result in Jews having "better Christian neighbors to live with." But Jews could also find that "their own history and living faith is being attacked by zealous neighbors who not only lack understanding and respect for what it means to be

Jewish, but come representing a Christianity which has so much of its own house to set in order." In that case, said Mr. Sardeson, "there will be bedlam, indeed, and it will be the churches which will have failed."

The NCCJ director was encouraged by "the new sense of understanding and respectful relationship which is emerging between Christians and Jews, in part because Christians are beginning to get some new insights into their own history and some fresh appreciations of Jewish history." However, he added that the "rewarding and mutually strengthening relationships" that have formed

(Continued on Back Page)

Dangers of Key 73 (Continued from Page 1)

in recent years could all be "trampled underfoot in one overzealous year of resolution on the part of those who do not even know what life is like in the fields as they trample them."

Mr. Sardeson hoped that this year of "evangelistic enthusiasm" would end in "a celebration of life for all of us."

As for Christians, Mr. Sardeson felt that Key 73 could "lead to a deeper awareness of their own identity, but disaster could result if the Key 73 proponents view the United States "as a kind of mid-20th century mission field, an updated vineyard through which to trample with new vigor in

the name of Christ." Mr. Sardeson said of evangelists who "go in without any real understanding of the people they are approaching, 'without respect for their customs and culture, bent only on their own projects, desiring only to add to the culture and their attitudes to those visited.'"

"The Christian community still has too much to learn about other traditions and beliefs to undertake any earnest campaign to evangelize the entire nation. And the Christian community has too much development to do within its own household to contemplate any frontal attack on the rest of the neighborhood," Mr. Sardeson concluded.

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A RESOLUTION ON "KEY 73"

Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven. On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name? And then will I declare to them, 'I never knew you; depart from me, you evil-doers.' (Matthew 7:21-23)

When it comes to religious faith in America, IAC makes the following assumptions:

1. The religion of any faith group is by definition of ultimate concern. That is, anyone taking his religion seriously believes that his God has ultimate significance and is the truth for all men. Otherwise, whatever else a community of people may gather around, it is by definition not God. Because, therefore, he believes his religion to be about "the truth," a correlative of his conviction is that he would attempt to persuade other men of the truth to which he confesses.

2. Because all men are fallible and finite, and because every statement is culturally conditioned and expressed, every perception of the absolute God is a relative perception. It is one thing to say "my faith" and "our God," confessionally; it is another thing--and a prelude to persecution--to say "my faith is the faith." This is not to say everything is relative. But, as Richard Neibuhr reminds us, our perception of the absolute is relative. Hence, people in every place and every age must test, re-examine, and reformulate one's faith.

3. We celebrate cultural pluralism in America. America began with people attempting to get away from one or another form of imperialism and religious triumphalism. The unique gift of America is a cultural pluralism. The diversity which comes with that, and the freedom within that diversity is to be cherished.

With these assumptions, IAC has undertaken to examine "Key 73." "Key 73"

is a year long national evangelistic campaign supported by some 130 denominations of the Christian church, attempting to involve nearly 250,000 congregations. It has been endorsed by the Roman Catholic Church, the Southern Baptist Convention, the United Methodist Church, the Salvation Army, the Presbyterian Church, the Assemblies of God, the Lutheran Church-Missouri Synod, and the Churches of Christ, and others. It is also endorsed by the Billy Graham Evangelistic Association, the Navigators, the Campus Crusade for Christ, Young Life, and the Inter-varsity Christian Fellowship. "Key 73" derives its name from a meeting of concerned churchmen who gathered in 1967, near the Francis Scott Key Bridge in Arlington, Virginia, "to consider an overall thrust in Evangelism in North America."

The purpose of the Evangelistic campaign, according to Paul Benjamin, "Key 73" Executive Committee member, is to launch "a gigantic offensive in which every person in North America will be challenged with the claims of Jesus Christ." Further:

Key 73 carries the vision of every unchurched family in North America being visited by someone who comes with loving concern to share his faith in Christ. Every individual (whether he lives in the inner city, the suburbs, or rural areas) is to be contacted. These calls will be a person to person sharing with some 165 million people. Key 73 will also include an effort to place the Christian Scriptures in every North American household. Thousands of prayer groups will be started with one specific purpose in mind--raising up by God of plentiful workers for his vast harvest fields (Matthew 9:38).

In addition to placing the Christian Scriptures in every household in North America, the aim of the crusade is "to accompany the placement of that scripture in every home with a personal invitation to enroll in an Evangelistic Bible Correspondence Course or join an Evangelistic Bible Study Group."

In fact, we are told in the Key 73 Congregational Resource Book, not only is the climate "right today to offer Jesus Christ to millions of people in the United States and Canada who have never really known him--in love," but also, according to Victor Nelson, an Executive Assistant to the Billy Graham

Evangelistic Association, and one of the Evangelistic resources for "Key 73,"

the primary reason for the world's continued existence and a postponement of the final judgement is to give the Church an opportunity to preach the gospel for the salvation of those who are yet without faith in Christ. Christ's great commission to the Church still is 'go make disciples of all nations.'

While the zeal of the participants in "Key 73" is to be defended on the grounds of their seriousness about their religious convictions, and while we would be the first to defend any group's intention to persuade others about its beliefs, the IAC lifts up two nascent but nevertheless serious problems about "Key 73":

1. The literature of "Key 73" gives the impression that those who would participate in "calling our continent to Christ," as the slogan for the crusade goes, would be happy to see a new edition of "Christian America," a new form of an old triumphalism, exhibiting certain culturally required modes of behavior and belief. Such triumphalism is inimical to a culturally diverse America. Even the fact of Christian Scriptures in every home, and presumably Christian worship on every occasion and in every place, would be dysfunctional if not destructive of the cultural pluralism we enjoy. In short, we are concerned about the kind of "Christian America" the supporters of the crusade envision.

2. The most serious danger in "Key 73" is its attitude toward non-Christians. If "Key 73's" avowed purpose is going to be carried out, what might that mean for Jews, and members of a variety of religious persuasions who simply do not wish to be Christian because of their own convictions? Are they to be inflicted with the benefits of this crusade?

There is no explicit statement in the Congregational Resource Book saying in effect, "all other religious persuasions are at best second rate and at worst wrong." There are no explicit anti-Jewish references. Indeed, Dr. Theodore Raedeke, of St. Louis, the Executive Director of "Key 73" has

said:

There is no anti-Semitism in either the ideology or the thrust of Key 73....we do not wish to persecute, pressure or force Jews to believe or do anything against their will. On the other hand we are confident that the Jews do not wish to undermine our holy faith or deprive us of our rights to propagate our faith--the privilege which we enjoy in America. Rest assured that we will attempt in no way to deny our deepest Christian convictions in this regard so that we wrong the Jewish community in any way. At the same time, I hope that we may be confident that you who are not Christian will not in any way intimidate or pressure the many Christians participating in Key 73 against confessing before men the saving gospel.

We are grateful for such a statement, and indeed relieved. Nevertheless, the Resource Book, page 79, cites a tactic for "sharing Messiah with Jewish people," and there is an unfortunate tendency for satellite groups such as "Jews for Jesus" to attach themselves to this Evangelistic campaign, thus creating the possibility for incipient anti-Semitism and hostility toward other religious groups.

It is for these reasons that IAC, while defending the right of every group to argue for its truth and persuade others about it, nevertheless raises warning signals to all people participating in "Key 73," urging them to take great caution in any attempt to suggest a new triumphalism, and above all, as fellow Americans, urging members of "Key 73" to cherish and respect the religious persuasion of all others.

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March 9, 1973

III. EVANGELISM, KEY '73, AND OUR JEWISH NEIGHBORS

ONE OF THE MOST INTENSE DISCUSSIONS IN MY NCCC EXPERIENCE CAME WITH THE RECOMMENDATION OF A GROUP IN SECTION FIVE ON CHRISTIAN UNITY TO AMEND AND MAKE MORE EXPLICIT THE FOLLOWING SECTION FIVE RECOMMENDATION WHICH WAS FINALLY ADOPTED AS PRESENTED FIRST BY THE SECTION:

"... THAT THE GOVERNING BOARD EXPRESS DEEP INTEREST IN AND CONCERN FOR THE REPORTED GROWING INTEREST AS EXPRESSED AT THE DALLAS ASSEMBLY IN CURRENT EVANGELISM EFFORTS, PARTICULARLY THE MOVEMENT KNOWN AS KEY '73, AND TO GIVE CAREFUL ATTENTION TO THE IMPLICATIONS FOR CHRISTIAN UNITY OF THIS MOVEMENT UNDER TWO ASPECTS:

1. THE OPPORTUNITY IT AFFORDS FOR INCREASED INCLUSIVENESS AS CHRISTIANS OF VARIOUS ECUMENICAL CONCERNS TO FIND EACH OTHER IN THIS MOVEMENT WITHOUT SACRIFICING THE FULNESS OF THE GOSPEL;

AND

2. THE NECESSITY IT PRESENTS FOR A CHRISTIAN DIALOGUE WITH THE JEWISH COMMUNITY RELATIVE TO THEIR CONCERN WITH REFERENCE TO THE RELATIONSHIP BETWEEN OUR EFFORTS TO EVANGELIZE AND THEIR CONCERN FOR RELIGIOUS LIBERTY IN A PLURALISTIC SOCIETY."

THE PROPOSED AMENDMENT, WHICH WAS DEFEATED AFTER ONE HOUR'S DEBATE, TRIED TO MAKE MORE EXPLICIT NO. 2 BY A) QUOTING A 1964 NCCC RESOLUTION ON CHRISTIAN-JEWISH RELATIONS, WHICH SPELLED OUT SOME CONDITIONS OF TRUE DIALOGUE; B) SPECIFICALLY SOUGHT TO REJECT ANY EFFORTS TO PROSELYTIZE IN THE JEWISH COMMUNITY OR USE COERCIVE METHODS OF EVANGELISM; C) SOUGHT TO STRENGTHEN AND INCREASE ALL EFFORTS TO DIALOGUE WITH THE JEWISH COMMUNITY; AND D) TRIED TO ENCOURAGE A CHRISTIAN THEOLOGY OF JUDIASIM WHICH 'RECOGNIZES THAT THE PROMISES MADE BY GOD TO THE JEWISH PEOPLE ARE IRREVOCABLE AND WHICH VIEWS JUDAISM AS A VALID, CONTRIBUTIVE AND ETERNAL FAITH'.

EXCEPT ON POINT D) AND THE USE OF THE WORD 'PROSELYTIZE' IN B), THERE MAY NOT HAVE BEEN SUBSTANTIVE DISAGREEMENT IN THE GOVERNING BOARD. THE MOTION TO AMEND LOST, IN MY VIEW, BECAUSE A MAJORITY FELT THAT A MORE GENERAL, LESS SPECIFIC STATEMENT OF THE ISSUE WAS CALLED FOR. AS ONE OF ITS AUTHORS, MY VOTE SUPPORTED THE AMENDMENT.

IN THE DEBATE, MANY PEOPLE FROM VARIOUS PARTS OF THE NATION ROSE TO EXPRESS CONCERN ABOUT SPECIFIC INSTANCES OF COERCION GOING BEYOND THE BOUNDS OF RESPECT FOR OUR JEWISH BRETHREN, THOUGH IT WAS NOT CLEAR THAT ANY OF THE EXAMPLES WERE OFFICIALLY CONCERNED WITH KEY '73. ONE OF THE PROBLEMS OF OUR CURRENT WAVE OF EVANGELISM IS THAT MANY OF OUR JEWISH BRETHREN KEENLY FEEL ITS PRESSURE.

SOME GROUPS IN OUR SYRACUSE AREA ARE INVOLVED IN KEY '73 AND THOUGH I KNOW OF NO COERCIVE EXCESSES HERE, IT DOES SEEM THAT WE NEED TO FIND WAYS OF CAREFULLY AND POSITIVELY FORWARDING INTER-RELIGIOUS RELATIONSHIPS EVEN AS WE LEGITIMATELY PRESENT TO OTHERS THE GOSPEL OF JESUS CHRIST THAT ALL PEOPLE MAY RESPOND TO GOD.

* * * * *

THESE ARE THREE ISSUES TREATED IN A NATIONAL CHURCH MEETING WHICH SEEM TO ME TO BE WORTHY OF INTENSE AND SUSTAINED ECUMENICAL CONCERN AT THE LEVEL OF OUR SYRACUSE METROPOLITAN AREA.

editorial views of the news

The Problem Still Remains



J. I. FISHBEIN

A prominent Roman Catholic theologian has charged that though blatant anti-Semitic materials had been removed from church school texts in this country in the past decade, "little has been done to counteract the negative image of Judaism."

Rev. John T. Pawlikowski, assistant professor of Social Ethics at Catholic Theological Union of Chicago, addressing a symposium on "Catechetics and Prejudice" held at the Institute of Human Relations in New York, said that studies conducted over a multi-year period by the sociology department of St. Louis University, which analyzed attitudes toward non-Catholic religious groups and racial minorities, had shown that there were negative and distorted statements about Jews in Catholic religious textbooks. Since that time, Father Pawlikowski continued, "the Jewish portrait has been improved only to a limited extent. Gone are the most vile denunciations of the Jews and Judaism."

However, the Catholic leader pointed out, there still is very little material in Catholic texts that shows the degree of influence of Jewish religious values and ideas on the teaching of Jesus and the early church. "In addition, materials are rarely included which would help the student come to appreciate the contemporary Jew in his or her own self-identity, central to which are the Holocaust and the State of Israel," he added.

Father Pawlikowski, who is a priest of the Servite Order and a member of the Catholic Bishops' Secretariat on Catholic-Jewish Relations, urged a four-point program by the Catholic Church in the U.S. to remedy the failure to implement fully the decisions of Vatican Council II on the Church's Relationship to the Jewish People.

1. Sponsorship of teachers' institutes throughout the country.

2. Inclusion in textbooks of presentations on the constructive influence of Pharisaic-Rabbinic Judaism on the New Testament, of the beauty and depth of Jewish liturgy, theology and ethical thought, and of the significance of the Holocaust and the State of Israel to contemporary Jews.

3. Scholars must confront the distorted image of the Jew that may result from some state-

ments in the Gospels and Epistles; these texts require special treatment in the liturgy.

4. Encouragement of discussions by Catholic theologians on how Christianity's message about Jesus and the New Covenant can be presented without implying that Judaism's covenant is outdated or inferior to that of Christianity.

Rabbi Marc H. Tanenbaum National Inter-religious Affairs Director of the American Jewish Committee, who presided at the symposium, made public a 36-page survey of the impact that Key '73 had already made on relations between American Jews and Christians. He said the national dialogue over Key '73 might result in the emergence of a majority consensus of Christian leaders who are declaring, for the first time in the history of Jewish-Christian relations in the United States, a policy of opposition to proselytizing the Jewish community.

The AJCommittee survey detailed a variety of episodes of psychological harassment, deception and intimidation. At Montclair, N.J., for example, the survey said, Jewish high school students were approached to come to bible-reading classes which they found were aimed at converting them to Christianity.

A "Hanuka" celebration at the Miami Beach auditorium marking Israel's 25th anniversary turned out to be an effort by the American Board of Missions to the Jews, linked to Key '73, to invite the audience to make "a decision for Christ." In Boston, a Hebrew-Christian family sought membership in the Jewish community center with the avowed purpose of evangelizing Jewish families.

In reply to questions about Christian missionary activities in Israel, Rabbi Tanenbaum said he drew a distinction between such missionaries who "deceive and manipulate" Israeli Jews and those "who are above-board and identify themselves as Christians." He said he felt Israel would make "a terrible blunder" if it "violates the principle of religious liberty and freedom of conscience by succumbing to pressures from Jewish extremists who want to pass severe legislation to ban every form of religious activity which is not Jewish."

This only bears out that religious prejudice is far from dead. The problem still remains with us.

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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MONDAY, MARCH 5, 1973

NCC PLANS DEPARTMENT ON
CHRISTIAN-JEWISH ENCOUNTER

By Religious News Service (3-5-73)

PITTSBURGH (RNS) -- The National Council of Churches voted here to set up a new department "to make Christian-Jewish encounter in the U.S. more adequate and effective."

In approving the move, the Governing Board of the Protestant-Eastern Orthodox council followed an earlier suggestion by the World Council of Churches.

However, the discussion about the need for the department was set in the context of the Key 73 evangelistic thrust and Jewish concern over the impact on Jews of Christian evangelism.

While Jewish concern has been expressed over Key 73, the greatest concern has been generated by groups with the stated purpose of converting Jews to Christianity.

There was no opposition to the resolution establishing the department among the 150 Governing Board members present, but there was heated debate on the topics of evangelism and pluralism.

The department is expected to be funded by special contributions from the 32 member Churches.

In the resolution, the Governing Board took pains to emphasize that it sees Key 73 itself as a responsible movement. It voiced "deep interest and concern for the reported growing participation in general evangelistic efforts, including Key 73."

Yet it is said the National Council feels it is important to give careful attention to the implications of evangelism both for Christian unity and for interreligious relations.

Key 73 is a broad-based program in which over 150 denominations, independent groups and Roman Catholic dioceses are taking part.

On the policy-making level, the NCC has not endorsed Key 73, while an Evangelism Section did take part in some Key 73 planning and a number of member Churches are participants.

The Rev. W. Sterling Cary, NCC president, said in Pittsburgh that some of the more extreme incidents connected with proselytizing "should not be interpreted as a judgment against the integrity of the Key 73 executive committee."

(more)

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RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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MONDAY, MARCH 5, 1973

Increasing concern among Jewish leaders over Christian evangelism was reflected in debate at the Governing Board meeting.

The Rev. Richard Hughes, a United Presbyterian and a member of the board from Oregon said, "In Portland we have been in hell for the last couple of months over this thing" (Christian attempts to proselytize among Jews).

He said that in some instances students in public schools have been subjected to Christian evangelism. He cited an instance in which members of an evangelistic organization were in charge of a school program with required attendance by all students.

In the same city, Mr. Hughes said, a Jewish religious ceremony was interrupted by "zealous" Christians who had to be ousted by police after they refused to heed the rabbis' plea "to take the love of Jesus with them."

A member from Rhode Island complained of an evangelical group, which he refused to identify, making the boast that in a short time "there won't be a Jewish student left on this campus."

The sharpest words in the discussion came when Dr. William P. Thompson, Stated Clerk of the United Presbyterian Church, said that offensive tactics are not a "one-sided affair." He spoke of a recent take-over of the New York offices of the World Council of Churches by the Jewish Defense League.

The Rev. Gerald Strober, a Protestant who is consultant on Jewish-Christian relations for the American Jewish Committee, criticized Dr. Thompson for drawing a parallel between disruption of a religious ceremony and a take-over of a WCC office by the Jewish Defense League, which he called a "fringe element" denounced by most segments of American Jewry.

In its resolution, the Governing Board rejected "any efforts to proselytize in the Jewish community, aware of pressure to this end in certain local communities which threaten religious liberty and authentic pluralism."

Rabbi James Rudin, a Jewish observer at the NCC gathering and an official of the American Jewish Committee, said that while he did not appreciate some remarks by delegates he was "glad that the NCC is getting around to some serious theological consideration of the question."

"It is good for the council to consider right out in the open some of the theological bases involved in Christian-Jewish relations."

In passing the resolution, the Governing Board called attention to a 1964 policy statement on Christian-Jewish relations. That statement urged member Churches to "seek that true dialogue with the religious bodies of the Jewish community through which differences in faith can be explored within the mutual life of the one family of God -- separated but seeking from God the gift of renewed unity -- knowing that in the meantime God can help us to find our God-given unity in the common service of human need."

FEB 22 1973

Evangelical campaign calms in area

Controversy stirs around Key 73; is it aimed at converting Jews?

Key 73, a year-long ecumenical effort in the United States and Canada to call "our continent to Christ," appears to be turning up more controversy than converts across the nation.

Some Jewish leaders fear that the newly launched drive to bolster Christianity may be a move to proselytize Jews.

Rabbi Sheldon Stauber of Temple Beth Shalom, Chula Vista, has said that Key 73, if aimed at Christians, is all right.

STAUBER SAID he thought the original aim of Key 73 was to "bring more Christians into the fold."

"I don't think any rabbi is opposed to (them) bringing more Christians into the fold," he said. "The problem arises when the Christian crusade goes off and tries to include everyone — anyone outside Christianity, such as Jews and Moslems."

Christianity, the offspring of Judaism, generally has quit trying to absorb its mother faith. But pockets of that old impulse persist, and some Jewish leaders fear it may be abetted by Key 73.

"Some Jews have a right to be nervous about the movement's nut fringes," comments the ecumenical weekly, Christian Century.

Although it endorses the drive as a potential stimulus to "religion of the heart" at a time when this is keenly needed, the periodical adds:

"With 100 million uncommitted Americans out there, it does seem weird that some Christian evangelists feel that more theological Brownie points can be scored by landing or uprooting living, breathing Jews."

POSSIBLY because the thrust of Key 73 has been parochial and low key and its ideology has not been centrally defined, little controversy has embroiled South Bay efforts of the evangelical campaign.

The South Bay Ministerial Assn. has encouraged its member churches to have Key 73 services, which would revolve around or publicize the effort.

Bible study classes and an ecumenical Easter sunrise service are also joint projects planned by the South Bay Ministerial Assn., according to Rev. Michael Pugh, head of a ministerial committee to study such plans.

ALTHOUGH backed by the widest spectrum of Roman Catholic and Protestant churches to join in a common endeavor in modern times, Key 73 has aroused uneasiness in various quarters, Christian as well as Jewish, about their relationship.

Basically, the issue involves not only the relationships between Judaism and Christianity, but the validity of their respective faiths and the right objectives of proselytizing activities.

Since the days of the prophet Micah's pronouncement "for let all the peoples walk each one in the name of its god. But we will walk in the name of the Lord our God forever and forever," said Rabbi Israel Weisfeld, president of the San Diego Rabbinical Assn., "the Jew has conceived himself as living in a pluralistic society."

"He lives in a society wherein he respected his neighbor's right to profess and observe his particular faith, while the Jew zealously reserved the right to practice his own Judaism — unmolested and unsolicited."

THIS IS why the local Jewish community, as others throughout the land, views with concern the launching of Key 73, particularly its basic intent and scope.

"Will its thrust be a dedicated Christian evangelical movement to bring the message and promise of Christianity to indifferent, uncommitted or undercommitted Christians or will it be an attempt to convert Jews — tapping the resources of school, campus and home — to Christianity?" Weisfeld asked.

A number of groups involved in Key 73 have decided to avoid the issue altogether. The Los Angeles clergy association, for instance, expressly ruled out proselytism of Jews, saying the campaign is respectful of Jewish sensitivities and is "aimed at the religiously unfiliated."

BUT THE YOUTH director at the First Baptist Church in Chula Vista has said he is involved in Key 73 because he agrees with the campaign's stated purposes.

Rev. Clay Ford, a head of his church's drive locally, noted that Key 73's slogan is "Calling our continent to Christ" and the first objective is:

"To share with every person in North America more fully and more forcefully the claims and message of the gospel of Jesus Christ."

Ford's position is that "Key 73 is sharing the good news that Jesus Christ is Lord and alive, with the hope that many will receive Him."

"I feel strongly that He is the way, and, I guess, our goal is that more people will accept Jesus Christ," he said.

THERE IS NO anti-Semitism in either the ideology or thrust of Key 73, according to Rev. Theodore Raedeke of St. Louis, executive director of the effort.

"We do not wish to persecute, pressure or force Jews to believe anything against their will," he said.

The comments were in a letter to Rabbi Marc H. Tanenbaum, interreligious affairs director of the American Jewish Committee, who had voiced fears the drive could damage Jewish-Christian relationships.

However, he adds, it also could improve those relation-

ships if it is used to "clarify Christian recognition of Jews and Judaism as valid sources of truth rather than as objects of conversion."

Pugh said the South Bay Ministerial Assn. will probably discuss the intended thrust of Key 73 at its next meeting.

"I imagine there are different feelings within the group, but we haven't talked about it, so I'm not sure," he said.

