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Series C: Interreligious Activities. 1952-1992

Box 36, Folder 1, Key 73, 1973.



Christian Unity

News Letter of the Office of Ecumenical Relations

Symbol of World Council of Churches

APRIL 1973

American Baptist Churches USA

Vol. 6 No. 2

ARE JEWISH-CHRISTIAN RELATIONS BEING SET BACK? Some Jewish leaders in the United States say "Yes."

A number of Jewish leaders have been voicing this concern for some time. The reasons are varied. One is the apparent reluctance of some Christian denominations to interpret to their constituencies: (1) the role of modern Judaism as a living religion, (2) the significance of the Nazi holocaust which caused the death of six million Jews, (3) the right of Israel to exist as a state in the Middle East, and (4) the implications of the common heritage of Judaism and Christianity. A second reason is the recent attraction of the "Jesus people" for some Jewish youth whose roots in their own heritage are tenuous. A third is the potential threat of KEY '73.

KEY '73 has stimulated a number of articles in recent weeks that reflect a disquiet and anxiety in the Jewish community. The points of concern seem to center in a number of fears: (1) a fear that many participants in KEY '73 will adopt a concern for a statistical victory of Christianity that will deepen a triumphalism that can weaken Jewish-Christian relations; (2) a fear that the evangelistic witness of KEY '73 may, by oversimplifying the Scriptures and appealing to emotions rather than to thought, tend to disparage Judaism as the enemy of Christianity; and (3) a fear that KEY '73 will intensify the efforts of specific groups interested in converting Jews to engage in what Jewish leaders regard as "proselyting Jews."

These fears are based upon a long experience of persecution by people who view all Jews as enemies of Jesus Christ. The aversion to "proselyting" is based upon a conviction that Judaism is a self-sufficient and complete religion and a fear that proselytism will strengthen anti-Semitism.

For Christians, the Jewish critique of KEY '73 presents a dilemma. While admitting that some kinds of evangelistic approaches and assumptions may encourage anti-semitic attitudes and should be avoided, it is difficult for the Christian community to deal with the Jewish appeal to repudiate any effort "to proselyte Jews." To Christians, this means withholding from Jews the Good News which they are mandated to share with all peoples by the Great Commission in Matthew 28. The Christians' dilemma, therefore, is how to be sensitive to the common ground which we share with our Jewish brethren and at the same time be obedient to our understanding of the revelation of God in Jesus Christ. It is with this dilemma that we need to deal in a forthright and open dialogue that is based upon mutual respect and trust.

THE NINTH ASSEMBLY of the National Council of Churches of Christ in the U. S. A. was held December 3-7, 1972, in Dallas, Texas. The 750 member body formally launched a restructured Council along lines that will increase flexibility in operational style and help speed ways to get things done.

This was the final General Assembly, since the restructuring of the NCC replaces the unwieldy Assembly with a smaller 347 member Governing Board that will meet twice each year. The

Board will not only have its membership determined by a quota system among member denominations, but will also be representative of women, youth and laity. One-fourth of the Board members will be women, one-eighth youth, and one-half laity. To further ensure that the Board, which controls the NCC budget and its programs, will be adequately informed, all NCC activities will be monitored by five sections (or forums) of the Board to which all the members will be assigned. They will be supplemented by about 100 non-Board members, drawn from many backgrounds and representing many competencies. The sections will receive proposals both directly from their members and from the program units of the Council. They will systematically review Council program. Out of all this input, they will make recommendations for new program and program priorities to the Governing Board.

The general financial support for the Council will come from member denominations on a basis of fair-share assessment. Financial support for programs of the Council will be based on member denomination options, with each free to participate or not in any given program mandated by the Board.

The new president of the National Council is the Reverend W. Sterling Cary, a United Church of Christ official of New York City. He is the first Black to hold this high post of responsibility. In his speech of acceptance, President Cary expressed the hope that caucusing, which results "from exclusion and powerlessness," will soon no longer be necessary. He anticipates that the restructured council will be more low-keyed than in previous years. "We have said everything that needs to be said," he stated. "The time has come for us to act on our words instead of making more statements." Mr. Cary expressed the hope that NCC programs would expand "to bring hope to our troubled nations." He called on the churches to "join the President and government in bringing about the kind of programs that will help the nation experience healing."

A major portion of the Assembly's program was devoted to "study and discussion" of presentations by invited speakers concerning three important areas of religious concern: (1) Evangelism and Church Renewal; (2) Justice, Liberation and Human Fulfillment; (3) Stewardship of Creation and Quality of Life.

Very significant in the Assembly discussions was the dialogue on Evangelism and Church Renewal presented by "conservative" theologian David Hubbard (President of Fuller Theological Seminary) and "liberal" theologian Colin Williams (Dean of Yale University Divinity School). Dr. Hubbard maintained that the church must focus its attention on group and family life, without whose Christian witness there cannot be viable Christian social change. Dr. Williams admitted that a fault of many "liberal" churches has been failure to create arenas where a person can again "become as a little child" and find a starting point of commitment to Christ. He warned, however, that all too many "conservative" churches tend to make the starting point too simple and too narrow for people to grow in the midst of the complexities of life.

Dr. Espy said in his report as general secretary: "The NCC does

not seek uniformity or an ecumenical monopoly. Indeed, it spawns pluriformity. But it continues to pioneer in areas where the conciliar expression of ecumenism is the form best suited to do the job. Its distinctive function in the cause of unity and mission is irreplaceable. It is at once an embodiment of wholeness and a cradle of diversity. It is a center of creative inclusiveness, a paradox of cohesion and dispersion. If the National Council were to disappear, something essentially like it—inclusive in membership and multifarious in its manifestations—would have to be created."

THE WORLD CONFERENCE ON SALVATION TODAY held in Bangkok, Thailand, December 29, 1972 to January 8, 1973, under the auspices of the Commission on World Mission and Evangelism of the World Council of Churches, marked "the end of a missionary era" and the "beginning of the world mission." Such was the appraisal of Dr. Emilio Castro, new director of the sponsoring Commission.

It was markedly different in many ways from the last World Mission Conference of the WCC at Mexico City in 1963, when the watchword was "mission in six continents." At Bangkok 52% of the total voting delegates were from Asia, Africa, and Latin America. (The conference included 326 people from 69 countries; 14% of the voting delegates were women.) The Vietnam War, racial exploitation in many parts of the world, and a resurgent nationalism among younger nations that have emerged since World War II were factors intensifying a sharp critique of western sponsored missions and a demand for a liberation from "white racism" and the "donor mentality" of western governments, and new ways of carrying out the churches' mission to the poor in local situations.

The Bangkok Conference was intended "to celebrate and proclaim the richness of salvation as a gift of God through the Holy Spirit, as witnessed to by the Scriptures, and experienced in many ways by men and women in their struggle for meaning and fullness of life and for social justice." All but four of its eleven days were spent in small groups so that everyone would have opportunity to make his or her contribution.

A sampling of views expressed are as follows: (1) "God's justice manifests itself both in the justification of the sinner and in social and political justice." (2) "Through Christ, men and women are liberated and empowered with all their energies and possibilities to participate in His messianic work. . . . Faith in Christ releases in man creative freedom for the salvation of the world." (3) "A desire to share and a readiness to let others share with us should inspire our witness to Christ rather than a desire to win a theological argument." (4) "Salvation works to change persons, local congregations and their relations with each other, and also to bring healing and liberation to community. . . . A local congregation that lives to itself sabotages the saving action of God in the neighbourhood."

The legislative Assembly of the Commission on World Mission and Evangelism met from January 9-12 to debate the extensive reports prepared by the World Conference on Salvation Today. It took several significant actions: (1) A decision to send a Letter to the Churches calling for an affirmation of "the power of salvation by His cross as is made manifest in His resurrection" and for commitment "to the struggle against everything that oppresses men and women, not only the sin in them but also in societies." (2) Made several requests of churches and mission agencies—to encourage withdrawal of investments from firms doing business in southern Africa as a protest to racial exploitation there, to raise funds for community development in Third World countries, to encourage partnership with "so-called receiving churches," to consider "a possible moratorium on the transferring of funds and personnel from the mission agencies to the so-called receiving churches" to enable the latter "to work

with their own resources and find their own identity," and to share with conservative evangelicals in the Congress on World Evangelization to be held in Lausanne in 1974.

From this brief report, it becomes obvious that the Bangkok Conference reflected a number of concerns of "Third World" Christians for a new kind of mission that will be primarily occupied with economic, social, and political needs of peoples who are burdened by poverty and exploitation. It reflects also a profound desire for self-determinism and freedom from a sense of obligation to the West without quite wishing to break the ties of help that are still needed. No doubt, our churches will feel some disquiet as they reflect upon these concerns. But a part of the value of such ecumenical gatherings is that we are able to hear what others are saying, and therefore be in a position to assess their value and to determine what they say to us about how to be more effective for Christ and the gospel in a revolutionary world.

THE VANDERBILT GRADUATE SUMMER INSTITUTE ON JUDAISM

will be held June 17-27, 1973, at Vanderbilt Divinity School, Nashville, Tenn. Dean Walter Harrelson, American Baptist, and Rabbi Solomon S. Bernards, director of the Department of Inter-religious Cooperation of the Anti-Defamation League of B'nai B'rith, co-sponsor, invite college teachers of religion and the humanities and theological seminary faculties to the fifth annual institute at Vanderbilt. The program offers five lectures on "Jewish Thought After the Holocaust" by Dr. Lou Silverman, Hillel Professor of Jewish Literature and Thought at Vanderbilt; five discourses on "Aspects of Medieval Jewish Philosophy" by Dr. Marvin Fox, professor of philosophy at Ohio State University; and an eight-part series on "Judaism and Christianity: Continuities and Discontinuities" by Dr. Steven Katz of the Department of Religion, Dartmouth College. (Participants will be housed in the air-conditioned Branscomb Quadrangle. Tuition for the Institute is \$75, for which a grant is available on request. Room and meals, excluding meals on Saturday and Sunday, will be provided for the inclusive charge of \$89.75 with double room, or \$98.75 with single room. A \$10.00 registration fee should be submitted with the application which may be obtained by writing to Rabbi Solomon S. Bernards, 315 Lexington Avenue, New York, N. Y. 10016.)

THE WORLD MISSION OF RECONCILIATION,

a project authorized by the 12th Baptist World Congress, was launched on Baptist World Alliance Sunday, February 4, 1973. President V. C. Carney Hargroves reports that as many as 140,000 congregations in 100 countries are expected to participate during this three-year evangelistic outreach (1973-75). American Baptists are tying their participation in with the KEY '73 year under the guidance of Dr. L. Doward McBain (national committee chairman) and Dr. Jitsuo Morikawa (associate executive secretary, Board of National Ministries).

THE EIGHTH BAPTIST YOUTH WORLD CONFERENCE

will meet in Portland, Oregon, July 31—August 4, 1974. The theme will be "Christ—Our Challenge to Live." Young people desiring information should write to the Baptist World Alliance, 1628 Sixteenth St., N.W., Washington, D. C. 20009.

THE THIRTEENTH BAPTIST WORLD CONGRESS

will meet July 8-13, 1975 in Stockholm, Sweden. The Program Committee, chaired by Gerhard Claas of Germany, is searching for a theme that will be inspiring and relevant. Information concerning the Congress may be obtained by writing the Baptist World Alliance, 1628 Sixteenth St., N.W., Washington, D.C. 20009.

DID YOU KNOW THAT ...

LOIS J. ANDERSON, American Baptist member of the staff of the National Council's Broadcasting and Film Commission, is newly appointed chair person of the Mass Media-Advertising Committee of Religion in American Life (RIAL).

DR. J. RALPH BEATY, executive minister of the Indianapolis Baptist Association, is an active member of the Long Range Planning Committee of the Church Federation of Greater Indianapolis, Inc. He reports that directions have been set for 1973 and 1974 which include: (1) an openness to a variety of kinds of cooperation, (2) a search for ways to make the Federation responsive to the supportive constituency, (3) an intention to widen the base of the Federation to include black participation and Roman Catholic involvement, and (4) a determination to extend its services to community groups while remaining a church federation.

REV. JAMES A. BRAKER, pastor of the Church of the Master (Baptist) in Cleveland, Ohio, reports that his congregation joined with a Roman Catholic and a Presbyterian congregation in observance of the 1973 Week of Prayer for Christian Unity, January 18-25. This included planned visits in each other's churches during the week, culminating in a united prayer service that was made more meaningful by the relationships of the week.

DR. M. PARKER BURROUGHS is a regular participant in joint meetings of the regional staff executives of three denominations in the Cleveland area—the Cleveland Baptist Association of which Parker is executive minister, Disciples of Christ, and the United Church of Christ. In addition, a joint commission composed of the staff, laymen and pastors of the three denominations serve as a planning group. A Joint Christian Education Committee and geographical clusters also carry out a variety of cooperative projects.

REV. R. LEWIS JOHNSON, director of continuing education in the Board of Educational Ministries of ABC, urges church leaders to consider attending the Canterbury Ecumenical Summer School at Christ Church College. Dates for 1973 are from July 19-31. Cost for the two-week event is \$249, with \$15 off for wives and for students. World renowned lecturers include the Archbishop of Canterbury. The theme is "Interpreting the Faith." For information or reservations, write to the Canterbury Ecumenical Summer School, 15 Dover Street, Canterbury, Kent, England.

REV. MARVIN CHANDLER is American Baptist director of the Black Church Ministries, a part of the Genesee Ecumenical Ministries (GEM) that serves eight counties in upper New York State. GEM's Church Women United, of which Mrs. Ella Mitchell is president, provide a Day Care Center, emergency services for migrants, and coordination of the Task Force on Courts.

SAM CHETTI, director of International Student Ministries for the Los Angeles Baptist City Mission Society and Temple Baptist Church, reports that 50 international students are included in the plans for KEY '73 in the area, as part of this ecumenical evangelistic thrust.

DR. HARLAN M. FROST, retired American Baptist minister and historian of Buffalo, N. Y., has a fine article on "The Buffalo Federation of Churches—Beginning" in the Summer 1972 issue

of the Journal of The Buffalo and Erie County Historical Society. It provides a careful contribution to the interpretation of the factors at work in the early years of the conciliar movement in the United States, as typified in the Buffalo Federation of Churches.

REV. RAYMOND A. GRAY, American Baptist who was for many years director of the Ministry to Service Personnel and Overseas Union Churches in the National Council of Churches, is currently serving the Medical Mission Fund, Inc., a new organization recently established by the United Presbyterian Church. His assignment is to interpret the medical mission projects in which UPUSA is involved and raise funds for them. He will work out of his home in Montclair, N. J.

DR. R. STUART GRIZZARD, pastor of the National Memorial Baptist Church, Washington, D. C., reports that his church, now dually aligned with the American Baptists and Southern Baptists, is exploring a third alignment with the Progressive National Baptist Convention.

REV. VERNON P. JAEGER, state missionary for the Oregon Baptist Convention, served in the fall of 1972 on a task force of interdenominational representatives to develop a new ecumenical instrument to replace the present Oregon Council of Churches. He is also vice chairman of the Portland Christian Campus Ministry Board.

DR. J. FRANK LANSING will retire on June 1, 1973 from his position as executive director of The Associated Churches of Fort Wayne and Allen County in Indiana. He reports that nearly 120 local congregations of the Council are participating in KEY '73. It is the largest ecumenical effort ever attempted in Fort Wayne.

REV. ARLO R. REICHTER of the staff of ministers at First Baptist Church, Los Angeles, Calif., reports that he, as chairman of the Protestant Campus Ministry Task Force at L. A. City College, is involved in an interfaith group of persons (Roman Catholics, Jewish, Latter Day Saints) working with students. The group sponsors a campus forum to discuss such timely topics as issues of conscience, how do we face death, loneliness, and vengeance.

DR. OLIVIA P. STOKES, for 31 years a capable Christian educator in ecumenical ministries (1941-72), undertook on February 1, 1973, a new service as associate professor of Education at Lehman College, Bedford Park, Bronx, N. Y. She will continue to serve as a consultant with the National Council's Department of Educational Development through the spring.

MRS. DONALD THOMPSON of Calais, Maine, and an American Baptist member of the General Committee of the North American Baptist Fellowship commented on the annual meeting in Washington, D. C., November 20-21, 1972 as follows: "In the six years of its existence, there has been marked progress in the area of mutual understanding among leaders of the nine member bodies. This understanding is built through plenary sessions but more especially through smaller sharing sessions devoted to subjects of mutual concern. In 1972, for example, these were conducted in the areas of stewardship, mission, lay development, and problems of denominational executives."

W. BURTON ANDREWS, executive director of American Baptist Men, is secretary-treasurer of the North American Conference of Men's Work Secretaries. It is composed of executives of men's work from 24 denominations in the United States and Canada.

SUGGESTED RESOURCES FOR YOUR READING

Thirty Years of the British Council of Churches, 1942-1972, by Ernest A. Payne, CH. (London, 1972) 60 pages. (May be ordered from the British Council of Churches, 10 Eaton Gate, London, 5W, at 75 cents per copy including postage.)

The author, a distinguished British Baptist historian and ecumenical leader, tells of the origins of ecumenical cooperation in Britain and the reactions to the many great changes in the social and religious scene between 1942 and 1972. He is a Companion of Honour and a President of the World Council of Churches. From 1940-1951 he taught church history in Oxford, and from 1951 to 1967 was general secretary of the Baptist Union of Great Britain and Ireland.

In a readable but compact form, Dr. Payne traces the background factors which contributed to the organization of the British Council of Churches in 1942. Then with masterful brevity he summarizes the concerns and achievements of the Council in thirty years of varied and rapid change when the country was confronted with post-war industrial problems, and international problems in Africa and Suez, and when the churches were moving into the World Council of Churches and into new relationships with Roman Catholics. Dr. Payne sees the Council being threatened by a waning enthusiasm for conciliar ecumenism and buffeted by revolutionary changes within the churches and within society at large. Then he concludes by making a statement that is as pertinent for American Christians as it is for those of Britain: "At a time when institutions are under fire, the Churches may be tempted to protect themselves as institutions by criticising the ecumenical institution. . . . However, to abandon or jeopardise the British Council of Churches because it is not yet a perfect instrument or agency of even a limited kind, would be foolish and a betrayal."

Church Union at Midpoint, edited by Paul A. Crow, Jr. and William Jerry Roney. New York: Association Press, 1972. 256 pages. Price: \$7.95 paperback. (Orders may be sent prepaid to Association Press, 291 Broadway, New York, N. Y. 10007.)

Church Union and the Up-to-date Ecumenist, article by John Webster Grant in *The Ecumenist* (Sept.-Oct. 1972). The author is professor of church history at Emmanuel College in the Toronto School of Theology and chairman of the committee revising the Canadian plan of union. He analyzes the current difficulties of church union efforts (failure of the Anglican-Methodist conversations in England and the withdrawal of the United Presbyterian Church U. S. A. from the Consultation on Church

Union), and attributes them to the following factors: (1) The serious opposition of conservatives who believe that union plans compromise matters of vital denominational principle. (2) The current belief of many people of the ecclesiastical left-wing that schemes of formal union are no longer relevant to the collaborative style of unity of the activist "sixties" or the "shared experience" motif of the charismatic "seventies." (3) The vigorous assertion of the validity of religious pluralism in North America that is currently in vogue. Professor Grant believes that efforts for church union are valid, and that they call for commitment as well as respect for diversity. He feels that "the resurgence of pluralism strengthens rather than weakens the case for church union," for it keeps church union negotiators open to new patterns.

The Mission of Southwest Christian Ministry: Living with Holy Tension, by Donald F. Garrett. (Reading, Pa., 1972) 23 pages mimeographed. This is an unusually perceptive reflection on the work of a cooperative instrument of mission in Reading, Pa. The author is executive director and writes from an experience of four years with the new organization. He raises a number of points worthy of consideration: (1) How does the multiple program carried on in areas of recreation, health, education, and welfare differ from programs of secular social agencies? His answer is that what has been done by the churches meets needs, is biblically justified, and is a way of gaining the confidence and acceptance of the community. (2) Now, he feels that the SWCM must move beyond the stage of establishing its credibility, and "affirm that Jesus Christ is the central meaning of life, and that in Him alone is found true joy and peace." He goes on to say, "This need to have social action and evangelism receive equal emphasis is not only true of SWCM but of the entire Christian Church."

Portrait of the Elder Brother: Jews and Judaism in Protestant Teaching Materials, by Gerald S. Strober. New York: The American Jewish Committee and the National Conference of Christians and Jews, 1972. 56 pages. (Copies may be ordered from the American Jewish Committee, 165 E. 56th St., New York, N. Y. 10022 at 75 cents per copy.) This is an analysis of the curriculum of twelve Protestant bodies with reference to their interpretation of Judaism historically and in modern life. The book deserves a careful reading by pastors and church school teachers who are sensitive to the common biblical base of Judaism and Christianity and its significance for today.

CHRISTIAN UNITY is published to furnish information and stimulate thought concerning the nature of Christian unity and its meaning for American Baptists. It does not necessarily express the views of the American Baptist Churches USA.

Editor Robert G. Torbet
Published in January, April, July, and October.

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Key 73:

THE NEW EVANGELISM?

Reports and Appraisals by

Elliott Wright James R. McGraw John R. Fry

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Many returning prisoners of war have given the nation an example of human resilience after years of strain and deprivation. Those of us who honored conscientious objectors and draft resisters can likewise honor these men who maintained courage and dignity throughout their ordeal.

And yet—and yet some have spoken religious words that cannot go unchallenged by those who believe in the God of the prophets and of Jesus Christ. A few statements are simply idolatrous, and somebody must say so.

Take, for example, this declaration by a naval captain, telling what kept prisoners' hopes alive: "I believe over 99 percent would say it was faith in God and, second, faith in country. I don't mean to put country second. I simply mean that communion with God was improved by the rigors of our experience."

As a cultural observation we note that God, who made page 26 in *The New York Times*, rated page 1 in Fort Worth and a headline on page 1 in Dallas. But, more important, we must ask who this God is.

What are we to make of the close association

between God and country, and the refusal to put country second? That some such faith may have been a psychological help is possible. All kinds of illusions can be that. But God and country are not the same, not inseparable. There can be a relation. In the words of Lincoln, now incorporated in the Pledge of Allegiance, the relation puts the nation "under God." *Under God* does not mean *in cahoots with God*.

The civil religion of this country has often come close to merging God and country into a super-conglomerate. The bland "piety on the Potomac," frequently ridiculed a decade and a half ago, has come back in a more dangerous form. While sports writers claim that the teams that got to the Super Bowl are the two most religious teams in pro football, political leaders try to enlist God in the service of the nation.

That won't do. Senator Hatfield saw the point when, at this year's National Prayer Breakfast, he warned against "idolatry" and against faith "in a small and exclusive deity." That warning serves God and country well.



Christianity and Crisis

A Christian Journal of Opinion

537 West 121st Street / New York / New York 10027

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Credits:

cover and design by Emily Vializ
printed by Sowers Printing Company

Christianity and Crisis, Vol. 33, No. 4, March 19, 1973

Published biweekly for 24 consecutive issues, beginning the third Monday in September, by Christianity and Crisis, Inc., 537 West 121st St., New York, N.Y. 10027. Subscription price: Canada and U.S., \$7.00; add \$1.00 for foreign postage; students \$5.00. Second class postage paid at New York, N.Y. and at additional mailing offices. Please send POD form 3579 to Christianity and Crisis, 537 W. 121st St., New York, N.Y. 10027. Copyright © 1973 Christianity and Crisis, Inc.

Elliott Wright

Raising the Christian Canopy: the Evangelicals' Burden

Key 73 is a broad-based design to allow Christians in the United States and Canada to join other Christians to make known the Good News of Jesus Christ.

Key 73 proposes to raise an overarching Christian canopy in both countries under which all denominations, congregations, and Christian groups may concentrate on evangelism during the year, 1973.

(From a Key 73 leaflet, emphasis added.)

THE METHODIST STUDENT MOVEMENT at Fort Worth's Texas Wesleyan College (TWC) languished as the seventies unfolded; a victim, no doubt, of activist ruminations, the ravages of secularization and rustling by Jesus people.

Then along came Key 73; tonic par excellence, according to *The Texas Methodist*. "New life has been breathed into what looked like a dying organization." The student group and, presumably, numerous individuals are being saved!

Key 73 envisions a repeat of the TWC Methodist experience in every heart, home, hamlet, city and state (or province), and on all campuses north of Mexico; anywhere a "meaningful faith is lacking," to use the motto of one booster.

The goal is a "Christian canopy" stretching from the Rio Grande to Hudson Bay, from Florida's beaches to Alaska's tundra, with perhaps a little new Christian thatching over Hawaii.

The machinery for raising the canopy is a massively decentralized evangelism *design* organized into six flexible phases under the theme of "Calling Our Continent to Christ." More than 150 denominations, independent groups and regional judicatories, including over 40 Roman Catholic dioceses, are signed up as participating sponsors.

Many enthusiasts see Key 73 as nothing less than the framework for a "Third Great Awakening," a way to invigorate lapsed Christians, to stir the blood to reclaim the religious foundations of North American culture and to tap, channel and turn in

ecclesial directions the spiritual hunger rising—currently outside traditional church structures—in reaction to secularization.

Evangelism—understood as winning souls for Christ—stands at the center, yet participants are so diverse and the design so flexible that Key 73 is credited with enormous potential as a *new ecumenism*, perhaps even capable of bridging the gap between personal-piety and social-action Christians.

Promotion aimed at certain segments of Protestantism, namely, the liberal wing, puts considerable stress on Key 73's openness to social ministry as a valid response to faith. In a sense the Key 73 approach, which stresses local initiative in all implementations, could be projected as an embodiment of the "Word in deed" evangelism that Gabriel Fackre identifies as possibly emerging in the seventies as a reaction to the sixties' evangelistic activism (which, he says, was a reaction to the peace-of-mind fifties).

Whence Cometh the Key?

Is this broad-based campaign what it seems to be? How did it come about? Who is in, who is out? How serious is the "Christian canopy" proposal? What does Key 73 say about witness in North America, and particularly about the possibility of reconciling the personal-salvation and the social-action people? The organization's pilgrimage is relevant to these questions, for it is clear that what Key 73 started as and what it has become on a promotional level are not the same. The current ballyhoo tells of diversity and flexibility sufficient to attract every style of Christian commitment. Still, at heart, Key 73 may not have moved far from its origin as an in-group exercise among theologically conservative Protestants concerned about liberal trends.

Carl Henry, now professor at Eastern Baptist Theological Seminary in Philadelphia, is the man most singularly responsible for Key 73. The consultations that led to what was first termed an "in-depth, transdenominational evangelistic drive" were sparked by a 1967 editorial appeal, "Somehow, Let's

ELLIOTT WRIGHT is a journalist who writes often on religious subjects; his articles and reviews have appeared in numerous journals. His latest book, written with Robert W. Lynn, is *The Big Little School*, a history of the Sunday School movement.

Get Together," written by Henry when he edited *Christianity Today*. The initial group of consultants used the word "transdenominational" rather than "interdenominational" because they were ad hoc evangelicals and stayed away from "theological and ecclesiastical differences." Key 73's impetus came from individuals committed to an evangelistic drive because they surveyed the continent and did not like what they saw.

Elcals
Peter Berger asserts a universal human desire for meaning, a longing for a "sacred canopy against chaos." In the early sixties, the "sacred canopy" of US evangelicals was looking tattered. Billy Graham was drawing crowds, but the religious boom of the fifties was subsiding and down-home evangelical fervor in communities was brittle.

What is more, civil rights, secularization and situation ethics were mushrooming. Then came an even bigger jolt: "God is dead." Evangelicals were disturbed, and Henry, for one, refused to sit and wring his hands. He wrote, spoke, organized a 1966 World Congress on Evangelism in Berlin, and in that same year he took his concern to the US Congress of the World Council of Churches (WCC).

Henry asked the WCC to include a "majority" of Bible-oriented, evangelical Christians on its evangelism committee. The proposal was not accepted. (The diverging courses taken by Henry and the Council were dramatically evident as Key 73's launch week coincided with the WCC conference on Salvation Today in Bangkok. The Thailand gathering dealt with evangelism more in terms of development, racial justice and social change than as personal witness.)

Fearing that the mainline, ecumenical denominations were helping to sunder the canopy he held sacred, Henry began a counter-offensive that produced Key 73.

Thus in late 1967 Henry and Billy Graham called a meeting. It was held at the Marriott Key Bridge Motel, near the span, named for Francis Scott Key, linking Washington, D.C. and Arlington, Va. A more appropriate spot could not have been found. Key, ironically, was a leading champion of the evangelical Sunday School movement in the 1830's. The "Key" in "73" is Francis Scott, albeit that "He [Jesus] is the key"—Colossians 2:3 in Today's English Version—is sometimes given as the theme verse.

Key 73 material steers clear of pushing patriotism, but, like Francis Scott Key and evangelicals old and new, it bears a territorial imperative. The title for each of Key 73's six phases repeats the line "calling our continent. . . ." Yearning for a Christian commonwealth oozes from everything stamped

with Key 73's symbol. And it is scarcely coincidental that *Christianity Today*, the major periodical voice of Key 73, chose as one winner in a recent contest an essay complaining that society no longer provides "assurance that the Christian message is true."

Three consultations met at Key Bridge Motel, a fourth in Newark in the summer of 1968. That fateful year: who could overlook the murders of Martin Luther King and Robert Kennedy? Black militancy? Campus upheavals? The Key planners at Newark and a huge Henry-organized US Congress on Evangelism in Minneapolis that year were not immune. The reports from Newark and the spirit of Minneapolis were packed with imperatives to do exactly what Gabriel Fackre sees as necessary in the seventies: proclaim the Gospel by word and deed, demonstrate as well as speak the Gospel.

But society has a way of making rapid shifts these days. Jesus freaks, Eastern occultists and witches bounded into the headlines as the sixties turned to the seventies. Spiritual pilgrimage was popular once more, and the racial, urban and youth crises no longer seemed so crucial.

"Something for Everybody"

The surge for personal meaning reportedly taking place in America as the sixties closed fell right into Key 73's hands. A possible structure for passive evangelism—and weren't people calling for something to believe in?—was there, authentically interdenominational by 1969. And when, in 1971, some Catholics were calling for evangelistic emphasis to overcome post-Vatican II lag, the pliant Key 73 organization could accommodate them.

By 1973 the structure seemed to offer, in the words of a *National Catholic Reporter* editor, "something for everybody." Guidelines for local adaptation include prayer, Bible study, public television specials, community surveying, entertainment attractive to youths, preaching, utilization of the arts, county-fair outings, Bible distribution, various community or congregation celebrations and response to the needs of the world.

Some of almost every group thought the program was a good idea as it began to take shape. Near-fundamentalists are listed as sponsors along with a unit of the National Council of Churches. Para-ecclesiastics from Campus Crusade for Christ and Inter-Varsity rub shoulders with orthodox Missouri Synod Lutherans. Conservative and not-so-conservative Catholics publish the same summary of purposes issued by Southern Baptists.

A look at who is not involved and at the tenuous

linkage of some participants is illuminating. The Eastern Orthodox, as one would expect, are not in Key 73, although some few parishes or independent Orthodox groups may have local tie-ins. Hardest-core fundamentalists, such as the small denominations in the Carl McIntire-founded American Council of Christian Churches, remain outside, objecting in part to what appears as excessive ecumenism. About two-thirds of the Catholic dioceses are not participating.

Also missing among Key 73 endorsers are the national levels of the Episcopal Church, the United Presbyterian Church and the United Church of Christ. Local and regional organizations of these denominations, however, are not—and cannot be—barred, and in certain sections of the country they are relatively active. Still, it is noteworthy that three major Protestant churches withstood pressure to join the canopy-hoisting design. Their lack of affirmative action may, as critics within claim, say something about lukewarm commitment to evangelism. More likely, it speaks to an unhappiness with the roots and conception of evangelism in Key 73.

A variety of questioning spirits lurk under the Key 73 umbrella, and all the endorsements are not what they appear to be on paper. Take the NCC, which is, in fact, only marginally involved via its evangelism person's presence at committee meetings.

The participation of numerous boards, agencies, bishops and regional judicatories of endorsing denominations is similarly ambiguous. Furthermore, while three Black Methodist denominations are represented along with the Tom Skinner evangelistic organization, the National Negro Evangelical Association and other Black groups, Black enthusiasm is not overwhelming. The large Black Baptist conventions are totally missing.

Hold-outs and lukewarm backing of liberal whites and many Black Christians (plus the troubled response of many in the Jewish community) say something significant about Key 73's whys and wherefores. The design was and probably still remains the product of a style and interpretation of evangelical witness best illustrated by Billy Graham and *Christianity Today*.

"Sharing Messiah with Jewish People"

The Christian canopy proposals came at a time when several fringe sects had singled out Jews as special targets for proselytizing, and Jews quickly registered their distress. This distress was not allayed by a 1972 United Methodist statement virtually repudiating any attempts to convert Jews;

nor by a declaration by Theodore Raedeke, Key 73's executive head and a Missouri Synod Lutheran, that the design is not anti-Semitic and not directed specifically at Jews; nor by a United Church of Canada protest of a section on "Sharing Messiah with Jewish People" in the Key 73 congregational resource book; and not even by a decision by the NCC to set up a Christian-Jewish liaison office as a result of Jewish questions raised by Key 73.

None of these. Marc Tanenbaum, one of the rabbis most vocal on the potential danger to the Jewish community of Christian evangelism, breathed his loudest sigh of relief when Billy Graham frowned on "proselytizing that is coercive" and advised against singling out Jews in the Key 73 witness. Graham said he had not been "directly involved in the developing organization of Key 73," and, while he did not exempt Jews from the "persuasive invitation" of the Gospel, his statement was received by some Jews and some Christians as a virtual pronouncement for Key 73. It is uncanny that one man should play such a decisive role in a diverse evangelistic design. Shades of "the Pope speaks," and a fairly good indication of Key 73's nature.

The evangelical heritage pulsating in Key 73 includes the Sunday School movement, camp meetings, more sophisticated revivalism, decisions for Christ, neo-Puritan ethics and a spotty record on social concerns. Thrown in for good measure—maybe for full measure—are assorted ventures in "civil religion," although having a nation-oriented faith apart from church affiliation or worshipping at the shrine of the American Way of Life are by no means limited to the evangelical stratum.

(Furthermore, the evangelical is bigger than what is mentioned above and is not necessarily conservative in an historical perspective. The word "evangelical" could be rightly claimed by groups ranging from the activist United Methodist Board of Church and Society to Will Campbell's Committee of Southern Churchmen, which critically appraises both Christian activism and conservative inactivism. Nevertheless, "evangelical" has unfortunately been relegated in American journalism to the Grahamite wing of Protestantism and is so used here.)

With its "Christian canopy" and "calling our continent" imagery, Key 73 stands in continuity with a kingdom-building theme of 19th-century evangelicals. Zeal for a Christian society comes through most of the literature and many of the techniques for witness proposed. It certainly wants to scotch secularization. Yet, in practice, there are varying degrees of seriousness on Key 73's significance as a

venture in achieving a Christian commonwealth. Some see its purpose in terms of "converts"; others stress a mandate to confront each American with Christ and let the Spirit work as it will.

Graham's protestation that Key 73 is not directed against Jews or other specific groups of non-Christians should be taken seriously. At the same time, evangelical nostalgia for a Christian America that never was abides in the enterprise, and the Jewish reaction was valid despite instances of overreaction. The critical responses of Jewish spokesmen may have extremely positive implications for embedding in Christian minds the reality of North American pluralism.

"A Paper Thing"?

Jewish reaction has been to the levels of promotion and organization. What might happen in local communities is unforeseen. Key 73 is the biggest thing going this year as a national, publicizable apparatus and ideology. A wait-and-see attitude must be taken on its grassroots implementation. Do the Christians in the great US-Canadian expanse want to work as canopy stretchers or as agents for presenting Christ to their neighbors in a massive campaign?

No hint of an answer can be suggested by recent history since nothing similar to Key 73 has come along in most people's memory. Right after World War II a number of mainline Protestants took part in a cooperative, though not especially ecumenical, Crusade for Christ that was supposed to set the Western world in order. Instead, it became a tedious hassle, ultimately degenerating into individual fundraising campaigns for the denominations.

Since Key 73 was formally launched in late December 1972, it is appropriate to ask what local response has come forth. The design caught on at TWC, but the take-off has been generally slow. Public rallies have been staged in various places under the Key 73 emblem. One in Pennsylvania featured Miss America. Genuinely broad-based coalitions of clergy and laity are working hard to stir support in areas of the Pacific Northwest, New Jersey and New England, parts of the country less likely to be fertile for evangelism than the South and Midwest where, of course, the major Key 73 activity is to be found. Catholics and Protestants joined forces in the St. Louis region for community surveying, always a first step in mass evangelistic efforts.

But a Fort Worth layman observed recently that Key 73 in his city—excepting TWC—was a "paper thing." And a minister of a sizable church in Birmingham, Alabama, said "nothing" when asked what his congregation was planning. Why the be-

nign boycott? "We got our fill of evangelism when Billy Graham held a crusade here last year," replied the Magic City pastor.

No one is surprised that New York City is relatively bereft of Key 73; it is a bit unexpected, however, to hear that towns in southwestern Virginia have neither heard of the campaign nor seen its symbol, a descending white dove that looks ablaze.

Any attempt to predict Key 73's impact would be unfair until the last witness team reports, the television specials are ended and all the results assessed. After all, it does depend on local initiative. The fact that the national organization was far behind by February in raising its \$149,000 budget from the participant groups is no indication that the grassroots are withered. Given summer camp evangelism, county-fair booths, stadium crusades and Lenten devotional literature strong on the need for a Christian society, North Americans may decide they want an overarching Christian net, which is about all anybody's religious canopy could be in a pluralistic society.

Simultaneous, Non-Ecumenical Evangelism

While the evangelical mind-set has a mode of orientation that is aggressive for a Christian commonwealth, it is not ecumenical as that term is commonly used. Still, Key 73 looks ecumenical, even broader-based, with its Church of God and Adventist participants, than the NCC and WCC, and the formal Protestant-Catholic-Orthodox interaction of the last decade.

The press, with its idolatry of the new, strides forth with Key 73's *new ecumenism*. And shall the new ecumenism of evangelism not save the old from the institutional doldrums, where it lies becalmed with a cargo of secularizing urges? To change the image radically, may not Key 73 force old-style ecumenism, especially of the Protestant sort, to exchange its Tillichian ear for a hearing aid more attune to heaven than earth? Will not Key 73's new ecumenism bridge the gap between social action as a Christian calling and the need for personal piety?

Now it is true that, even were Key 73 called off before Easter—when the personal witnessing phase should be in full swing—it has accomplished good in ecumenical terms. The planning process brought together for serious conversations brands of Protestants who never before found dialogue possible. The continent will hardly be the loser for Catholics and officials of the Assemblies of God serving on the same committee.

The liberal church folk, who in their own way can be as arrogant as unrelenting fundamentalists,

may have learned that all evangelicals are not politically conservative, an observation aptly made by Martin Marty. Evangelicals with radical biblical orientation and radical concepts of social justice exist in small groups apart from both the National Association of Evangelicals (NAE) and the NCC.

Key 73, however, did not set out to establish a new ecumenism, and it is probably not going to do so. The word "ecumenical" may be completely inapplicable. The trick is for slightly like-minded people who identify a need to get together on themes and general strategies, while leaving interpretation—especially on the Bible and doctrines—as well as implementation, to the differing Christian groups.

Simultaneous, non-ecumenical evangelism permeates Key 73. Yet the door is open in many instances to local or regional ecumenism, and what the Holy Spirit might do with interdenominationalism among disparate groups remains to be seen. At the moment, many sponsors are standing "together apart." Timothy Cardinal Manning of Los Angeles made the Catholic nature of his archdiocese's role crystal clear in a pastoral letter. He said:

Since the religious groups participating are of varying theological stances, sometimes of widely divergent character, we would stress that our participation in this joint undertaking will take place within the framework and context of our own Catholic teachings and traditions.

The presence of Catholics seems to be sufficient reason for some Protestant sponsors of Key 73 to reappraise the distance among participants afforded in an interdenominational context. Although most of its 34 member churches had previously joined Key 73, NAE refused in April 1971 to endorse it, possibly because the base had gotten too broad and Catholic interest was growing. Aiken Taylor, an NAE official and editor of the conservative *Presbyterian Journal*, said that he fully supports Key 73 but feels it has to be simultaneous evangelism rather than a common program.

Barring some movement arising from the grassroots, Key 73 cannot be expected to engender much in the way of concrete response to continental and world problems or instigate much meaningful reconciliation between personal pietists and social activists. Social ministry gets a polite nod, and that is about all. Newark sentiments were simply not pushed. In its catalogue of purposes, Key 73 tucks application of the Gospel "to the issues shaping man and his society," two notches below the mandate to forcefully encounter "every person in North America" with the claims of Christ and one notch below creating "the conditions in which men may

more readily respond to the leading of the Holy Spirit."

Billy Graham's "Partial Gospel"

The order of purposes reflects the standard evangelical insistence that converted persons resolve social issues in Christian ways conducive to the Christian commonwealth. And that approach, American history suggests, rarely produces the prophetic drive necessary to scandalize injustice.

And absence of more forthright social witness was one reason the Christian Church (Disciples of Christ) delayed endorsement of Key 73 at one point, and it is the ground for some United Methodist reluctance to jump into Key 73 with full force despite General Conference approval.

Certain Disciples and Methodists have specifically named Billy Graham in their criticism of Key 73. Admittedly these are minority voices; yet they are echoed in the larger Christian context. Norman Pittenger, a United Methodist district superintendent in South Dakota, told the April 1972 General Conference that while he approved of evangelism he felt the church should exercise care in selecting its co-evangelists. He went on to single out Graham as a "high priest of a kind of new American folk reli-

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gion" and the purveyor of a "partial Gospel." Under heavy pressure, Pittenger later explained that he did not intend to vilify the whole of Graham's ministry. He persisted, nonetheless, in questioning whether Graham reflects the "valid demand" for an evangelistic stance containing "Christ's preeminent concerns for feeding the hungry, clothing the naked, visiting the sick and imprisoned, setting at liberty those who are oppressed, being peacemakers, and all the rest of the moral imperatives."

Doubts that Graham evangelizes in a way to stir response to the "moral imperatives" have long boded over the waters of American Christianity. Concerns close to Pittenger's were expressed in this journal in 1955 and 1956 by John Bennett and Reinhold Niebuhr respectively, prior to Graham's 1957 New York Crusade. Niebuhr concluded, rightly, that the crusade would create a hullabaloo after which the church would sink again into "innocuous desuetude" because Graham would not shine enough light on the "total predicament of man."

Responding to Niebuhr, E. J. Carnell, the outstanding evangelical thinker, found much to disagree with in Niebuhr's critique; nevertheless, he maintained that Graham put excessive and unbiblical emphasis on the "fruits of personal repentance."

Graham's emphasis on these "fruits" has changed little over the years. Challenged by clergymen in several cities for not speaking out against last December's bombing of Hanoi and the war in general, given his close White House connections, he replied that he "deplores" all violence but wars will continue "until the coming again of the Prince of Peace." He also said:

While some may interpret an evangelist to be primarily a social reformer or a political activist, I do not! An evangelist is a proclaimer of the message of God's love and grace in Jesus Christ and the necessity of repentance and faith. . . . The basic problem of man is within his own heart.

Carnell's criticism of Graham comes tearing into the present: "It is a stubborn fact—and orthodoxy should come to terms with it—that humanists often develop a finer sense of justice and bear a heavier load of charity than those who profess faith in Christ."

At base, the evangelistic approach of Key 73 may be too much like that of Graham to carry the "sense of justice" and "load of charity" considered essential, not by humanists, but by sensitized Christians.

What Key 73 bears witness to is an attempt by conservative evangelicals to regain visibility and to get back to North American kingdom building: an

evangelical kingdom. Carl Henry does not deny the legitimacy of Christian social concerns. He merely puts the emphasis on evangelism as personal conversion and says that those who see the changing of social structure as "legitimate evangelism" are "woefully confused." Some of Henry's remarks could raise questions also about how seriously he views Catholic participation and the overall broad base of the design.

Reflecting the evangelical territorial imperative, Henry in a recent statement holds forth "spiritual regeneration" as the only way to keep the nation from sinking into the "pursuit of affluence . . . the relativities of social experimentation and . . . disenchantment over political solutions." The people to lead the renewal, he continued, are evangelicals, growing, prospering and numerically the largest segment of the population. He does not rule out evangelical Catholics; however, he observes that Catholicism is undergoing "ecclesiastical turmoil" and ecumenical Protestantism is coming to a standstill: "Neo-Protestant theology and social demonstration have run out of fads."

In this situation the evangelical forces step forth to imbue the land with their understanding of Christianity: Make North America Christian, albeit without coercion. The ghost of Dwight L. Moody floats through Key 73.

Key 73 perpetuates and projects into the future a view of evangelism that assumes the rationale is the need to make America Christian. More than anything else, and as Roger Ortmyer suggests, Key 73's announced project in canopy raising calls all Christians to "work out a rationale for evangelism resting on the prior assumption that pluralism is right in America."

Since both the US and Canada are pluralistic, there must be a way for Christians to be responsible to the Gospel without feeling the whole culture should live in a Christian tent, and that is a feeling deeply ingrained in the evangelical tradition. With Graham's affirmation in the Key 73 context that all, regardless of religion, are "partners in our society,"

In Our Next Issue

PAUL JACOBS reports on the Middle East: "Media deeds, like Munich, obscure the real issues, cover up the real grievances, throw a heavily charged cloud of emotionalism over injustices and allow micro-violence to be castigated bitterly, while macro-violence goes unnoticed and unheeded. And so the true problems of the Middle East have been lost in the welter of charges and countercharges. . . ."

evangelicals have an unprecedented opportunity to lay down the burden of Christian canopy raising.

If the opportunity is grasped, Key 73 may yet be a positive event in human reconciliation and in helping Christians to get down to some hard

work on what evangelism can and should be in the 1970s. But so far as Christian canopy hoisting goes, this question remains: What kind of New Testament faith needs support from the surrounding culture? □

SPIRIT OF 73

James R. McGraw

IT TOOK PLACE in the latter days of November 1972, at New York's Belmont-Plaza Hotel, and it was the initial informational-organizational salvo in the spiritual battle of this decade dubbed "Key 73." The faithful assembled early in the morning, having been invited (at \$2.75 per) from all reaches of the metropolitan area, for the "launch event" of the Metropolitan Planning Group to introduce the Key 73 theme, "Calling Our Continent To Christ." Appropriately, a continental breakfast was served.

The program agenda for the breakfast gathering outlined the Key 73 vision. "Key 73 proposes to raise an overarching Christian canopy in both Canada and the United States under which all denominations, congregations and Christian groups may concentrate on evangelism during the year 1973." Christian canopies have been raised before across the land, and the chosen rhetoric suggested a huge continental camp meeting, complete with Big Top.

Key 73 objectives were presented as a five-point plan:

- (1) To share with every person in North America more fully and more forcefully the claims and message of the Gospel of Jesus Christ.
- (2) To employ every means and method of communicating the Gospel in order to create the conditions in which men [and presumably women too] may more readily respond to the leading of the Holy Spirit.
- (3) To apply the message and meaning of Jesus Christ to the issues shaping man [woman?] and his [her?] society in order that they may be resolved.
- (4) To develop new resources for effective evangelism for consideration, adoption, adaptation or rejection [you just can't have more choices than that!] by the participating churches or Christian groups.
- (5) To assist the efforts of Christian congregations and organizations in becoming more effective redemptive centers and more aggressive witnesses

of God's redeeming power in the world. [Since the ceasefire, one might be a little less apprehensive about the terms "forceful claim" and "aggressive witness."]

After a warm-up songfest—"I Love to Tell the Story," "We Are One in the Spirit," "Holy, Holy, Holy," "Blessed Assurance" and "Stand Up, Stand Up for Jesus" (a handful of the ultra-faithful timidly putting the words into literal practice, in turn prodding a few more from their seats, until the whole roomful was standing)—the gathering sat to down to coffee, danish, strategy and inspiration.

The Metropolitan Key 73 Planning Group is organized around two task forces, a Mass Media and Publicity Committee and, of course, a Finance Committee.

Task Force I, headed by the Rev. Dr. H. Burnam Kirkland, is concentrating on getting clusters of congregations working together.

Task Force II, under the direction of Captain Israel L. Gaither, is special-events oriented. Plans are in the offing for a Congress On Evangelism, a big rally at Madison Square Garden's Felt Forum and a Christian Arts Festival to be held in Bryant Park or some equally suitable site. A newsletter will also be mailed out periodically to keep some 5,000 metropolitan-area clergy informed of the happenings.

The Mass Media Committee, chaired by the Rev. F. Herbert Skeete, will concentrate on bus and subway advertising, television and radio spot announcements and TV preaching specials.

All of which takes money, as Emilio B. Knechtle, chairman of the Finance Committee, testified. His personal witness included the admission that he came to the US from Switzerland some years ago with one purpose in mind: "to make a lot of money and live it up." He nearly succumbed to the Crass Root Temptation; or, as Mr. Knechtle put it, "the love of materialism almost got me." Now he's given

JAMES R. MCGRAW, a Contributing Editor, has collaborated with Dick Gregory on several books, including *No More Lies* and *Political Primer* and the forthcoming *Dick Gregory's Natural Diet for Folks Who Eat*.

up that tainted capitalist fancy to raise a half-million for Key 73 television time.

Looking for Live Models

The Key keynote was delivered by the Rev. Tom Skinner, director of Tom Skinner Associates, a graduate of New York City street gangs who was introduced as "coming from the largest ghetto in the world." He proceeded to evangelize the evangelists.

Skinner's message bore little resemblance to the strategy outlined before he rose to speak, and after hearing him one was tempted to rephrase the Key 73 theme to read "Calling Christ To Our Continent." A Second Coming is needed, while a Great Awakening is being planned. Or, as Tom Skinner put it, "if my eschatology tells me a new heaven and a new earth are coming, my Christology tells me we must be at work making it happen right now."

Skinner took the Key 73 theme as worded and asked the absolutely crucial question: "If we're calling our continent to Christ, what do we call folks to? Show me some live models!" Skinner defined just what those live models would look like, and there aren't too many around. A community of Christ is marked by *fellowship*—"Fellows in the same ship; people committed to each other; folks who bleed with one another, who are willing to die for each other"—and *witness*—"A community that says 'Jesus is alive!,' that says it verbally and in its life-style; a community committed to 'setting at liberty those who are oppressed.'"

Anyone looking for a key to '73 might find it in Skinner's definition of Christians-in-action: "... fifth columnists who go into the messed-up world system and commit spiritual sabotage upon it; infiltrate the world system for Jesus; because that system now lies in the hands of the Evil One." (A theological rather than political designation.) There's a big difference, Skinner made perfectly clear, between representatives of the Kingdom of God at work in and on the world system and the system's representatives to the Kingdom of God. The latter group is composed of the small percentage of folks who monitor the affairs and finances of the churches and are the same folks who provide an identical function for the world system.

The breakfast meeting adjourned with applause for Tom Skinner's message, but there was no feeling of confidence that Key 73 would unlock the shackles of oppression that weigh so heavily on so many on this and other continents. That canopy hovering over Canada is not likely to have much effect upon amnesty for our young exiles there. The Felt Forum

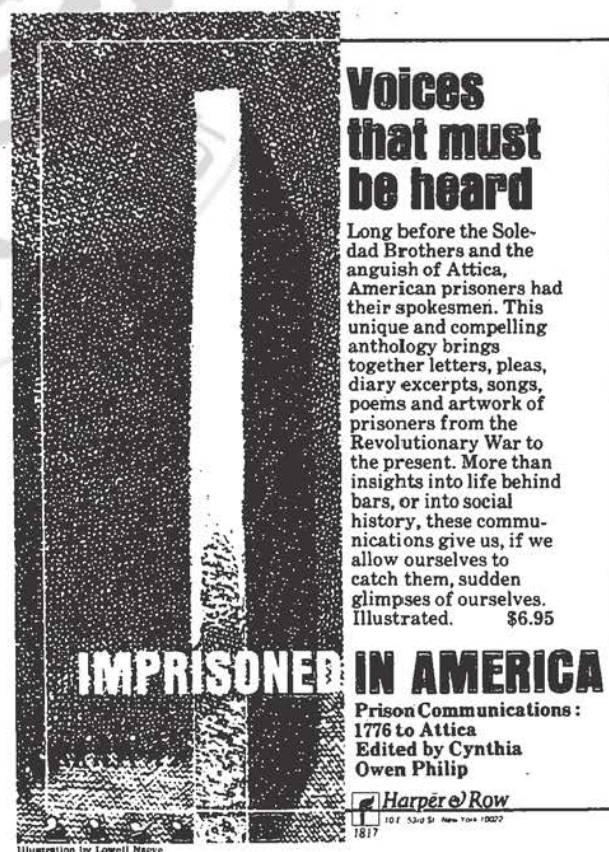
will no doubt be filled, but Billy Graham and Mick Jagger could pull that off too.

It's too bad really. Because Key 73 is potentially a good idea. I don't mean something massive like saving the world for Christ. I mean something manageable that Christ would probably like to see happen. Don't raise all the "issues shaping society" at once. Focus on one at a time, and have a Key 73, 74, 75, and keep hammering away.

Rather than blowing a half-million bucks on TV specials, I'd like to see congregational clusters get together and save the OEO program. Or all the denominations get together and stop the drug traffic, and heal those afflicted by it. Or get that military budget down to plowshare size, and see to it that some cultivation is done in the urban centers of this country.

That kind of planned frontal attack would be "aggressive witnessing" of the best kind. But somehow I just don't get the feeling that's what the Key 73 folks have in mind. Any fifth columnists out there ready for ROAR 74? □

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THE TESTING OF CULTURE-CHRISTIANITY

John R. Fry

HERE IS THE KEY 73 GAME PLAN. A born-again Christian will knock on every front door of the continent (the United States and Canada but not Mexico) sometime in 1973. The born-again Christian will then witness to the saving power of Jesus Christ. The people on the inside of the front doors, either born-again Christians themselves or lost souls, will hear God's very word to them. They will be called to Christ. Since God honors his word, a mighty increase in the number of born-again Christians is expected and, naturally, a jump in church membership—amounting to this continent's Third Great Awakening.

This massive witnessing to everyone on the North American continent (minus Mexico) will be "a Christians blitz." It will happen because the evangelical churches and the evangelical Christians in mainline churches have put away petty differences in a show of Christian unity. There is in this unified whole a unanimous dedication to evangelism. Moreover, the continent-wide Key 73 organization commands high-visibility press coverage. It plans to produce prime-time TV programs. It has big names, glamor, prestige, know-how, all of which is directed toward getting the born-again Christians to call on every resident of the continent (minus Mexico). This is "Calling Our Continent to Christ."

Well into phase two, it is already clear that Key 73 is behind schedule. I mean, it is clear to the Key 73 organizers. Accordingly, strategy seminars in 36 key areas have been hastily arranged. They are to be held in March. They are called "A Festival of Action Resources." Their purpose, apparently, is to focus attention on the decisive importance of small groups of born-again Christians. That part of Key 73 hasn't been going too well. Without small groups, experience teaches, born-again Christians do not knock on doors.

One must envision the problem. Born-again Christians are not a homogeneous leaven in the continental lump. They seem to be concentrated in small towns, small cities and suburbs. They may represent a sizable portion of the populations of these places. They represent but a trace of the great

urban populations where, lamentably, most North Americans live.

Furthermore, from performance to date, it is questionable to assume that all the doors of the hamlets and small cities are going to be knocked on. A pastor in one such small city told me the reason. He is pastor of a church with about 300 members. When the Key 73 national organization in St. Louis counts its evangelical strength, it counts all 300 members of this church as door-knockers. There is the rub. The pastor said he has 30 members who have the training and willingness to witness. Will the 30 switched-on members call on the 270 as yet not switched-on fellow members as well as your ordinary pagan lost souls? Will the 270 be counted as born-again or lost? Will that small city be called to Christ? It is unlikely.

Without a massive revival in the evangelical churches, to be arranged perhaps in the March strategy seminars, and a lot of catch-up knocking—to be added to a terrific caravaning of suburban shock troops into the inner city night and day right up till midnight of Dec. 31, 1973—it can be supposed that Key 73 will call but a small fraction of the continent to Christ, along the WASP lines a secular sociologist might predict.

Key 73 literature insists that evangelical Christians represent a majority of the Christian folk of this continent. They have the numbers and the mandate. They have the word of God itself. They have the Holy Spirit. They have passion. They have tried-and-true soul-winning techniques. They know how to pray. They have been given the missionary calling to present Christ to the entire continent. Heretofore they have they have lacked a unified organization. Now they have that. It is headed by the real evangelical aces. So, on their own terms, evangelicals lack nothing. They have an open field, ready for the harvest.

Evangelical Theses

In this showdown it cannot be claimed that a national organization fobbed off a program on unwilling local churches. The national organization has designed a perfectly coherent and practical program. It follows directly from the basic theses of evangelical Christianity. St. Louis big wigs did not invent the theses. They are the distinctive, everywhere accepted, evangelical content.

JOHN R. FRY, a Contributing Editor, teaches at San Francisco Theological Seminary. His forthcoming book, *Locked-Out Americans*, will be published next month by Harper and Row.

Thesis One: Lost souls are in a position to respond to an articulate and passionate Christian witness. They are dying for it.

Thesis Two: Christian witness is composed of a simple statement of the New Testament story and a simple personal testimony along the lines of, "I used to be a dope fiend/drunk/rotten husband/mother/kid/materialist/pagan. But then I accepted Jesus Christ, and look at me now. Happy, bursting with salvation and giving up my tube time to be over here at your house."

Thesis Three: Drastic changes occur in the lives of lost souls who accept Jesus Christ. They give up dope/whiskey/materialism and become happy and bursting with salvation.

Thesis Four: Redeemed Christians will in time redeem society. Social programs that attempt to achieve integration, for instance, are against God's plan and Jesus' methodology. God does not say bus-ing; he says make people Christians first. Then they will take care of the social problems and leave the neighborhood schools intact.

Thesis Five: Newly born-again Christians, well nurtured by mature born-again Christians, will want to learn the techniques of witnessing. This is a natural, primary desire. The desire to get to work on the social problems is a secondary, acquired desire.

I envision Key 73 as a reduplication of Elijah's confrontation with the priests of *ba-al*. Whose God was strongest? Whose God could start a fire amidst the sacred timber? Elijah told his assistants to pour water all over the timber. He was superlatively confident that God would start that fire. Even with thrice-soaked wood. Had God not started the fire, one could presume that Elijah's confidence was actually theological arrogance. Just so. On Jan. 1, 1974 it should be clear to the naked eye: The Continent will have been called to Christ, or evangelicals are not to be considered quite the darlings of Christ they modestly claim to be, along the way also claiming they are Christ's only darlings.

And if the continent is not called to Christ, the theses themselves can no longer be paraded through the streets as the true and only Christianity. While supremely eligible for theological criticism—as actual culture-Christianity—God's failure to honor the theses with success will be the real and undoubted criticism. One must not assume how the year will end. But once ended, evangelical claims will have been validated or discredited by God himself, since that is exactly the historical configuration evangelicals have insisted upon for years.

Key 73 officials will have a thousand ways to duck out of an either/or showdown. They never intended the showdown, for instance. Their goal is merely an advertising slogan. They are merely using mass media, etc. In other words, they are sane, sensible people just like mainline Christians. They are sincere believers. They have a right to their opinions and practices. Why should they be criticized for transmuting a laudable vision into a programmatic goal?

The Record Will Not Rub Out

Here is the reason: Evangelicals are not sane, sensible people just like regular mainline Christians. They cannot easily ask for tolerance of their "opinions" when they have historically called these opinions the very essence of the Christian Gospel. The record will not rub out. Exactly these evangelicals have unjustly asserted that the National Council of Churches is a Communist organization. Evangelicals have insisted that racial integration schemes are Socialist propaganda. Evangelicals have gleefully thrived on the fallout produced by divisive fears they have created. Evangelicals have supported the Viet Nam War. Evangelicals were prominent defenders of the thesis that Earl Warren should be impeached. Evangelicals have ridiculed biblical scholarship and, beyond that, sought to poison the wells of theological education. Evangelicals have defamed righteous men.

One notices among Key 73 officials the names of churchmen who are not hard-line, right-wing evangelicals. And, there are among evangelicals many kind, loving, obviously sincere Christian people who are not bigoted and who yearn for an end to social injustice across the continent. But there are also the same kind of people among mainline churches. Before sincere innocence can be used as a bulwark against the charge of ecclesiastical brutality, evangelicals will first have to honor the sincerity of some of their brothers and sisters in Christ whom they have regularly and systematically caricatured as mere pagan lost souls.

With Key 73, evangelicals have produced the occasion to erode further such courage as may yet exist in the churches of America to honor justice above ecclesiastical expediency. As though proceeding from the White House itself, Key 73 emphasizes individual initiative, ridicules massive solutions to massive problems and baptizes WASP privilege. Is it not the case that mainline churches are losing money and members? Is it not also the case that evangelicals are growing? Evangelicals put these two facts together in order to yield the conclusion that laying off social issues pays. In such fashion does Key 73 tempt Christians to forget about injustice and come on over to Jesus.

Had evangelicals a better track record in Christian unity, theological dialogue and political tolerance, one might cede them the good intentions they claim, even wish Key 73 the best of luck. But they have no such track record. They have sinned mightily against their brothers and sisters in Christ. There has not yet been heard from evangelical lips contrition for their sin. Instead, it seems, there will be heard only the well known words: "Are you saved?"

For this reason North American Christianity must not allow Key 73 to explain itself out of the showdown. Success in calling the continent to Christ may be counted as the great outpouring of God's redemptive love on the occasion of evangelical Christian faith. Failure may be counted as God's judgment on patent theological arrogance. □

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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THURSDAY, FEBRUARY 15, 1973

CHURCHMAN SAYS CHRISTIANS SEEK ASSURANCE
THAT 'GOSPEL MAKES SENSE OF LIFE'

By Religious News Service (2-15-73)

WASHINGTON, D. C. (RNS) -- The greatest desire of the Christian laity today is for "assurance that the Gospel makes sense of life" and is true, according to a prize essay in Christianity Today, the evangelical magazine published here.

The laity also wants assurance that others believe the Gospel and "are trying to live out its daily requirements," says Dr. W. Fred Graham, director of religious studies in Justin Morrill College at Michigan State University, Ypsilanti.

The United Presbyterian clergyman, who describes himself as a "semi-layman," fears that many local churches are not giving laypersons much assurance. One impact of secularization in the denominations, he maintains, is a "sense of being on the losing side."

Dr. Graham's essay is one of two receiving first prize in a Christianity Today contest. The other is a look at seminaries by Dr. David F. Wells of Trinity Evangelical Divinity School, Deerfield, Ill. Each author received \$1,000.

Dr. Graham believes that the society of "Christendom" once gave persons assurance that the Christian message is true. Secularization, he says, has undercut that assurance.

Not finding in the search for religious truth in many churches and being influenced by anti-institutionalism, much of the laity seeks assurance through "privatization" of religion, writes Dr. Graham, using a word coined by Thomas Luckmann.

The prize-winning essayist is not entirely happy about the privatizing and internalizing of faith, but he is sympathetic toward the reasons.

Dr. Graham says that "even the Christian who cares for the church is pushed to privatize his values and his beliefs. He is driven to this partly because unbelief and diversity of belief are rampant within the churches themselves, partly because no strong belief system popular today really ties Christian doctrine and an un-Christian world into a meaningful whole, and partly because the desperate quest for experience emphasizes the experiencing 'I' over the claims of the church to embody truth within itself.

(more)

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He gives as the "sharpest illustration" the Catholic neo-Pentecostal who, Dr. Graham says, really has "no need of the church at all, and written efforts to convince himself that he still does seem very weak indeed."

But he also gives other examples. Such college-oriented groups as Inter-Varsity, Young Life and Campus Crusade for Christ, he writes, urge converts to become church members but the converts do not miss the fact that these groups are not churches.

Dr. Graham says that Christians are "called to be the church, God's people" and he suggests three emphases which he feels pastors and laity need in helping persons to find a Christian life.

First, he states, "we must not -- like some evangelicals -- mute the prophetic message of judgment of all our social institutions, nor reduce it to a petty moralism of not drinking, whoring and swearing. (Not that personal holiness is passe).

Second, the Christian must remember the "apocalyptic message," that is, "when all is said and done, God is Lord. His ways are not our ways, and the belief that the world progresses toward better and better is a myth of dubious aid to the Christian walk, for the Christian should not expect salvation to come from the world."

Third, "we must trust that the Gospel has not lost its power, and we must proclaim that Gospel in whatever ways are available to us and congruent with our responsibilities and personalities under the direction of God's Spirit."

Dr. Wells, in his essay, calls for restitution of the Scripture as the heart of seminary curricula and an increase in the kinds of practical training given for future pastoral roles.

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CONTRIBUTIONS TO NATIONAL LEVEL
PROGRAM UP 5.4%, ABC TOLD

By Religious News Service (2-15-73)

VALLEY FORGE, Pa. (RNS) -- Contributions to the national level of the American Baptist Churches totaled \$16,077,389 in 1972.

The Rev. Ralph R. Rott of the division of world mission support, told the General Board that the sum represented a 5.4 per cent, or \$825,767, increase over contributions received in 1971, when an all-time high of \$15,253,161 was reached.

Special annual offerings in 1972 were also up, he said.

The General Board adopted a 1974 budget of \$16,636,000.

World Council Releases Study Document

THURSDAY, FEBRUARY 15, 1973

PRIEST SAYS ECUMENISTS SHOULD
STUDY PENTECOSTAL MOVEMENT

By Religious News Service (2-15-73)

NEW YORK (RNS) -- The ecumenical movement should look at the whole Pentecostal movement "as one of the significant signs of a way forward on the journey to rediscovering...full visible unity in Christ," according to a study document released through the World Council of Churches.

A 16-page paper entitled, "Can the Pentecostal Movement Renew the Church?" was written by Father Emmanuel Sullivan, S.A., an American, in cooperation with the Committee on Unity in Prayer of the British Council of Churches.

The author, a Franciscan Friar of the Atonement, surveys the biblical and historical origins of the Pentecostal, or charismatic, elements in Christianity; the nature of the Pentecostal denominations and the birth and growth of modern neo-Pentecostalism.

He states that most Churches -- Roman Catholic and Protestant -- have adopted "a negative attitude" toward the phenomenon, or at least approached it with "caution." He also notes growing contacts between Pentecostals and the Vatican Secretariat for Christian Unity, World Council interest in the movement and more sensitivity in mainline Protestant Churches because of their Pentecostal members.

Father Sullivan cites four factors he discovered in a two-year study which suggest to him that ecumenists and those concerned about church renewal should hold open a "qualified" yet positive response. The four factors are:

-- A widespread "feeling" among many persons that the church is "not meeting the deeper needs of the human spirit." The Pentecostal movement, while possibly having theological deficiencies and considerable emotionalism, does appeal to persons around the world, he said.

-- Pentecostalism is "a prayer movement that leads Christians to appropriate works of love and service."

-- The New Testament faith and the church are by nature charismatic.

-- The movement forces Churches to face up to questions on the relation of doctrine and experience.

Father Sullivan writes that for "authentic" participants of the Pentecostal movement it is the contemplative level of the experience which assumes importance.

(more)

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RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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FRIDAY, FEBRUARY 15, 1973

A part of that experience is "baptism in the Holy Spirit" and, for some, "speaking in tongues." While the Roman Catholic priest takes an analytical approach to tongues, or "glossolalia," he says this experience "should neither be despised nor overstressed, much less forbidden."

Father Sullivan sees implications for modern spirituality, church renewal, Christian unity and mission in Pentecostalism. He writes:

"The spiritual focus of Pentecostalism is fullness of life in the Holy Spirit, a complete opening to the operation of all the gifts of the Spirit in the life and mission of the Church."

On the church renewal significance, he says: "The Pentecostal witness unites spiritual renewal and spiritual ecumenism by its emphasis on the role of the Holy Spirit, the diversity of sharing his gifts, the call to conversion -- all essential ingredients of the ecumenical movement."

Father Sullivan's paper appeared in "Study Encounter," a quarterly folder of pamphlets and documents issued by the World Council Secretariat on Faith and Order in Geneva. It was contained in the final edition for 1972, which reached New York in February.

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'MORE THAN TEA AND TOAST'
-- PROGRAM FOR THE AGING

By Religious News Service (2-15-73)

NEW YORK (RNS) -- Churches that seek to supplement spiritual ministries to the aging with nutritional aid are offered a unique resource in a special tabloid called "More Than Tea and Toast."

The 12-page publication was prepared by Hulbert James, director of the National Council of Churches' Crusade Against Hunger, in cooperation with the independent Food Research and Action Center.

Groups interested in how to launch a nutritional program for older citizens are told where and how to secure regulations, assistance and funding.

"More Than Tea and Toast" reflects the attitude of many elderly who feel that earlier retirement and longer life have produced a group that is subjected to neglect and economic hardships. A number of "senior power" protest groups have developed.

Mr. James said that one of the most powerful political assets of older citizens is their 80 per cent voting record.

"More Than Tea and Toast" explains the status of Congressional bills that would provide nutrition programs for the aging. It also carries a bill of rights covering such nutrition programs and describes the operations of projects launched in many communities.

Copies of the publication are available from the Food Research and Action Center, 25 West 43rd Street, New York, N.Y. 10036.

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NATIONAL JEWISH INFORMATION SERVICE

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PLEASE
PUBLICIZE

January 10, 1973

Rabbi Moshe M. Maggal
FOUNDER

Dear Friend,

I am sure you are aware of the gigantic nationwide missionizing plan that the Christian churches have launched with their "Key '73" campaign to convert the Jews, especially Jewish youth, to Christianity.

Responding to criticism from Jewish leaders against this program, the Rev. Dr. Theodore A. Raedeke, executive director, urged Jews to mount their own evangelism campaign. Rev. Raedeke continued: "In America thank God that we have the privilege of propagating our faith and we would hate to believe that there would be any religious organization, enjoying similar privilege, that would rob us of this freedom". (National Jewish Post & Opinion, December 15, 1972) Dr. Raedeke is right in urging us Jews to mount our own evangelistic campaign, and we of the NJIS accept his challenge! The best defense is offense!

We are going to distribute the enclosed letter plus a variety of other material all over the United States to university and college campuses, church and synagogue leaders, major newspapers, and other important personalities. We believe that this is the best and only way to counteract the Christian missionary propaganda. In order to accomplish this gigantic task, we need your help. Please send back the enclosed card with your donation, which is Federal Tax Deductible, and give us your support.

With God's blessings for a joyous and secure Jewish future. Shalom!

Sincerely,

Moshe Maggal
Rabbi Moshe M. Maggal,
Executive Director,
"Jewish Key '73"

MMM:rdm

Enclosures: 2



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Rabbi Moshe M. Maggal
FOUNDER

"JEWISH KEY '73"

The Christian churches have launched a gigantic nationwide missionizing campaign to convert the Jews, especially Jewish youth, to Christianity. The name of the program is called "Key '73".

Jewish leaders have become alarmed and have criticized the aims and goals of "Key '73". We of the NJIS are going one step further by launching our own "Jewish Key '73" with the aim of converting gentiles to Judaism and bringing the gentile world back to God and to the original source--Judaism. Responding to criticism from Jewish leaders against this program, the Rev. Dr. Theodore A. Raedeke, executive director, urged Jews to mount their own evangelism campaign. (National Jewish Post & Opinion, Dec. 15, 1972)

The organizers of the Christian "Key '73" should have learned from the history of the past 2,000 years that their enterprise to convert Jews to Christianity will be a failure. During the past 2,000 years, the Christian world tried sword and fire, torture, persuasion, and even the gas chamber, but all these were to no avail. As a famous French historian once said: "The only thing that one can surely learn from history is that people never learn from history".

Enclosed is a variety of material that we are sending out to university and college campuses, church and synagogue leaders, major newspapers, T.V. and radio stations, and other important personalities all over the United States. We will ask for equal time at state-sponsored colleges and on T.V. stations. After reading this material, one can only come to the following conclusions:

1. Judaism is much superior to Christianity.
2. No Jew in his right mind can ever accept Christianity.
3. With the doors of Judaism now open to accept non-Jews, millions of intelligent gentiles will ask admission into the Jewish fold.

As the well-known saying goes, "If you can't lick 'em, join 'em"!

Enclosures: 4



THE VOICE OF JUDAISM

Published by
THE NATIONAL JEWISH INFORMATION SERVICE
A Jewish Missionary Organization
Chartered by the State of California, March 24, 1960

5174 West Eighth Street • Los Angeles, California 90036 • (213) 936-6033

Editor: Rabbi Moshe M. Maggal

Asst. Editor: Rachelle D. Maggal

September, 1970

10th Year of Publication

AN OPEN LETTER TO A CHRISTIAN FRIEND

Dear Friend,

In your letter, you asked me an important question and that is,...."why Jews do not accept their own Jewish fellowman, Jesus....". You said you did not wish to be disrespectful in asking this, and so I answer you without any intention of being disrespectful, also. You wish to be enlightened on this subject and wish to have an authentic and frank answer, so I hope you understand it in the way it is given--with honesty and in friendship. Even though it is a bit difficult to answer this fundamental question in a letter, I will try to do my best. And please don't forget, "You asked for the truth!"

There are a million and one reasons why Jews couldn't, can't, and never will accept Jesus neither as a god, son of God, a prophet, nor even a teacher, but I will give you only a few answers. Jews cannot accept any person as a god or partner to God. God does not need one person to help Him bring His message to the world. He sent His prophets--Moses, Amos, Isaiah, Jeremiah, etc.,--who proclaimed the will of God to mankind. As I wrote once in Time Magazine: "Anything good in the New Testament is not new, and anything new is not good". All the additions to the so-called New Testament are of pagan origin and are contradictory to our religion. The idea of God coming down and lying with a woman and begetting a child is an abomination to the Jewish mind; in fact, it is blasphemous. In the Jewish Bible (the Old Testament), we are all called Sons of God. (Deuteronomy 14:1)

We cannot accept Jesus as a prophet as all the Jewish prophets taught in the spirit of the Torah (the first Five Books of Moses in the Old Testament), and Jesus often contradicted them. The ideal of the Jewish prophets was peace for all mankind (Isaiah 2:4); whereas, Jesus said he did not come to bring peace, but the sword. "Jesus said: 'Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I come to set a man against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household'." (Matthew 10:34-37) To me, it is ironic that Jesus should be called the "Prince of Peace", for I have always thought of Isaiah as the real Prince of Peace.

Jews, in their Bible, teach filial love and a peaceful atmosphere in the home; whereas, Jesus preached hatred against one's own father and mother. "Jesus said: 'If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life, also, he cannot be my disciple'." (Luke 14:26) Very often, people in general, especially non-Jews, comment about the quality of the Jewish home life above all other people's, and my answer to that is

(Cont'd. on Page 2)

(OPEN LETTER--Cont'd. from Page 1)

the difference in the two teachings--that of the Old Testament and that of the New. Is it any wonder that Jewish home life is better than the average? I often wonder what kind of a religion it is that teaches so much hatred as is found in the New Testament.

Last, but not least, from the Jewish standpoint, the New Testament is a book that has been the source of all of the Jewish troubles for the past 2,000 years, and its teaching of hatred against the Jews culminated in the massacre of 6,000,000 of my brethren--men, women, and children--who were burned and gassed alive for no crimes other than the fact that they were Jews, by the Germans. And please don't try to say what I've heard so often since this holocaust: "The Germans weren't good Christians". This is nonsense! Germany was a good Christian nation, and the Germans were a good Christian people. "The New Testament defined the Jews as vessels of wrath, fit for destruction and thereby embarked the Christian religion upon its ultimate obsession--the hatred and destruction of the Jew--a program of mass murder and hate under the guise of religion that had never appeared before on earth, that was to last for almost two thousand years, that is still with us, that has provoked the murder of untold millions of human lives in a manner so fierce, so senseless, so malignantly cruel that it will brand mankind with shame so long as he exists on earth." (From "The Jews--Story of a People", by Howard Fast) How Christianity has always been called the "religion of love" has also astonished me when it teaches so much hatred against people of another religion, the Jews!

I feel that the above covers enough reasons why Jews cannot and will never accept Jesus or his teachings. I imagine that much of the material I have written in this letter will be a revelation to you, but you did ask me to give you an honest and forthright answer, which I attempted to do. I am sorry if these answers disturb your peace of mind, but as a friend of yours, I felt it my duty to give you the details as frankly as possible. I am definitely not trying to be insulting, but I am certainly not trying to be apologetic about my religion, either. Christianity has always tried to put Judaism on the defensive, but I feel the time has come that discussion should be opened up both ways, don't you?

With our best wishes to you and your loved ones for a Happy New Year.

Sincerely,

Moshe M. Maggal
Rabbi Moshe M. Maggal

NIETZSCHE ON CHRISTIANITY

"CHRISTIANITY HAS BEEN THE
GREATEST MISFORTUNE OF MANKIND,
SO FAR."

Friedrich Nietzsche



THE VOICE OF JUDAISM

NATIONAL JEWISH INFORMATION SERVICE

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SEPTEMBER, 1969

Editor: Rabbi Moshe M. Maggal

Assistant Editor: Rachelle

THE JEWS ARE SUPERIOR!

The following article entitled, "Lord Snow Theorizes on Jewish Superiority", appeared in the Los Angeles Times, April 1, 1969: "C. P. Snow, the British scientist and novelist, suggested that Jews, through centuries of inbreeding, may have acquired a genetic superiority that leads to success in many fields. 'Is there something in the Jewish gene pool which produces talent on quite a different scale from, say the Anglo-Saxon gene pool?' Lord Snow asked. 'I am prepared to believe that it may be so. Take any test of achievement you like--in any branch of science, mathematics, literature, music, public life,' he said. 'The Jewish performance has been not only disproportionate but almost ridiculously disproportionate.'"

The following is an exchange of letters that took place between Rabbi Maggal and Lord Snow since this article appeared:

April 20, 1969

Dear Lord Snow:

"Thank you very much for the excellent praise you gave to the Jewish people by commenting on their superiority over all other people in the world (Los Angeles Times, April 1, 1969). You seem to be puzzled over this phenomenon, just as many other scientists are. May I take this opportunity to humbly add my observation as to the reason why Jews possess this superiority. It has nothing whatsoever to do with genetic inbreeding (for Jews are mixed 'racially', as you well know), but the real reason is their religion--Judaism--which provides this unique quality in them.

"The Jewish religion is a very sensible and a 'this world' religion. The Jewish Bible consists of the Old Testament only, and this provides them with a wholesome, happy, optimistic outlook upon life. A Jewish child raised in Judaism or a Jewish person learned in Judaism does not have his mind cluttered up with the pangs of Hell or a fear of the hereafter; does not have the guilt complex of 'original sin'; does not have to look up to a crucified god, who drips with blood; does not have to drink his god's blood or eat his flesh everytime he attends his house of worship. This is from the negative viewpoint, but on the positive side, there are many other plus items going for the Jews.

"In Judaism, science was never considered the work of the devil. Even in medieval times, the greatest Rabbis were famous physicians and scientists (Maimonides, for example). To a Jew, this world is not a vale of tears, and one's hope for a 'better' life is not in the hereafter, as it is in all other religions. According to Judaism, one must make this world the Garden of Eden by working towards its progress and betterment. Judaism, through its Old Testament, emphasizes the joy of life; whereas, the

(Cont'd. on Page 2)

(SUPERIORITY--Cont'd. from Page 1)

New Testament diminishes all this by adding the above beliefs, which cannot provide for a healthy, happy attitude and environment in which to create a better society.

"Because of all these factors, Jews possess a special vitamin that we call 'Vitamin J'--the Jewish Vitamin. This vitality gives the Jewish mind (not genes) the love for life, the capacity to search for truth, without guilt and fear, and to create a better world here and now. (Isn't this the basic premise of science?) Anyone can acquire this gift for life by joining the Jewish peoplehood, and by accepting Judaism, he discards the yoke of Christianity, which places a heavy burden upon his shoulders and doesn't permit him to think individualistically and as freely as he otherwise would....."

April 25, 1969

Dear Rabbi Maggal,

"Thank you so much for your very interesting letter of April 20. In my speech, I actually talked a good deal about Judaism and the Jewish environment, but that part got left out of the press reports. On the other hand, despite my respect for Judaism, I don't think that this is a sufficient answer. The whole construction of modern theoretical physics has been very largely made by Jewish people. But almost without exception the men concerned, from Einstein downwards, were brought up in homes which had abandoned Judaism a couple of generations before. The same is true of the Jewish literary explosion in America at this moment....." Yours sincerely,
Lord Snow

May 2, 1969

Dear Lord Snow:

....."In your letter, you mentioned that Einstein and other great Jewish minds were brought up in homes that did not have religious backgrounds. In the Hebrew language, there is no word for the word 'religion'; Judaism is a way of life, not a religion, in its true sense. Ceremonies are not an integral part of or basic to Judaism. Judaism has no dogmas, as other religions do. Therefore, even a Jewish 'atheist' is still considered a Jew, according to Jewish law, for even though he abandoned the traditional outside trappings of the religion, he still retains the ingrained basic ideals of Judaism inside him from childhood on. As I mentioned in my previous letter, a child raised in Judaism, even though he may not be religious later on in life, still has the basic ideals of the Jewish way of life ingrained in him, and this does not change; this molds his pattern of life and thinking for a lifetime, unless, of course, he changes his religion completely. Raised in Jewish thinking, he especially does not have the negative aspects of Christianity, which I also mentioned in my last letter. This is most important of all, for his mind will not be cluttered up with the negative ideals of other religions, and in this way, his Jewish mind is able to think freely and creatively.

"All the Jewish greats from Einstein on and even the great Jewish literary geniuses of today remained officially in the Jewish fold. They did not abandon their Jewishness and accept another religion; they didn't clutter up their minds with other religious ideologies; therefore, they were still able to think as Jews and create as Jews. Had they left the fold officially and embraced another religion, I doubt if they could create in the same manner. However, I am certain that their offspring would lose the quality of the Jewish mind entirely. This would show that the gene theory would not be influential but rather the 'religious' environment and training....."

2

CATHOLIC PRIEST ADVOCATES CONVERSION TO JUDAISM

The following magazine article is from one of our members, MR. ARCHIE VINITSKY, Mendota Heights, Minnesota, whom we wish to thank for sending it.

**THE NAT. CATHOLIC
PAGE 4 REPORTER**

1/22/69

**Dr. Ruether:
why not join
Jewish faith?**

TO THE EDITORS

Over the rising and sinking waves, over the teeming cities and prairie wide, one English reader tries dazedly to follow the dialogues between Callahan and Rosemary Ruether. The letter seems to despair of the Christian church, and thinks of starting "some kind of parallel structure that can begin to reform freely." A desperate remedy indeed, and I suppose anybody who feels that way would already view the original Pentecost as having exhausted its impulse, and the original Resurrection as having been some sort of psychological misunderstanding on the part of the mixed-up Twelve.

Even so, may I suggest that those who feel that way need not go to the trouble of starting a new religion in cold blood. It is not really a favorable moment for starting new religions, what with modern man and all that. Would the first day's promotion bring in 300 converts, let alone 3,000?

Besides, if one despairs of the Christian church, there is another religion available, much more venerable in age, perhaps more open to the efforts of reformers (at any rate nowadays) and with good claims to divine origin. I mean of course the Jewish church, still going strong after 4,000 years and still operating with evident benefit to mankind. If we decided that the Christian church was all a mistake, should we not go back to where we turned off, before that fateful march on Jerusalem, and seek re-admission into the Jewish church? Could it not be that Annas and Caiphas, ecclesiastical blackguards though they were, were nevertheless acting with a far-sighted caution for which they have never received full credit?

There is this to be said for joining the Jewish church: that if, after all, the Christian faith turned out to be true, joining the Jewish church would be on the road toward it, not away from it. But again, was not the Father of Jesus even then in control of events, and if so can we not expect him to be in control still?

(Canon) F. H. DRINKWATER
Sutton Coldfield
England

The NJIS received a letter from MR. WILLIAM BLUMENTHAL, President of the Beverly Hills Zionist Organization and the Southern California Jewish Historical Society, expressing his comments on the above article.

"My dear Friend, Rabbi Maggal:

"Let me tell you how much I appreciate the excerpt from the National Catholic Reporter of January 22, 1969, that you sent me. That a Canon of a Christian Establishment could have written a letter of that purport to the editors of a Catholic journal is most extraordinary and revealing. I am grateful to you for sending the item to me. Yours is indeed an information service that is vital to the understanding of the religious (and irreligious) world we are living in...."

Cordially,

William R. Blumenthal

An interesting comment was sent to us by one of our students, MRS. EARLINE MIRIAM YOUNG, Tupman, California: "If the Old(?) Testament is true, then the New(?) Testament cannot be true. If the Old Testament isn't true, then Christianity hasn't a 'leg to stand on'."



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Chartered by the State of California

WHAT IS THE NATIONAL JEWISH INFORMATION SERVICE?

The National Jewish Information Service was chartered for the Propagation of Judaism by the State of California, March 24, 1960. It is a Jewish missionary organization in the noblest sense of the word. Our mission is to spread the knowledge of the superiority of Judaism to the world, with the aim of helping non-Jews, who are looking for a religion that is acceptable to the intelligent 20th Century mind, convert to Judaism. Since the NJIS was formed, many non-Jews have found peace of mind by being converted to Judaism.

Hundreds of laymen and Rabbis from around the world have already joined the NJIS. Daily, hundreds of letters arrive in our office from the four corners of the globe, from people of the higher echelon of society, such as university professors, college students, government dignitaries, etc., who want more information on Judaism for the sake of embracing our faith.

The NJIS instructs its prospective converts either with private classes at its Headquarters in Los Angeles, or by mail through its CORRESPONDENCE ACADEMY OF JUDAISM. The Correspondence Academy of Judaism sends out books and other material on Judaism free of charge and answers every serious inquiry individually and promptly. Through our COLLEGE FOR JEWISH AMBASSADORS, we train Jewish Ambassadors (missionaries), who visit our students all over the world and start branches of the NJIS in their locales.

We believe that only Judaism can satisfy the yearnings of the heart for a sensible religion; only Judaism can save the world from the destructive influence of Communism; only Judaism can save the world from atomic destruction!!!!

Join the NJIS! Help to propagate Judaism! Donations to the NJIS are deductible from Federal Income Tax.

For further information, write to: National Jewish Information Service, 5174 West 8th Street, Los Angeles, California 90036 .

HAROLD MATTHEW SPINKA, M. D.

8132 SO. KEDZIE AVENUE

CHICAGO, ILLINOIS 60629

WALBROOK 5-2870

DERMATOLOGY - SYPHILOLOGY

Jan. 19, 1973

Rabbi Marc Tannenbaum,
Director for Inter-Religious Affairs
American Jewish Committee
165 East 56th St.
New York City, NY, 10022

Dear Rabbi Tannenbaum:

As a member of the Christian community, I wish to apologize to you, your committee, and each and every Jewish member, for the plans of Key 73 to evangelize for Christianity, Christians, nominal Christians, non-believers, as well as members of the Jewish community during 1973.

I am enclosing a photocopy of my letter to Dr. Raedecke, the executive Director of Key 73.

While most of the Christian community, clergy and laity alike, are very sensitive to abuses, injustices, to one and all, Jew and non-Jew, it seems that the clergy in responsible administrative positions ignore requests, suggestions, and corrections, and especially from the Christian laity.

Your community is not "over-reacting," as some of the clergy claim; rather, you are to be complimented in getting the Key 73 officials, to react, both in the secular and religious publications. The claim of over-reaction is justified only when the 73 Christian evangelizers forsake Christianity, and convert to Judaism.

Again, on behalf of the Christian community and myself, I apologize to the Jewish community, for this apparently accidental effort to proselyze the Jewish people by this grass roots revival of the Christian faith by Key 73 representatives.

Most cordially yours,

Harold M. Spinka

Harold M. Spinka, M.D.

HMS:djw

"Shalom."

WAITSTILL H. SHARP—MONICA A. SHARP

195 HIGH STREET

GREENFIELD, MASSACHUSETTS 01301

(413) 773-7107



January 7, 1973

Rabbi Marc H. Tannenbaum
The American Jewish Committee
386 Fourth Avenue
New York New York 10016

Delayed by return o/a of misaddressing
until **JAN 16 1973**

Dear Rabbi Tannenbaum,

A retired Unitarian-Universalist Minister, ordained in 1933 and having served Churches and cities in Meadville, Penna; Wellesley Hills, Mass; Davenport, Iowa; Flint, Michigan, and since 1967 in Petersham, Mass., I wish to convey to you my warm and grateful approval of what I heard you say this morning over WCBS about the chutzpah of the Orthodox Christians vis a vis Jewish people. We Unitarian Universalists are regularly treated to this same brass and arrogance in practically every city and town in the USA. Especially obnoxious to us are the Christian "missions" to subvert Jewish adherents. Widely varying as are Unitarians in their theological beliefs and practices, I dare say that not one of us looks with anything but contempt and revulsion upon these subversion-gambits.

My only regret this morning was that your severely limited broadcast-time did not give you the opportunity to speak out the name, "Unitarian Universalists", to join us in your criticisms along with your own Jewish people, so that we of this once savagely-persecuted monotheistic, rationalist; congregational faith might be mentioned along with your people of the three great households of Judaism as defending cultural pluralism against whatever its enemies.

You might be amazed to learn details, instances, of the gall with which, even in New England ---where there are many Unitarian Congregations, and much Unitarian money---we Unitarians are treated in Church surveys undertaken by Orthodox Christian researchers. I am wholly convinced that the leadership-groups, along with thousands of laymen, of the Congregational, Methodist, Baptist, Episcopalian, Lutheran, Mormon, and Pentecostal variant faiths, would cheerfully like to see our Unitarian reform of the long-stalled Protestant Reformation liquidated, destroyed. Rabbi, we are sitting right beside you Jews in the very same boat on the very same sea. The Christologies, mythologies, postulates, doctrines of First Things and Final Things, of each of these 16th Century Orthodox Protestant faiths are dead set against us (who stand so close to Reformed Judaism in the categories of Faith and Order, Life and Work.)

Please be assured that we Unitarian Universalists move solidly with you of the entire household of Judaism in our appreciation of the cultural pluralism guaranteed by the Constitution, of the religious pluralism which ought to be the first axiom of whatever ecumenism.

I am glad, as must be all Unitarians, that you sounded forth your trumpet that shall never call retreat.

Sincerely yours,

WHS/whs
FILE COPY: WHS

Waitstill H. Sharp

On Proselytization

Tulsa Minister
Replies to Jews

By WILMA MATKIN.

Questions being raised by Jewish leaders concerning the impact of Key 73, the massive Christian evangelistic campaign, on the Jewish community has brought a response from a Tulsa minister.

The Rev. Virgil L. Grace, associate minister of Second Presbyterian Church said that a very active churchman, who has a number of Jewish friends, has expressed his concern over the matter.

The churchman, Mr. Grace pointed out, said he is uncomfortable with the realization that these Jewish friends might be distressed over his church's participation in the evangelistic campaign.

KEY 73, which was officially launched Jan. 6, to continue for a year, is a loosely structured evangelistic movement in which more than 140 Christian denominations are participating. It is designed to bring the gospel of Christ to every person on the North American continent. Individual churches to a great extent develop their own form of participation in the movement.

There has been no suggestion that Christian proselytiza-

tion of Jews is a stated purpose of Key 73 but the Jewish leaders feel that the massive drive could create an atmosphere in which non-key groups would step up efforts to convert Jews.

"I do regret, Mr. Grace continued, "that there may be some abusive, irritating Christians who will use Key 73 to 'bludgeon' Jews and devotees of other religious systems, but, a healthy faith need not fear challenge.

"The object of the whole movement," Mr. Grace said, "is to see that Christians dedicate themselves to witness for Jesus Christ and that every human on the North American continent have an opportunity to hear the gospel and respond to it.

"WE CANNOT refrain from Christian activity merely because it does not receive universal approval. Truth in any form can become unpopular and can become a threat to established systems."

Among Jewish leaders who have questioned the impact of Key 73 on the Jewish community is Rabbi Marc Tanenbaum, national director of Inter-Religious Affairs of the American Jewish Committee in New York City.

Dr. Theodore Raedeke of St. Louis, executive director of the evangelistic campaign and a Missouri Synod Lutheran clergyman, in a letter to Rabbi Tanenbaum stated that Key 73 does not "seek to persecute, pressure or force Jews to believe or do against their will.

"We are confident," his letter said, "that Jews do not wish to undermine 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.

DR. JOE HALE of Nashville, Tenn., a United Methodist evangelist official involved in Key 73, said he had never heard talk of aiming Key 73 at Jews or any other particular group. Key 73, he said, was organized by Christians wanting to share a "personal meaning of faith" with those who seek no faith.

Dr. Raedeke said in his letter to the Rabbi that the campaign is not designed to wrong the Jewish community in any way.

F
Key 73

January 26, 1973

Harold M. Spinka, M. D.
6132 So. Kedzie Avenue
Chicago, Illinois 60629

Dear Dr. Spinka:

I appreciate deeply your thoughtful and perceptive letter.

If many enlightened lay people such as yourself would undertake to make public your views, it would help immeasurably.

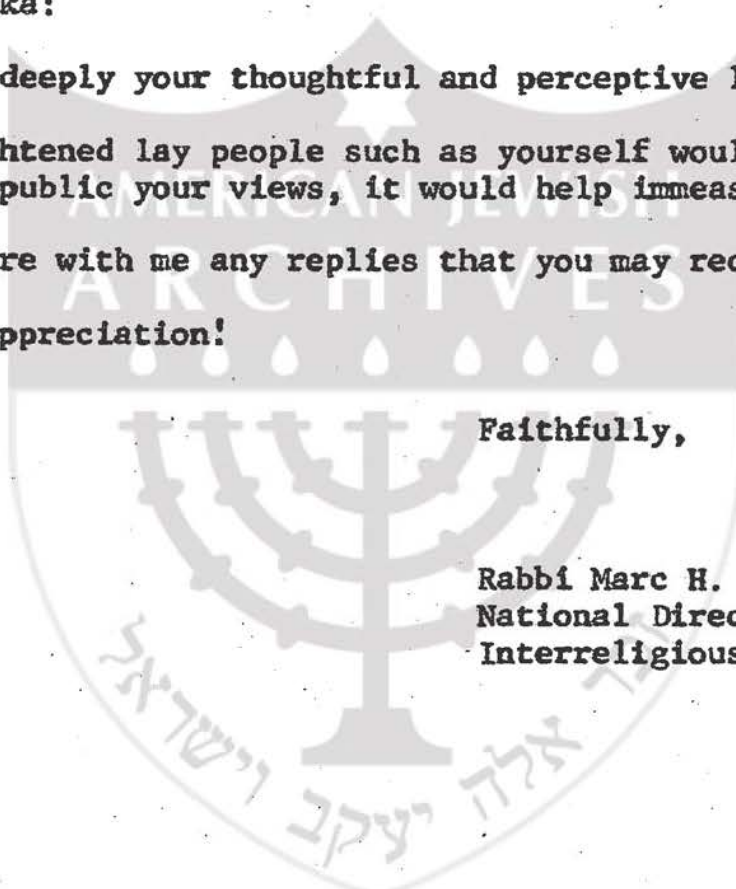
Would you share with me any replies that you may receive?

Again, with appreciation!

Faithfully,

Rabbi Marc H. Tanenbaum
National Director of
Interreligious Affairs

MHT:MSB



F
HAROLD MATTHEW SPINKA, M. D.

6132 SO. KEDZIE AVENUE

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DERMATOLOGY - SYPHILOLOGY

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Most cordially yours,

Harold M. Spinka

Harold M. Spinka, M.D.

HMS:djw

"Shalom."



THE AMERICAN JEWISH COMMITTEE

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CHAPTER MEETING AMERICAN JEWISH COMMITTEE

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TUESDAY, JANUARY 23, 1973

8:00 P.M.

SPEAKER: RABBI MARC TANENBAUM, National Director of Interreligious
Affairs for the American Jewish Committee

SUBJECT: THE EVANGELICAL "CALL TO CHRIST" - ITS IMPACT ON JEWISH YOUTH

During the next 16 months, an aggressive nation-wide campaign will be launched under the title Key '73. This unprecedented Evangelistic drive currently involves the participation of some 130 groups in the United States. The campaign's theme is "Calling Our Continent to Christ in '73", and its stated purpose is "to share with every person in North America more fully and more forcefully the claims and message of the Gospel of Jesus Christ, to confront people with the Gospel of Jesus Christ by proclamation and demonstration, by witness and ministry, by word and deed."

What are the implications of this movement? Are there positive values? What is its impact on Jewish youth? Can it adversely affect religious pluralism in America?

Rabbi Marc Tanenbaum, a brilliant mind and eloquent speaker, will examine some of the implications of this movement for Jews. You and your friends are cordially invited to be with us. Please complete the enclosed tearsheet at your earliest convenience.

.....
will not ()

I will () attend the Chapter meeting of the AJC on January 23, 1973.

Name _____

please print

M. Tannenbaum

Cleveland Plain Dealer 1/16/73

NCC Head Scores Churches' Neglect of Suffering People

By Alma Kaufman

America's churches are too busy balancing the budget to pay much attention to the poor and suffering peoples of the world, the new president of the National Council of Churches charges here last night.

"At the national, regional and local levels of ecumenical life, a new mind set is emerging, a single-minded focus on religious institutional survival," said the Rev. Dr. W. Sterling Cary.

HE SPOKE AT THE Old Stone Church at a service

commemorating the birthday of the late Dr. Martin Luther King and the launching of Key '73 in Cleveland.

Dr. Cary cited examples of "survival" priorities:

- The deacon board of a church vetoed a pre-Christmas program on amnesty for draft dodgers, saying it was "too controversial, too potentially divisive and would therefore not be in the best interests of the church."

- A local council of churches received three-fourths of its support from the city's business community and accepted a condition against dealing with anything controversial.

As a regional official of the United Church of Christ in New York, Dr. Cary often helps church committees search for new pastors.

"I hear these committees tell me that they want someone who will preach the gospel," he said. "By preaching the gospel, they mean someone who will not confront them with the problems of the world."

HE URGED ECUMENICAL groups to become leaders in overcoming the fragmentation of urban America.

"Our urban centers are fast becoming reservations for the poor," said the ecumenical leader. Regional strategy is needed to deal with the problems, he said.

In a closing comment on racism, Dr. Cary, the first black president of the national council, said: "There is no healing power in reliving the past."

"God does not hold us responsible for yesterday, he holds us accountable for the present and the shaping of the future."

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***EXECUTIVE COMMITTEE**

JAN 25 1973



TANENBAUM

January 22, 1973

TO: CRC EXECUTIVE COMMITTEE

FROM: LEO M. DAVIS, CHAIRMAN

There will be a meeting of the CRC Executive Committee on Wednesday evening, January 31, 7:30 P.M., at the Schepps Center.

The major item on the agenda will be a discussion of "Key '73," its meaning, possible impact in our community, and appropriate responses on our part.

Members of the Rabbinical Association of Dallas have been invited to join us.

Please respond on the enclosed card that you will be present.



HEAR

Rabbi Marc Tanenbaum

Natl. Director Interreligious Affairs
American Jewish Committee

AMERICAN JEWISH discuss

Key '73 - The Evangelical "Call to Christ" - Its Impact on Jewish Youth

Monday, Jan. 22 8 p.m.

Jewish Community Center Auditorium

Rabbi Tanenbaum is "the leading figure among Jewish ecumenists" in the field of interreligious relations and social justice. Newsweek described him "as the American Jewish community's foremost apostle to the gentiles . . . who has been able to solicit support from all factions of the Jewish community."

The entire community is invited.

No admission charge.



ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH

Mountain States Regional Office • 623 Empire Bldg., Denver, Colo. 80202 • 623-7157

TO: ADL Community Leaders
FROM: Sheldon Steinhauser
DATE: January 15, 1973
SUBJECT: Key '73 - "Calling Our Continent to Christ"

SPECIAL BACKGROUND REPORT

There has been increasing interest in the growth of the "Jesus Movement" and related groups carrying on highly evangelistic activities, some of which have been reflected in our local schools, colleges and communities.

It is against this background that inquiries have come to us concerning the new, massive and intensely enthusiastic evangelical drive known as Key '73. Purpose of this voluntary movement of more than 140 denominations and Christian groups is a "continent-wide attempt to reach every person in North America with the Gospel of Christ in 1973." Locally the Colorado Council of Churches has brought together a coordinating committee to encourage and aid the local churches in the Key '73 thrust. This committee will seek to develop mass media coverage of Key '73, to encourage local churches to share in specific programs suggested and will serve as a clearing house for information of the many denominational programs of evangelism and training.

According to the local coordinating committee, there are to be six phases in the Key '73 effort, beginning with a call to prayer and climaxing with "commitment of all Christians to faithful discipleship." One phase completed January 7 involved urging churches to join in a Noon Prayer Call complete with ringing church bells, sounding sirens, tooting horns, etc. - all to call attention to a continent-wide involvement in prayer. Although overall planning is at the national level, each local group is expected to operate independently. Extensive training of volunteers, especially young people, to reach into college campuses, homes and schools is anticipated (indeed the college campus is already a prime target of Christian evangelical organizations and of the "Jews for Jesus" and other such groups - the latter being without notable success in our area to date).

Key '73 is directed essentially to Christians. In that respect it is not the concern of the ADL or the organized Jewish community. Our interest comes in the extent, if any, to which the movement will directly or indirectly affect Jews. Door-to-door solicitation may result in discomfort for some Jews. There is always the possibility that the literalism of the evangelical Christians will emphasize those teachings in the New Testament which have nurtured anti-Semitism throughout the centuries. Furthermore, while not part of the actual drive, local "Jews for Jesus" and "Hebrew-Christian" groups may utilize the event to engage in their own programs to seek converts among Jews. Finally, though the number of Jewish youth so affected is likely to be insignificant, any number would be saddening.

Let us emphasize that to date we have received no complaints about Key '73 in this area and it is difficult to project the extent to which they will make an impact locally since there will undoubtedly be wide variation from community to community in the degree of organization, specific groups involved, etc. While activities of all such groups will bear very close review, we must at the same time opt for a carefully measured approach and against an unnecessarily frightened response from the organized Jewish community. We would suggest:

1. If and when Jews are approached by door-to-door solicitors, they should avoid argumentation. Our response might be "No thank you. I am not interested."

OVER.....

2. Sensitive Christian leaders must and will be alerted to the inherent danger of the thrust in possible disparagement of Judaism, demeaning of our faith, and insensitivity to the Jewish community. Hopefully, liberal Christian groups will understand the necessity of limiting Key '73 to the Christian world as it is projected.

3. Communication within the Jewish community and basic fact-finding is absolutely essential. We urge that all of you share with us as quickly as possible any information which would help in understanding problems which may be manifested at any level. We in turn will continue to share information which we gather with the Jewish communities of the three states.

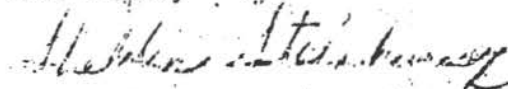
4. Of major concern is the fact that Key '73 may spur on evangelical groups already working in our public schools, especially at the junior and senior high levels as well as on the campus and that such activities will be of an improper character pressuring and badgering students, etc. Reports from some areas indicate there is more religious activity in the schools today than in many years. This points up the need which exists even without reference to these movements - to reach our own Jewish youth in settings in which they feel welcome and can secure guidance. Further, this may provide an opportunity to underscore the importance at high school and college levels for the curriculum, including textbooks, to reflect awareness of the variety of ethnic cultures in our society, including information on Jewish history, contributions, and the like. Such efforts must be consistent, however, with our views on church-state separation, especially at the high school level.

Let us emphasize - again - the importance of avoiding hysteria, the impulse to uncritically emulate the very same techniques and approaches (there is no way to create instant Jews or Judaism) and a needless generalized Jewish-Christian confrontation. While specific counteraction may be called for in individual situations, let us keep our collective "cool" and - again - utilize the opportunity to move ahead on those constructive programs designed to reach our children Jewishly with Jewish institutions and agencies developing valid programs on Jewish identity as well as helping young people to answer questions posed by the "Jesus Movement" generally and Key '73 specifically. There may be need, also, for individual counseling with students who experience special problems triggered or intensified by any kind of contact with such groups.

In these times, it is also more than ever important that on-going communication and relationships with Christian institutions and organizations be maintained - efforts which have resulted in many of these institutions having a sincere and valid view of Judaism as a contemporary, vital, living peoplehood.

As always, we welcome your inquiries and stand ready to offer our information and guidance.

Best wishes,



Sheldon Steinhauser
Regional Director

SS/CKG

ADL'S 60TH YEAR

OF DEDICATION TO AMERICA'S DEMOCRATIC LEGACY

ADL serves your community

Mountain States Regional Office, Anti-Defamation League of B'nai B'rith, 623 Empire Building, Denver, Colorado 80211, 623-7157

Winter, 1972-73

edited by
Barbara L. Coopersmith
Assistant State Director

Sheldon Steinhauser, regional director
Jules Loventhal, community consultant

PREFERENTIAL TREATMENT STIRS DISCUSSION

How to eliminate historic and well-entrenched discriminatory patterns and injustice in hiring and admissions without making race or religion absolute criteria for acceptance or advancement. That's a crucial issue in the continuing dialogue over preferential treatment and affirmative action.

The Denver ADL Executive Committee in the past has accepted the validity of some forms of preference while recognizing problems that must be guarded against - possible lowering of valid performance requirements, building in of fixed maximums for minorities, power plays, and political squabbles. The issues are complex and the feelings and opinions within the Jewish community often understandably ambivalent. They need to be examined on a case-by-case basis - without getting hung up on rhetoric.

The January ADL Council luncheon presentation directed itself to this question, with panelists James F. Reynolds of the Colorado Civil Rights Commission; Harvey Deutsch, Commission and ADL Executive Committee member; James Garcia, Urban Coalition; and Richard Fleischman, ADL Council Chairman. Discussion evoked criticism and praise of national ADL policy.

Meanwhile, private conferences initiated by ADL with government officials and ethnic group leaders have helped to improve understanding and develop a mechanism for dealing with specific issues that may arise.

ADL'S SIXTIETH ANNIVERSARY AND FUNDING

In 1913 Sigmund Livingston, an attorney born in Bloomington, Illinois, persuaded the Independent Order of B'nai B'rith to establish the Anti-Defamation League. At the outset, the League's physical assets consisted of a handful of stationery, a \$200 budget, and two desks in Mr. Livingston's Chicago office, but its moral assets, insofar as these may be measured in terms of goals, were considerably more extensive: to stop...the defamation of the Jewish people, and "to secure justice and fair treatment for all citizens alike."

1973 marks the sixtieth anniversary of the League's founding. From the two desks, \$200 and a set of principles has evolved a national operation, with 28 regional offices and a budget projected in the neighborhood of seven million dollars.

The League is planning a number of significant special events during the year designed to reach not only the Denver area, but the communities throughout Colorado, New Mexico, and Wyoming.

KEY '73 AND THE NEW EVANGELICAL THRUST

Increasing interest has centered on the growth of the "Jesus Movement" and the new massive evangelical drive known as Key '73. Directed essentially to Christians, our concern comes in the extent to which the movement will directly or indirectly affect Jews.

Recently ADL and Rabbinical Council representatives met for a frank off-the-record conversation with Denver Key '73 leaders. They pointed out that any religious movement respectful of and sensitive to Judaism entails careful consideration of its activities insofar as they may affect the Jewish community - meaning specifically no proselytizing of Jews. While the evangelical leaders made clear that their basic thrust was aimed at Christians, they did not rule out incidental contact with Jews.

The meeting opened direct channels of communication, with the understanding that we would be quick to follow up any complaints or incidents which may come to our attention. Meanwhile, we caution against an exaggerated or unnecessarily frightened reaction. For guidelines in examining the new movement, contact the ADL office at the above address.

ADL COUNCIL PROGRAMS "JESUS REVOLUTION"

Timely topic for the February 13 ADL Council meeting at the Quality Motel - "The Jesus Movement," a talk by Dr. Charles Milligan of the Iliff School of Theology. Luncheon reservations for the monthly luncheons may be made by calling the ADL office, 623-7157.

ECONOMIC PRESSURE URGED TO CONVINCE SOVIETS TO ABOLISH RANSOM ON JEWS SEEKING EMIGRATION

Strong legislation to block most-favored-nation treatment and investment credits to the Soviet Union was re-introduced in Congress in January.

In the House, The Vanik Bill was introduced by Congressman Charles Vanik of Ohio. This measure (and the Jackson amendment in the Senate) conditions the granting of most-favored nation treatment to the Soviet Union on its rescinding of the extortionist "diploma" exit taxes.

As of this writing, approximately 170 representatives had joined as co-sponsors (218 needed so that the bill can be introduced by a majority of the House). Representatives Pat Schroeder (D. Colorado) and Teno Roncalio (D. Wyoming) were the only Mountain States region co-sponsors listed with the 170.

6518 Woodlawn Ave. N.
Seattle, Wash. 98103
Febr. 16, 1973

Dear Dr. Ted Raedeke,

It is coming to my attention increasingly through both local and national news sources that the Key '73 movement is a source of anxiety and threat to the Jewish people of this country.

I attended the all day session conducted by you and Dr. Paul Benjamin at Gethsemane Lutheran Church in Seattle last summer and I worked within the Roman Catholics of this area for their participation. I was the only Roman Catholic in attendance that day and my presence was not as an official representative of that denomination. At no time was I aware or did I understand that calling this nation to Christ was any threat to any of the non-Christian people of this country, which is a direct violation of the Constitutional right to freedom of religion as well as a usurping of God as sole Divine judge for all peoples of the world.

authority

In fairness to the leaders, I do not believe there was any such intent but there would appear to be practices along this line due to misunderstanding and misinterpretation, which needs to be eliminated and fast!

It was my expectation that the movement existed to call those who are purported Christian to live out the teachings of Jesus in their daily lives and the words 'Calling the nation to Christ' was the figurative as the masses, percentage-wise in this country claim to be Christians. The evidence that their daily lives are far from God, in accordance with the teachings of Jesus is evinced in the society of this country and the need for renewal of Christians within the Christian community is long past due and certainly to be commended. It was my expectation that we might share the whys and wherefores of Christian teachings with non-Christians, NOT TO CONVERT them but to eliminate misunderstandings and misconceptions through ignorance, lack of knowledge that we might appreciate each others faiths with a respect now lacking from our past failure to do this. And I, personally hoped this would be an example to Jews, as well as other non-Christians to share their beliefs with Christians to promote the respect as humanitarians of the brotherhood of men.

Any attempt to convert any people through threat, intimidations, hard sell tactics is certainly a disgrace to the name of Christianity as it loudly, non-verbally voices the entire reason for the purpose of the life of Jesus - to fulfill not destroy the Jewish law. In practice in this country, it has been my personal experience in over 25 years of the business world that the Jews of America learned the lesson of Jesus which the Christians have been deserting increasingly. The Jews are prime examples of integrity and I regret the same cannot be said for very many of the Christian faiths.

The dreams of American Jews to be able to return to that middle east country known as the State of Israel so they can attain the being with God of the state of Israel should make every Christian in this country hang their head in shame that these people do not feel they can attain that mystical union with God as residents of the U. S.

This Key '73 movement never has really gotten off the ground locally and I can't help but wonder if perhaps malpractices of the concept has prevented God from sharing His blessings to the workers, since we have not only Jews in this section of the U. S. but a good number of Hindus and Buddhists who might have something to share with us in their respect for the aged as this nation faces graves problems on Euthanasia.

There is nothing this country needs more than for the Roman Catholics to begin to peruse the Bible with the non-Roman, protestant denominations sharing their years of study and understanding as the latter group begin perusing the Apocrypha, which in our lifetime will only increase in quantity through the interpreting and transcribing

of the Dead Sea Scrolls, the resources available to us are to be found in the libraries of the Jewish synagogues and the theologians who have continued in study of this are the Jewish mystical theologians and with the recent death of Dr. Abraham Heschel, the world has lost a great one but we can thank God, he left behind a number of excellent works worthy of pursuit by all the peoples of God.

The Christian world needs to encourage the activities of B'nai B'rith that the Christians be better able to recognize that Jesus did not start a new faith but a renewal of practical application that extended that faith of that part of the world out of a paper structure into a practical way of life. In no way can Christianity deny Judaism and be true to Christianity.

Did the Jews really crucify Jesus or was it not the non-believers of God of that day and in that place? Were not His followers also Jews? Who would we expect to have comprised the non-believers responsible for the crucifixion? the Russians? the Chinese? the North American Indians? At that time, the world did not have airplanes, or automobiles or trains. Jesus did not travel very far from His home, the modes of transportation being limited to chariots, donkeys, camels and row boats. The egotism of American, non-Indians, that we couldn't be guilty is the height of ignorance and audaciousness. Of course, we couldn't not because we're so darn good as Christians but rather because our continent was discovered until Lief Erickson's excursion about 1,000 A.D., Columbus' discovery of the West Indies about 1492 A.D. and John Smith's settlement of Jamestown in 1607 A.D. Perhaps this movement needs to emphasize the teaching of Jesus that God is in our brother, our lives of violence, hostility and turmoil are evidence that we don't really believe this and that 'He who is without sin can cast the first stone' Until Christians are ~~exemplary~~ exemplary people who live daily life with God, perhaps we had best not usurp His authority in destroying the faith of another to substitute what we have when it is rather apparent by our lives that we don't have anything. Is not the most effective teaching by example, 'By their fruits you shall know them', the lowest possible of low key approaches and how that arouses the curiosity of those around who want to emulate - imitation is still the sincerest form of flattery.

I think, in my limited knowledge of them, the Jewish people do live under an illusion that they have some sort of an exclusive monopoly on being the oppressed and persecuted people of God. This certainly is not true. The gentile Christian is equally oppressed and persecuted who happens to be fortunate enough to be a mystic of and with God and unfortunate enough to have to try to live in the non-Roman Christianity where neglect and lack of information and knowledge constitute a negative persecution or in the Roman Catholic Christianity where the oppression and persecution are in the positive form of attacks so the Jewish people have empathy from the Gentile mystics who share the state of Israel as a homeland, union with God, wherever they may geographically reside on this earth.

God bless you,

Virginia Phillips
Virginia Phillips

✓ c. Rabbi Marc Tannebaum

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DERMATOLOGY - SYPHILOLOGY

Jan. 19, 1973

Dr. Theodore Raedeke,
Executive Director of Key 73
418 Olive St.
St. Louis, Missouri, 63102

Dear Dr. Raedeke:

I am a member of the Presbyterian Church, USA, an elder, teacher of an adult Bible Class, member of the Presbyterian Lay Committee (one of the participants in Key 73), and a non-jewish member of the American Physicians Fellowship for the Israel Medical Association.

The Key 73 Congregational Resources Book, a 244 page paperback, is a fine guide for a grass roots revival in the faith of Christians, and the cooperative efforts of 130 denominations and organizations, to be extended also to college and university campuses, with both American as well as foreign students.

Curiously, there are no guides on Buddhism, Hinduism for the students from India and the Far East; no guides for Communism of the USSR and Red China, as furnished the black students from Africa, or Islam (Mohammedianism) for the arab students from the Middle East. Yet, on page 79, there is a 4" long paragraph on the Mission to the Jews, and how to discuss: Messianism, Salvation, Immortality.

In a Jewish-Christian dialogue, you will find that most of the Jewish people will withdraw or minimize these subjects, for while they believe in Messianism, Immortality, the Hereafter, but will state that these are minor aspects of their faith. Maimonides (1135-1204 AD) has written a very scholarly serious philosophical treatise on the Proofs for Resurrection of the Dead, as well as a religious philosophical treatise, "Guide for the Perplexed," which is available in paper back.

Based on Gen. 9:1-17, they provide for the descendants of Noah who survived the Flood, Noachite Laws, that are binding on all human beings, and these are less extensive than the Mosaic Laws. These prohibit idolatry, murder, theft, blasphemy, incest, eating flesh of a living animal, and the promotion of justice, providing for the non-Jew the requirements for salvation. These represent a theory of universal religion emphasizing good actions, ethical living, loyalty to a basic code of ethical conduct and rest on the recognition of a divine Creator. James, at the First Apostolic Council (Acts 15:20, in 52 AD) confirms these same principles for non-jewish Christian converts. So, after the 2nd century, Judaism ceased their missionary efforts, and allowed her daughter religions, Christianity, and later, Islam, to evangelize the world.

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The Jew might remind the Key 73 representative, that history has shown, and especially in the Medieval and Middle Ages, that a Jewish-Christian debate would result in the Jew winning the battle (the debate), but lose the war-for there was always a resultant resurgence of Anti-Semitism.

R. Y. Halevi (1085-1142 AD), a Spanish philosopher-poet, wrote "The Kuzari," available in paper back, written in the form of a discussion at the court of the King of Khazars, who embraced the Jewish religion in the 7th century, and contrasting the Christian, Islamic, and Jewish religions.

If the over-zealous Christian persists in trying to evangelize one of our Jewish friends, he might be told that:

1. The righteous of all nations have a share in the world to come (Eternal life), a quote from a 2-3rd century scholar, and this is a more satisfactory answer than those given for preaching before Jesus on earth, or areas not reached by church missionaries.
2. He might remind the evangelizer that Akiba (40-135 AD) has given a better explanation of predestination, free will, and the Grace of God, than St. Augustine, and the theologians since his time.
3. He might be told that the Jewish people have been updating biblical verses for over 2000 years, and found in the Mishna, and the Talmud (Babylonian and Jerusalem).
4. Also, that the "Ethics of the Fathers," from the Babylonian Talmud, 500 AD, results in higher ethical conduct than is to be found in any other religion or society.
5. Bible reading of the Sefer Torah (5 Books of Moses) is so arranged that Torah reading is completed in 1 year, with the appropriate prophetic portions (Haftarah), available in one volume, with the Hebrew and English texts, and explanations from many commentaries, ancient, medieval, and modern, from both Jewish and non-Jewish sources. Also, when Deut. 24:12 is reached, they immediately go back to Gen. 1:1, so that with each yearly Torah reading and study, they acquire additional and broader understanding of the Bible. Rabbi Ben Bag (50-110 AD) urges: "Turn the Torah over again, for everything is in it, and contemplate it, and wax gray over it, stir not from it for thou canst have no better rule than this."

These lay evangelizers will return disturbed, confused, and ask the clergy for ^{why they are} setting 5th century theology in the 20th century. We expect 20th century, medicine, science and religion. You might even lose some Christians, for the Christian church is not relevant for today.

So, either the Christian community and its leaders should apologize to the Jewish community, and delete this paragraph on pg. 79, and confine Key 73 to non-believers and nominal Christians.

Is. 37:15: "Depart from evil and do good, Seek peace (Shalom) and pursue it."

Prov. 10:7: "When a man's ways please the Lord, he makes even his enemies to be at peace with him."

Mumb. 32:22 (Also quoted by Paul in 1 Thess. 5:22), you shall be guiltless (clear, with no appearance of wrong doing) to God and man."

most respect fully yours
Alvin

[end]

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isn't," he said. In fact, the largest field of evangelism is the Christian Church, he added.

While there is no place for anti-Semitism in Key 73, said Tibbetts, neither is there a place for "hiding our light under a bushel." **BARRIE DOYLE**

Jewish Furor Over Key 73

Evangelicals are not the only group gearing up for Key 73. The Jewish community, led by the American Jewish Committee (AJC), is engaged in a crash program of "deepening" Jewish spiritual life to counter evangelism efforts next year. The AJC considers Key 73 an opening to anti-Semitic feeling because, said leaders, Key 73 suggests that Christianity is a substitute for Judaism. In fact, Key 73 "is an assault on the honor, dignity, and truth of Judaism," said AJC interreligious-affairs director Rabbi Marc Tanenbaum.

AJC annoyance with Key 73 has increased steadily. Tanenbaum's major complaint concerns the theological relation between Christianity and Judaism. "To suggest that Christianity—and a particular brand of Christianity at that—is a substitute for Judaism is wholly insensitive. That version of Christianity says Judaism is a footstool to stand on and then kick away. It's a venomous attack," Tanenbaum made similar charges against Campus Crusade's Explo '72 earlier this year and has expressed his Key 73 sentiments at various meetings around the country.

Last month at an interfaith colloquium at Southeastern Baptist Seminary in Wake Forest, North Carolina, Tanenbaum co-authored a resolution warning that religious pluralism was a basic feature of American civic religion but that civic religion often masked anti-Semitism (see December 8 issue, page 45). The statement repudiated proselytism of various religious groups and said mass-evangelism movements ignore the diversity of American religious life.

"I think Key 73's logic of witnessing to everyone is inadequate in relation to Jewish theology," said Tanenbaum. Christianity, like Islam, is a daughter faith of Judaism, he said, "but now the child turns around and says Judaism has no place in God's plan of salvation. They've turned against the mother faith. To us, that's apostasy."

Tanenbaum believes Key 73 must immediately state that it has no intention of aiming specific evangelism at

Jews. Also, he said, the program should treat Judaism differently "from non-biblical, non-monotheistic faiths." And instead of worrying about converting non-Christians, Key 73 should aim at the "domestic heathens who are baptized and Christian in name only," which, he added, would take evangelicals a lifetime to do. "Surely it's logical to cultivate your own garden before undermining a garden cultivated by others."

Dr. Theodore Raedeke, executive director of Key 73, said the program was no more aimed at Jews than at any other group on the continent. Tanenbaum's charges, Raedeke said, might be inspired by the heavy losses of young Jews to Christianity and the Jesus movement in recent years. Nor did Raedeke accept the suggestion of not proselytizing the Jews. "When Christians witness in love there is no need to fear anti-Semitism," said Raedeke. "Genuine Christians have never persecuted Jews. Persecution against the Jews in Germany only began when the country became nominally Christian."

Tanenbaum says that confrontation over Key 73 could be a setback for Christian-Jewish cooperation. "It could lead to regression in our relationships and increasing polarization in our society."

Much of his concern is that Jews for Jesus and the American Board of Missions to the Jews (ABMJ) will "ride the coat-tails" of Key 73, causing further disruption of Christian-Jewish relations. These groups are "particularly offensive" to Jews, Tanenbaum said. "Many of our more militant young people want to 'get' the Jews for Jesus in the streets. Feelings are strong." ("Jews for Jesus" is the generic name for a broad movement of young Jews who have decided to follow Christ as "completed" or "fulfilled" Jews. The name is also used by a specific northern California group, led by Martin "Moishe" Rosen of the ABMJ.)

To prevent such groups from gaining a foothold among Jews, Tanenbaum wants Key 73 to issue statements di-

vorcing the movement from the two groups and asserting that Jews be regarded as distinct from non-biblical people.

At the same time, AJC is circulating among its rabbis an eleven-page memo on the Jewish faith with emphasis on Jewish understanding of the New Testament, Jesus, the Messiah, Christianity, and immortality and resurrection. "We must deepen our understanding of our own faith to be ready for these [Key 73] people," Tanenbaum said.

Similarly, a task force of Orthodox Jewish rabbis and scholars is visiting college campuses to emphasize the continuity and staying power of Judaism. The effort is acknowledged as an attempt to stop the flow of young Jews to the Jesus movement and is sponsored by the Rabbinical Council of America.

At the same time, the American Jewish Congress has launched a similar program to flood Jewish college students with essays, memoranda, and publications on Jewish religious, cultural, social, and political issues as part of an "ongoing stream" of information. The congress mailed a letter to supporters asking for names of students and calling for a \$5 donation.

At the recent American Jewish Committee's national executive council meeting in Hollywood, Florida, Tanenbaum and other speakers attacked evangelistic activity in public life. Dr. Eric Meyers, religion professor at Duke University, deplored "the use of public institutions" for evangelism. He cited growing youth activity in public high schools, campus athletics, pro-football circles, and public rallies for Christ.

He added that while few Jewish college students were "actually converted to Christianity," evangelism activities created guilt feelings among students—feelings, he said, they can do without. He charged that students involved with Campus Crusade are undermining their own college experiences by making them merely "way stations in personal religious treks."

There are fears that strong anti-Key 73 statements from Jewish sources may cause some liberal-minded leaders to take second looks at their denominations' participation in the movement. "Smokescreen," said Dr. Orlando Tibbetts, executive minister of the Connecticut American Baptists. "Some people are starting to use this as a rationalization for playing a game of chicken in terms of strong witness." Tibbetts said that while there have been no such moves as yet, there are rumblings, even among some of his own ministers.

"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

Tooling Up For Key 73

BORN IN A SUBURBAN WASHINGTON, D. C., hotel and nurtured in denominational and organizational offices across the continent, Key 73 passes this month from the hands of its organizers to the local churches. It is the local pastor working with his congregation who will either send Key 73 into orbit or leave it sitting on the launch pad.

Suggestions for local churches are contained in the *Congregational Resource Book* published by Key 73, available for \$3 through Christian bookstores or the Key 73 office (418 Olive Street, St. Louis, Missouri 63102). But the book contains only suggestions and resources. There is no imperative that churches act on any of the ideas it contains, for Key 73—from top to bottom—is a do-it-yourself project with the sole overriding aim of evangelizing the continent. Within that context, pastors and laymen are free to contribute in the way that suits them best.

Many churches are already geared up for the first phase: "Calling our Continent to Repentance and Prayer." During this phase congregations will be involved with noon prayer calls and a prime-time television special the weekend of January 6.

The noon prayer call is designed as a means for the lay Christian to extend his witness as well as support Key 73. From Christmas Day until the date of the TV special (the program is being placed on stations by local Key 73 committees, and times may vary) Christians are being asked to stop whatever they're doing at noon each day and pray for Key 73 and the extension, by millions of people, of God's Kingdom.

For local congregations the opportunities are unparalleled. Backed by heavy media advertising, local churches can declare themselves "prayer places" where Christians can gather each day. Pastors should urge their students and teachers to set up similar prayer times in school cafeterias or wherever they happen to be at noon. Businessmen should be encouraged to use offices for prayer with open invitations for fellow workers to join them. Nurses and doctors in hospitals, construction workers at their sites, salesmen in their stores—the possibilities are endless.

The prayer sessions need not be long and need not interrupt business, since they fall during the customary lunch hour. Some churches are sponsoring special prayer places in public facilities such as airline terminals to enable travelers to participate in the noon prayer calls. Literature on Key 73 will be available at each of the centers.

Key 73 organizers are hoping the noon prayer call will be signaled each day by the sound of church bells, car horns, sirens—anything to call attention to it. However, they agree the initiative for such efforts can come only from local congregations and their Key 73 committees.

The two-week period of official prayer calls ends the weekend of the television special (though organizers hope the prayer will not also end). Like the prayer calls, the TV special is intended for use by members of the congregation.

Individual Christians will be relied on to spread the effectiveness of the program. Designed for prime-time viewing, it is a thirty-minute color documentary outlining the changed lives of nine new Christians in Canada and the United States. Followup will depend on the local churches. Copies of the film are being made available by Key 73 so the program can be rerun at other times or shown to church or school audiences. Also, congregation members are urged to form "viewing parties" of neighbors to see the program and participate in Bible studies immediately after. As with most Bible-study groups, the size should average six or eight adults. Study guides based on the program's content and tying in with biblical emphasis on evangelism are available from the Key 73 office.

Viewing parties can be of two types, say organizers: committed Christians or non-Christians. For the committed, the program provides opportunities to explore better ways of witnessing under the Key 73 umbrella, while it also presents a unique chance for Christians to evangelize neighbors and friends. By evening's end, the first group—committed Christians—should have covered various methods of witnessing and its effects (as noticed in the film), while the second group, non-Christians,

should have a clear understanding of the Gospel and the call to Christ.

Throughout the whole period, churches can use Wednesday- or Sunday-evening prayer services to share the Key 73 burden and use Sunday-evening evangelistic services for intensified presentation of the Gospel.

Formation of prayer cells can be continued and used to lead into the second phase of Key 73, emphasis on the Bible as the Word of God. Many churches already have active prayer and Bible-study cells operating in the congregation. All that's needed is to convert operations to a Key 73 emphasis through the first two phases. Bible societies and distribution organizations are already assembling special resource materials for such groups. Phase two will concentrate on evangelistic Bible studies, and again the possibilities are endless; coffeehouse groups for youth, women's home groups, married couple groups, Saturday-afternoon children's groups, to name a few.

Along with the study groups, intensive Scripture distribution can be an effective way of reaching homes. (One of Key 73's main aims is reaching every Canadian and American home with the message of Jesus Christ.) Churches, youth groups, or even individuals can participate a few nights a week. Groups like the World Home Bible League and the national Bible societies have already printed gospel portions for use by such groups. Not to be overlooked, of course, is the opportunity for high school or college students to work through campus clubs (such as Youth for Christ, Inter-Varsity, and Campus Crusade) in distributing Gospels or Testaments to fellow students.

Both phases lead to the third part of the Key 73 program, which centers on Easter and pledges to take the fact of the Resurrection to non-Christians. Much of the third phase will consist of direct evangelistic confrontations on streets, in homes, and on college campuses.

Whatever the plans and ideas, the critical time period has arrived. Unless local churches provide grass-roots support and evangelize in their own communities, Key 73 will be just another dream. It's time now to do something.—BARRIE DOYLE, assistant news editor, CHRISTIANITY TODAY.

Sharing ideas across the continent is one way of keeping Key 73 alive in your church. If you have an idea you have found valuable, let us know. "The Minister's Workshop" can be a sounding board for Key 73 projects and ideas throughout the year. Make yours one of them.—Ed.



NEWS OF RELIGION

Rally Begins Year-long Key '73 Program

ST. LOUIS, Mo. — "If someone were to ask me what the message of Key '73 is, I would have to say quite simply, it's the Bible! And if someone asked me what part of the Bible, I would have to say the whole thing." This is how the Rev. Oswald Hoffmann, speaker on the Lutheran Hour, St. Louis, defined the purpose of Key '73, an interdenominational evangelism thrust aimed at calling the North American continent to Christ during the year 1973.

Dr. Hoffmann was one of three speakers addressing the Key '73 Panorama Banquet in the Chase-Park Plaza Hotel, one of the highlights of a meeting of some 400 top leaders in the movement.

The Rev. Carl F. H. Henry, editor-at-large of *Christianity Today* magazine, spoke on "The Meaning of Key '73" and the Rev. Thomas Zimmerman, superintendent of the Assemblies of God, told of "The Mandate of Key '73."

Dr. Henry, who is credited with conceiving the idea of a cooperative evangelism outreach at a meeting of concerned churchmen near the

Francis Scott Key Bridge in Arlington, Virginia five years ago, said the effort "has enlisted the cooperation of more denominations than any movement since the Protestant Reformation."

Key '73 presently involves more than 150 denominations and religious organizations, representing a potential involvement of 200,000 local congregations and over 100 million people. "Key '73 is broad enough," Dr. Henry said, "to send the message of the Gospel throughout the U. S. and Canada."

Dr. Zimmerman told the religious leaders, "Key '73 is on the brink of going into orbit . . . but its success rests not on man, but on God." The chairman of the movement said the mandate of Key '73 comes from Christ's words to His disciples when He told them to "go and make disciples of all nations . . . This mandate is an obligation for all followers of Christ," Dr. Zimmerman said. "We cannot choose an alternative. The essence of our struggle is not for the promotion of any denomination or group. We seek to set men free as only Christ can make men free."

Dr. Hoffmann told the group that he had already seen signs of the success of Key '73. "I was scheduled to speak at a meeting of Lutherans involved in Key '73 in Chicago," he said. "I was told that there would be about 500 people at the breakfast gathering. Then about two days before the meeting I was informed that there would be 800 people. That morning, when they opened the doors of the place, 1,346 people entered. We had to take away the tables and forget about the breakfast. They stayed from 7:30 to 11:30, wrapped up in Key '73." Dr. Hoffmann said this was an indication of what will happen "if we have a message to give."

Call to Repentance

"We have that message," he said, "it is the message of repentance toward God and faith in Jesus Christ. And we must bring this message to our fellowmen with a genuine feeling of love — love for our fellowmen that they might be won for Jesus Christ."

Dr. Theodore A. Raedeke, Executive Director of Key '73, served as master of ceremonies for the Panorama program. Others participating were Col. John Waldron, Salvation Army, New York City; the Rev. Victor Nelson, Billy Graham Evangelistic Association, Minneapolis, Minn.; the Rev. Paul Benjamin, Christian Church-Churches of Christ, Lincoln, Ill.; the Rev. Leonard R. Chambers, Springfield-Cape Girardeau Diocese, Springfield, Mo.; and Dr. Altha Baugh, American Baptist Churches in the USA, Valley Forge, Pa.

Dr. Eugene R. Bertermann, chairman of the Mass Media Committee, reported on the various radio and television events starting with a Launch Television Special to be telecast for 30 minutes into nearly every community in the U. S. and Canada.

The coordinating center for the mass media efforts for the U. S. will be under the supervision of Dr. Ben Armstrong, Executive Secretary of National Religious Broadcasting and chairman of the Subcommittee on Mass Media. The Mass Media Office for the U. S. has been recently opened in the James Build-

ing, Madison, N. J. 07940. The telephone number is 201/877-4403.

At noon daily, Christians will be urged to stop whatever they are doing and pause momentarily to pray that millions will be led to Christ through Key '73. Participants will be urged to ring church bells, sound sirens, toot horns, all to call attention to a continent-wide involvement in prayer. In addition, noon-time prayer groups will be established.

Meeting places for prayer will be established in offices, factories, churches and schools. Further, mass media will be used to make the Noon Prayer Call a reality by billboards, radio spots, television spots, newspaper ads, news releases, posters, bumper stickers, lapel buttons. □



FREETHOUGHT
Opinion*

EVANGELISM - The un-American Dream



Last year it was called Explo '72; this year it is known as Key 73. Whatever the title, it is the same evangelical offensive that seeks to unconstitutionally make America a "One Way" nation by 1976. Are we to commemorate our country's 200th Anniversary in a Bicentennial of Bigotry and Hypocrisy?

The slogan "One Way," the rallying cry of leading evangelists, is by its very inference, un-American. The ways of Americans are not one, but many. It is our diversity of beliefs and customs that keeps America free and strong. When evangelists exhort, "One Way!," they mean, in effect, "Our way is the only true way; you must believe as we believe, you must think as we think, or suffer eternal punishment."

There is no room in evangelism for honest doubt, for uncensored opinion, for free thought; that is to say, for mental oxygen. Try to debate, no less converse with the average evangelist and you will realize how he has been led to believe that his doctrines are irrefutable truths. It goes without saying that the blackest, bloodiest periods of history can be imputed to those sects that believed that they - and they alone - possessed the truth and that the ways of others were wrong. Needless to say, any ideology that preaches hell in another world - if it had political power - would make a hell of this world.

From a historical perspective, evangelism could ultimately mean bigotry of the most despicable kind, in many respects not unlike the religious fanaticism of the Crusades and Middle Ages. We loathingly recall the bloodless puritanism and intolerant piety that burned Bruno and Servetus, that persecuted Galileo, that built the demonic dungeons of the Inquisition and that sought to discredit every scientific advance and medical discovery. At the core of evangelism is the same provincial spirit that cried "Blasphemy" when anesthesia was discovered and which called Franklin's priceless lightening rod the "heretical rod."

Judging from the unholy past, the same biblical injunction evangelists often use against others may also be applied to them: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."

Concerned Christians, Jews, Unitarians, Humanists, Freethinkers and all those that prize religious freedom as the natural birthright of every American, must, in the name of human liberty, resist the Key 73 campaign. Despite its holy halo, evangelism is potentially an oppressive force which, unopposed, could destroy our precious heritage. Evangelism mocks and threatens the very basic ideals for which our Forefathers in 1776 pledged their "lives, fortunes and sacred honor."

America is a nation founded upon the principles of humanity and justice, built upon the right of every individual to pursue his own way of life, in a modern term, to be able to do-your-own-thing. Evangelism antithetically conflicts with our lofty inheritances, since it endeavors to make all follow the same route and obey the same signs. Such a system is indisputably un-American and could lead benevolent democracy into malevolent theocracy.

- Carl Shapiro
Managing Editor

* Sent to leading citizens, statesmen and letter editors in the U. S. A.

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ECUMENICAL TRENDS

EDITORIAL

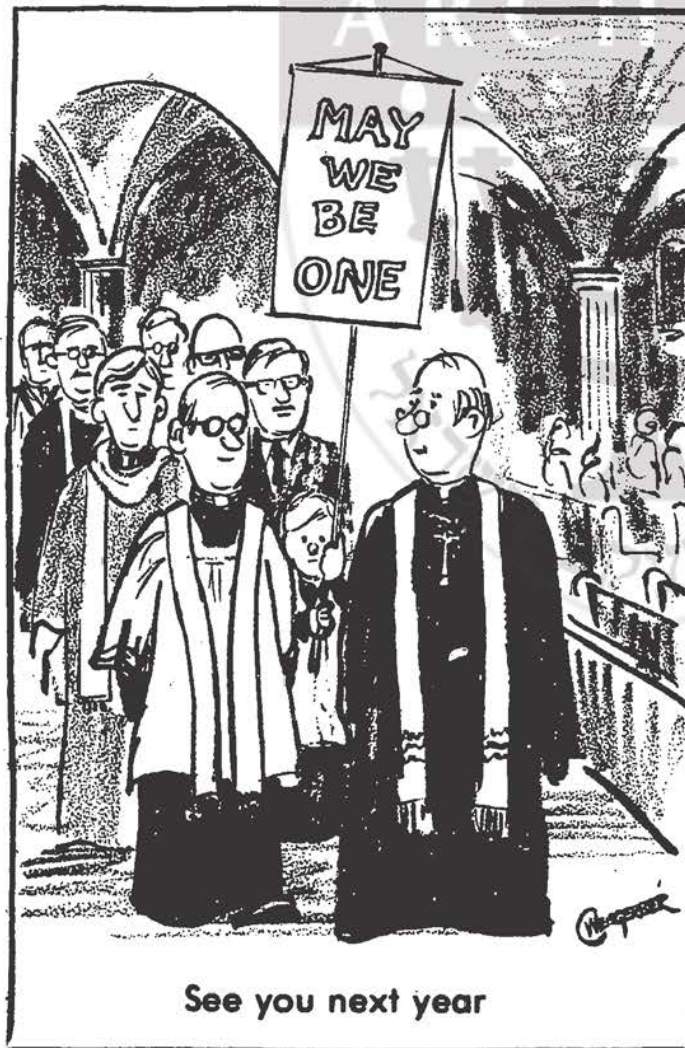
The Reality Of Our Division

The Week of Prayer for Christian Unity (January 18-25) is completed for another year and so, sadly, are the ecumenical activities of many parishes. The fellowship so emotionally expressed during the Week of Prayer will, in too many churches, lie in a limbo of good intentions until announcement of the approach of the next Week of Prayer brings a flurry of ecumenical activity.

One reason why we avoid ecumenical contacts during the year is the shallow "fellowship" that we develop during the Week of Prayer. Based on the emotional

feeling that everybody-is-just-great-and-aren't-we-all-just-so-wonderful-to-be-together-praying-and-eating-cookies-and-drinking-coffee we forget that we are a deeply disturbed family that has been injured by four centuries of quarrels and mistrust. Robert Frost has said that we should never tear down a wall until we find out why it was put up in the first place. It is only when we understand why we separated from each other in the past, and what is keeping us apart today, that we shall formulate steps that will lead to a lasting Christian unity.

Blunt, direct inter-denominational conversation is a rarity. We Christians destroy each other with polite and unreal conversation. Conscious of our past dissents we are now fearful of saying anything that will be "controversial," which more or less eliminates historical research, new insights, new modes of expression, or any word of criticism. Aside from the fruitful bilateral conversations that are progressing at the national and international levels, Christians at other levels have only surface conversations that teach no one.



-The Catholic Times (Columbus, Ohio)

[Continued on next page]

We Christians need to face our differences honestly. When we do, we may discover that the richness of our perception of God, and of our ways of worshiping Him, will lead the way to a United Church in which agreement on doctrine allows diversity in the expression of that doctrine. We must learn that controversy can lead to the clarification of truth. But controversy can only be fruitful when the bond of fraternity is preserved. If we have learned anything during the past four centuries it is the need to follow St. Paul's advice to the Ephesians: "Bear with one another charitably, in complete selflessness, gentleness and patience."

-Edmund Delaney

The "Other" Agreed Statement On The Eucharist

In December 1970, nineteen theologians, speaking as individuals but coming from backgrounds that represented almost every major Christian tradition, issued a 2,000 word document entitled The Eucharist in the Life of the Church: An Ecumenical Consensus. It was hailed as "the broadest consensus yet achieved by a group of Christian theologians on the meaning of the Eucharist." [Cf. Documentation, this issue, for complete text]. Although this document has been overshadowed by the more famous Anglican-Roman Catholic Agreed Statement on Eucharistic Doctrine its broad ecumenical authorship merits for it continued attention.

The theologians were members of a study group convened by the Department of Faith and Order of the National Council of Churches. They came from the following Churches: Roman Catholic, United Presbyterian, Russian Orthodox, Disciples of Christ, Society of Friends, United Methodist, Lutheran Church-Missouri Synod, Church of the Brethren, American Lutheran, Southern Baptist and United Church of Christ.

In an introduction to the document, Dr. Harry J. McSorley, a Catholic theologian and chairman of the study, pointed out that the group did not intend to do original research into the nature of Holy Communion but rather to uncover the extent of agreement already existing among denominations. By studying previously published ecumenical documents, e.g. statements of the World Conference on Faith and Order in Montreal (1963), of COCU (1966), of the Lutheran - Catholic dialogue groups (1967) and of the Faith and Order Department of the World Council of Churches (1969), Dr. McSorley said that the group found that traditional disagreements among Churches about the Eucharist are no longer theologically necessary.

A Quaker participant, T. Canby Jones, saw the groups's objective as an effort to convince church leaders "of the need for education in all the constituent churches that the table of the Lord is in fact one table and the bread from heaven

Bay Churches Taking Part

Huge Religious Drive

By Carolyn Anspacher 02

Scores of churches in the San Francisco Bay Area, including most of the major denominations, are participating in the biggest evangelical campaign ever undertaken. It is planned as the most coordinated effort by Christian faiths at a continental level.

Started quietly here at Thanksgiving, the project's called Key 73 and will last for a year. Its aim: to confront every person in the United States and Canada with the Gospel of Jesus Christ.

Key 73 derives its name from a meeting called by evangelist Billy Graham and Dr. Carl F. H. Henry, former editor of the magazine Christianity Today, held in a motel near the Francis Scott Key Bridge that spans the Potomac river between Washington and Arlington, Va. The call issued at that meeting was for a pooling of manpower and resources to spread the Gospel.

NUMBER

The Rev. Theodore A. Raedeker of St. Louis, executive director of Key 73, said the number of persons who would participate in the huge campaign could not be accurately estimated, but he said that about half of the 100 million church members of the continent would be "involved to a greater or lesser degree."

Nor could it be determined here how many denominations and groups will be caught up into the swing of Key 73. The Rev. Lynn E. Hodges, director of the Northern California Ecumenical Council (formerly the Northern California Council of Churches) said Key 73's general program is being carried out by individual churches, interfaith groups and denominations, largely at the local level.

This is allowing participation by a wide spectrum of

Anti-Vampire Garlic Is Fatal

Stoke-On-Trent, England

A 56-year-old native of Poland choked to death on a piece of garlic he had left in his mouth during the night to ward off Dracula-like monsters, a coroner's inquest heard yesterday.

The tale of a man obsessed by a macabre belief in vampires unfolded at the inquest.

The court was told that in the tiny bedroom of Demetrius Myciura there was more evidence of superstitious rituals he had brought with him from his Polish homeland in 1947.

His body was found by policeman John Pye, who forced the bedroom door open.

"There was salt everywhere," said the policeman. "He had a sock full tied around his neck and a paper bag full on his bed. There was also a bag of salt between his legs and grains on his blankets."

Myciura's landlady, Eugenia Rodziejewicz, said of him: "He was a sick man obsessed by vampires. He used salt, pepper and garlic to keep them away."

The coroner returned a verdict of accidental death.

Reuters

people, ranging from conservative evangelists, who focus on a literal interpretation of the Bible, to members of denominations that regard social action as a major way to "bear witness for Christ."

ENDORSEMENTS

Some significance, however, is seen in the fact that three major denominations — the United Church of Christ, the United Presbyterians, USA, and the Episcopal Church — have not officially endorsed Key 73.

Canon John Gallagher of the Episcopal Diocese of California said some local churches of that denomination will be involved in the campaign, but how actively cannot be assessed.

Spokesmen for the Catholic Archdiocese of San Francisco said the "ideals of Key 73" have been endorsed, but an "on-going program" has not yet been formulated. They said ecumenical pro-

grams are being planned throughout the archdiocese for next month that will "tie in with Key 73."

FORMAL

They said the only formal participation in the evangelical drive that has been announced so far has been by the Archdiocese of San Diego.

Participating denominations and groups are contributing, according to their size, varying sums for the campaign's national operating budget as well as financing their own local endeavors.

In addition, the campaign hopes to raise \$2 million to finance national media projects. These include television specials, and spots on local radio and television stations, all marking the six phases into which the drive is divided.

These include calling the continent's repentants to prayer, to the word of God,

to the resurrection, to a new life, to proclamation, and, finally, to commitment.

Locally, the second phase — calling repentants to the word of God — is now in operation and the Rev. Mr. Hodges said that until Easter, New Testaments and portions of the Scriptures prepared by the American Bible Society are being distributed to every home. Invitations are also being extended to enter into Bible study in every community.

National coordinators are suggesting such local activities as youth festivals and "witnessing" at state fairs, campuses, and national park campsites.

Nationally the campaign has caused concern among Jewish leaders who feel that efforts to convert Jews to Christianity are being revived after a decade of relaxation of religious tensions.

Although "Jews for Jesus" have indicated enthusiasm for Key 73, leaders of the drive have taken pains to assure Jews they will not be special targets of their evangelizing.

Rabbi Marc H. Tannenbaum, national director of the American Jewish Committee's Inter-religious Affairs Department, and other Jewish leaders are questioning if Key 73 will make gains in Jewish-Christian understanding.

Rabbi Tannenbaum, in New York City, said he had been assured that the campaign has no anti-Semitic implication and there is "no wish to persecute, pressure or force Jews to do anything against their will."

The rabbi said he hoped such assurances would be conveyed to many Key 73 evangelists.

The Rabbinical Council of America, which represents more than 1000 orthodox rabbis in the United States and Canada, said in a statement: "The enthusiasm

which Key 73 will no doubt generate should alert the Jewish community to be on guard lest the overzealousness of this effort begin to penetrate into the Jewish communities."

Key 73 also has attracted criticism from both ends of the church spectrum.

Jack Wyrten, director of Word of Life, a fundamentalist evangelistic youth organization, denounced Key 73 as "confusion and compromise — believers and unbelievers trying to get together."

Bob Jones Jr., chancellor of Bob Jones University, called it a "satanic" compromise between Bible-believers on the one hand and "liberalism and apostasy" on the others.

On the other hand, several leading church figures privately described the Key 73 campaign as "a public relations ploy," "an easy flurry not likely to have lasting effect" and a "slick, flag-waving project."

They expressed fear the campaign may drain energy from more vital parish concerns, including spiritual renewal as well as community involvement.

'Godly living' not the property of a single faith

Universal Sem - new vstr

New moderator: 'Ecumenism should embrace all mankind'

By FRANCIS ALLEN

Right Reverend N. Bruce McLeod, the new Moderator of the United Church of Canada, believes that ecumenism should go far beyond any possible union between the United Church and the Anglicans.

It should, he said, embrace the whole of mankind.

Dr. McLeod, at 43, the youngest man ever to attain his high office, paid his first official visit to Montreal this week, and addressed a public meeting in Westmount Park United Church.

His subject was "The United Church and the Jewish community."

In an interview, Dr. McLeod said

that Christians should come to know and understand the faiths of anyone.

"We should come to know and respect the feelings of Jews, Moslems, Hindus and Buddhists . . . This," he said, "is the real meaning of ecumenism."

The Moderator said he was certainly not opposed to the proposed union of the Anglican and United churches.

He had followed the efforts of the committee on this project, which envisions the possible union of the two churches within the next two or three years, "and had been most impressed with what I have seen of the work."

He said the union would provide a

healthy diversity and variety in the church.

At the same time, Dr. McLeod said that there existed a kind of "hang up" in the United Church, which seemed to give many people the idea that followers of different religions should be "converted to Christianity."

But Dr. McLeod added: "True theology can no longer be done in a Christian seminary by Christians alone."

"Theology will emerge as we human beings, out of many religious traditions, come together and consider our life, our death and our suffering."

"It has become obvious that 'godly living' is not confined to any one religious faith. However the limits of 'the saved' be defined, they can no longer be said to be co-extensive with the membership lists of any one religious group."

Facing anti-Semitism

Dr. McLeod in his public address and also in the interview said the fact should be faced that many Christians, "probably unconsciously," tend to be anti-Semitic.

The best way to deal with the problem was not by writing letters to editors, but for individual Christians to meet individual Jews and come to know each other better "as human faces and personalities."

At his Bloor Street, Toronto, church he arranged joint study groups and an exchange of pulpits with a Toronto synagogue.

Dr. McLeod recently returned from a 10-day meeting between Christians and Moslems, arranged by the World Council of Churches, in Beirut, Lebanon.

He was the only Canadian Christian to attend.

The Moderator, who was elected to his office in August, heads 4,400 congregations, made up of 2,250,000 people across Canada.

The mark of joy

He believes that the distinguishing mark of a Christian should be joy.

"The message of Christianity is that despite the misery and tragedy that fills the newspapers, this is a loved world, and can be coped with. You can get up in the morning and face the day. There is something to do with your energy. There is strength to carry you on."

"I'm often troubled by the expres-

sions on the faces of people in church. They look as if they are going to a funeral."

Dr. McLeod is one of the three children of W. Norman McLeod, former head of Moore Corporation, and for many years chairman of the

national United Church's Board of Finance.

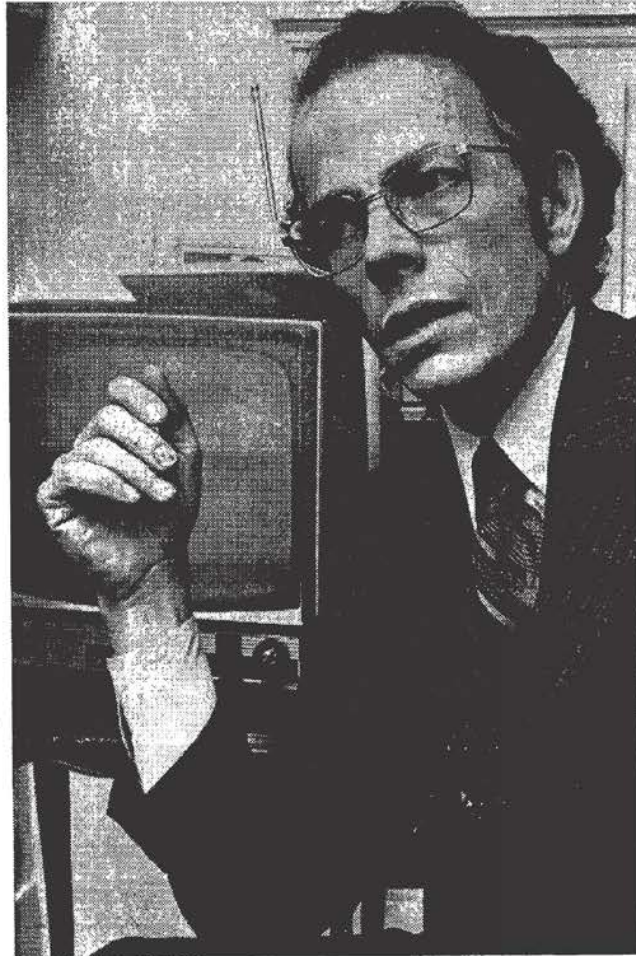
Dr. McLeod was educated at Upper Canada College and Trinity College of the University of Toronto.

He won a post-graduate fellowship after graduation with a theology de-

gree from the University of Toronto, and earned a doctorate in theology at Union Seminary, N.Y.

He served three other parishes in Ontario before going to Bloor Street.

Dr. McLeod is married and has three daughters.



Rt. Rev. N. Bruce McLeod . . . "ecumenism should embrace the whole of mankind."

<p>PENTECOSTAL</p> <p>BETHEL PENTECOSTAL 2365 ROSEMOUNT BLVD. (ONE BLOCK WEST OF IBERVILLE) Rev. George Bussey, Minister 9:45 a.m. — Sunday School 10:45 a.m. — Worship Service 7:00 p.m. — Evangelism CANADA FOR CHRIST CRUSADE With Evangelist Jim McKnight NOV. 28th to DEC. 3rd INCLUS. at 8 p.m. Everyone is welcome</p>	<p>PENTECOSTAL</p> <p>GREENFIELD PARK PENTECOSTAL CHURCH P.A.O.C. 30 CHURCHILL BLVD. GREENFIELD PARK, QUE. PASTOR: REV. LESLIE C. MANN 10 A.M. SUNDAY SCHOOL 11 A.M. MORNING WORSHIP QUEST SPEAKER: Rev. S. D. Feltmate 7 P.M. SERVICE OF EVANGELISM ORCHESTRA & CHOIR VOCAL SOLO EVERYONE WELCOME</p>	<p>SPIRITUALIST</p> <p>SPIRITUAL HEALING CHURCH 1434 Sherbrooke West (International Spiritualist Alliance) (Where God is at) Pastor: Rev. Janet Graydon Sunday November 28th, 1972 Healing service 6:00 P.M. Divine service 7:30 P.M. Speaker: Rev. Janet Graydon Demonstrator: Rev. Chas. Graydon Thursday November 30th Message service 8:00 P.M. Demonstrators: Mr. Richard Aboud and Students. A very warm welcome to all (Information 843-8887)</p>	<p>GOSPEL</p> <p>BENEZER GOSPEL CHAPEL 6000 13TH AVE. • ROSEMOUNT NORTH OF ROSEMOUNT BOULEVARD Enquire: 727-9485</p> <p>9:30 a.m. — THE LORD'S SUPPER 11:00 a.m. — Family Bible Hour and Sunday School Speaker: RAYMOND TAYLOR FRENCH CANADIAN EVANGELIST Nursery and Kindergarten facilities in operation at 11 a.m. & 7 p.m. 7:00 p.m. — Evening Service Speaker: CLAUDE PAQUET Wed. 8 p.m. — Prayer and Bible Study VISITORS CORDIALLY WELCOME</p>	
<p>9:45 a.m. Sunday School with classes for all ages. 11:00 a.m. Worship. 7:00 p.m. Evangelism: Guest speaker all day. REV. VIRGIL GINGRICH of Eastern Pentecostal Bible College, Peterborough, Ontario.</p>	<p>PRESBYTERIAN</p> <p>The Church of St. Andrew and St. Paul Sherbrooke West and Redpath Streets</p>	<p>THE TEMPLE OF SPIRITUAL REVELATIONS (International Spiritualist Alliance) 7:30 p.m. AWARDING OF CERTIFICATES Services held in the Chapel of the YMCA, 1441 Drummond St. each Sunday evening at 7:30 Founder of Temple and Spiritual Developing School: Rev. ESTHER Information 681-4409 ALL WELCOME</p>	<p>SALVATION ARMY</p> <p>Montreal-Citadel Corps 2085 Drummond Street THE SALVATION ARMY Major and Mrs. Gilbert Fowler Corps Officers 10 a.m. Sunday School 11 a.m. Family Worship Guest Speaker: Capt. D. Moore Divisional Youth Secretary 7:00 p.m. EVANGELISTIC SERVICE Guest Speaker: Capt. D. Moore Divisional Youth Secretary Public is invited THE CHURCH WITH A HEART IN THE HEART OF THE CITY</p>	
<p>The Bible-Way Pentecostal Church 2390 Couteau St., Montreal 106 Rev. St. Clair Knights PASTOR. Phone: 482-8191, 932-8225 Services For The Week 10:00 a.m. — Sunday School 11:00 a.m. — Morning Worship 7:30 p.m. — Evangelistic Service Guest Speaker for the Day, REV. CYRIL DANIEL of Trinidad, West Indies Tuesday 8:00 P.M. Bible Study & Prayer Thursday 8:00 P.M. Youth Service A Warm Welcome Awaits You</p>	<p>Ministers The Rev. R. J. Bertis, C.D., B.D., D.D. The Rev. Stephen A. Hayes, B.D., S.T.M. CHURCH SERVICES 11:00 a.m. "JOHN KNOX—AFTER 400 YEARS" AN APPRECIATION The Minister will preach 11:00 a.m. Church School; Crèche for Infants 7:30 p.m. Combined Evening Service in Erskine and American United Church Vesper Communion Service in the Chapel Wednesday, November 28th, at 8:20 p.m. VISITORS CORDIALLY WELCOMED Director of Music: Wayne Riddell, B.Mus.</p>	<p>FIRST SPIRITUAL CHURCH OF MONTREAL 2186 St. Catherine St. W. (east of Atwater Terminal) Spiritualist National Union of Canada SUNDAY, NOVEMBER 26 Spiritual Healing at 7 p.m. Divine Service at 7:30 p.m. Speaker: MRS. E. MCINTOSH Spirit Communion: MRS. M. DAYTON Wed. Nov. 29 at 8 p.m. Speaker: Mr. J. Grinits Spirit Communion: Mrs. M. Eaton Fri. Dec. 1 at 8:30 p.m. Discussion Group ALL WELCOME Information 480-9926; 488-4504</p>	<p>PRESBYTERIAN</p> <p>Knox Crescent & Kensington Church GRAND BLVD. AND GODFREY AVE. Minister: REV. CLIFTON J. MACKAY, B.A., B.D.</p> <p>SERVICES 11:00 A.M. — "AMAZING GRACE" — Dr. Clifton J. Mackay QUEST SOLOIST: Allen Bruce — "Amazing Grace" 11:00 A.M. — Japanese Service — Mr. J. F. Horisaki 11:00 A.M. — Infant Care, Nursery Class & Church School 12:00 NOON — Teen Age Fellowship Group 7:30 P.M. — "FIRST-AID THERAPY" — Dr. Clifton J. Mackay VISITORS WELCOME ORGANIST AND CHOIR DIRECTOR — KARL H. PIES</p>	
<p>EVANGEL CHURCH PENTECOSTAL ASSEMBLIES OF CANADA 1235 Closse Street Ministers: Rev. J. Counsell, Pastor W. Quick, Minister of Christian Education</p>				<p>GOSPEL</p> <p>PEOPLES Sherbrooke St. West at Union Ave. Steps from McGill Metro.</p>

Women in pulpit debated

The Church of England, beginning a national debate on whether women should be ordained to the priesthood, has been urged to discuss the issue unemotionally.

The church's General Synod, meeting in Westminster, agreed that the ordination of women should not be confused with Women's Lib, but advised that the issue has been bedevilled by the prestige accorded ordained men.

This attitude could not be con-

vincingly defended on Christian and theological grounds.

The repeated appeal for calm, endorsed by the Archbishop of York, Most Reverend Dr. Donald Coggan, did not stop one clergyman, the Reverend Henry Cooper, Rector of St. George's, Bloomsbury, London. He said that he would have to resign his orders if the church made women priests.

The reformers, a Bishop among them, thought differently. These are

the Synod members who are leading an increasing number in the church, who do not regard Jesus' 12 male apostles as the immutable pattern.

They seek to free women from what is regarded as a perpetual curacy.

The Right Reverend A. J. Trillo, Bishop of Chelmsford, said that women should no longer be denied the full priesthood.

Mrs. W. B. Ridley of London asked if there was any God-given reason for the present discrimination. But Mrs. U. Spencer Ellis, from Carlisle, opposed the proposal. She said to suggest that Jesus would have acted differently if he had been born in a different age was blasphemous.

The Reverend W. H. Thompson will be in charge of a service for the Salem Welsh Congregation at 7.15 p.m. tomorrow in the YWCA, 1355 Dorchester Boulevard West.

Seven hymns will be sung in four-part harmony, and the public is invited.

The Reverend A. George Moore of St. Luke's United Church will discuss "The Just Society — Past, present or future?" at 7.30 p.m. A fellowship hour will follow the evening service.

The sermon subject of the Reverend Dr. Clifton J. MacKay at 11 a.m. tomorrow at Knox Crescent and Kensington Church will be "Amazing Grace." He will preach in the evening on "First aid-therapy."

James Bay liaison set up by Anglicans

The Anglican Church of Canada has entered the sensitive James Bay development issue, with the recent appointment of a liaison officer to deal with the 6,000 Indians on the east shore and the James Bay Development Corporation.

The Reverend Lynn Ross of Schererville, Quebec, who has worked with the Cree people of the Ungava area for three years, will begin research work immediately and report to a Committee of Concern representing the whole of the Anglican Church of Canada.

His assignment is to be "a communications link between the native peoples, the James Bay Development Corporation and the committee, to facilitate a process whereby the native

peoples share fully in the decision-making procedures affecting the social, economic and political development of the area."

Archbishop E. W. Scott, the Anglican Primate, is also writing to the corporation to announce the appointment of Mr. Ross, and to arrange a meeting between the Committee of Concern and top officials of the corporation early in the New Year.

The United Church of Canada is sharing in the research, although it does not have congregations in the area.

Archbishop Scott has said: "I believe that the 'whole soul' of Canada will be determined in large part by the attitudes we develop towards the aboriginal peoples of this country."

קנדה מתקרבת לקובה

Miss: D.

NATIONAL CONFERENCE OF CATHOLIC BISHOPS
BISHOPS' COMMITTEE FOR ECUMENICAL AND INTERRELIGIOUS AFFAIRS
SECRETARIAT FOR CATHOLIC-JEWISH RELATIONS
1312 MASSACHUSETTS AVENUE, N.W. • WASHINGTON, D.C. 20005 • 202-659-6857

MEMORANDUM

TO: All Ordinaries

FROM: The Bishops' Committee for Ecumenical and
Interreligious Affairs *E.J.F.*

RE: "Key 73"

DATE: January 19, 1973

Serious concern has been expressed by spokesmen of the Jewish community about certain aspects of the "Key 73" program, and several inquiries concerning it have been received by our Ecumenical and Interreligious Office. They fear that Jews will be singled out in the implementation of the program.

In this memorandum our intent is merely to alert you, in the event you are participating in "Key 73," to this ecumenical aspect of the program. We believe that the sensitivities of Jewish opinion may be taken into consideration without any way weakening participation. It is the understanding of Catholic dioceses in the program that the overall objective of the "Key 73" program is directed toward a presentation of the Gospel to the unchurched and uncommitted and the renewal of the Church. This may be accomplished without singling out Jews or any other specific group. Catholics recognize the pluralistic character of America and do not seek a reaffirmation of the old concept of a "Christian America."

It is our hope that these remarks will be of assistance to you in your consideration or handling of the "Key 73" program.

RABBI RICHARD C. HERTZ, PH.D., D.D.
TEMPLE BETH EL
8801 WOODWARD AVENUE
DETROIT, MICHIGAN 48202

February 14, 1973

Dear Rev. Ward:

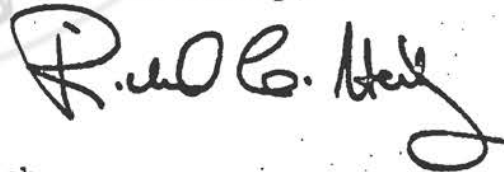
Thank you for your note of February 2. We truly missed you at the Institute on Judaism. We had a fine program this year and I hope it was a rewarding experience for your colleagues.

I appreciate what you wrote me in your capacity as General Chairman of the Metropolitan Detroit Key 73 Co-ordinating Committee. There has been considerable concern on the part of leaders in the Jewish community over the overtones of this evangelistic project. Jews are naturally sensitive to any organized efforts to subvert their faith. I was very gratified to learn that Key 73 does not consider Jews as a target for their evangelism. While you naturally cannot control all of the groups or people involved in this huge undertaking, it is gratifying for me to know that the intent of Key 73 is to make better Christians out of Christians rather than out of Jews.

With your permission, I will take this occasion to pass along your sentiments to others in the Jewish community.

With every good wish and personal regards, I remain,

Most cordially,



Rev. James K. Ward
Dearborn Christian Church
922 N. Beech Daly Road
Dearborn Heights, Michigan 48127



Dearborn Christian Church

DISCIPLES OF CHRIST

922 N. Beech Daly Road - Dearborn Heights, Michigan 48127

Telephone (313) 274-6595

JAMES K. WARD, Pastor

February 2, 1973

Rabbi Richard C. Hertz
Temple Beth El
Detroit, Michigan

Dear Rabbi Hertz:

I regret that it will be impossible for me to participate in the Institute on Judaism as I have in past years, but I will be out of state that weekend. The Institute is always such a rewarding exposure for Christian clergy.

I am presently serving as General Chairman of the Metropolitan Detroit Key 73 Co-ordinating Committee. It has come to my attention from the Interfaith Action Council that members of the Jewish community are greatly disturbed by this evangelistic Christian activity. I have tried to communicate to them that we have not considered the Jewish community as a target for Key 73. This does not mean that smaller independent groups feel the same way. But the Co-ordinating Committee has no control in such situations.

We will attempt to keep Walter E. Klein and Hubert J. Sidlow informed concerning Key 73.

Respectfully,


James K. Ward, Pastor

Rabbi Tannebaum
American Jewish Committee
New York, N.Y.
Sir—

Feb. 11th, 1973

A fox on you Jews.

More particularly a fox on
Zionists, who use "religion" as a smoke
screen for land grabbing.

Beave Catholics alone! Any
time Jews (whether Orthodox, Reformed
or Atheist) exhibit an interest in other
than Jews it is for a strictly ulterior
motive. You should talk of "bigotry"
Of "discrimination"! No more bigoted
people on the face of the earth, going
back centuries ^{than Jews}. How do sections like
Forest Hills, Howard Beach, etc. get to
be "Our Jewish Communities" except by
discrimination (after forcing their way
in by using "Anti-semites" to in-
timidate gentiles already there, then
once in squeezing out said gentiles &
making and securing it as a Jewish
community by the simple device of

Testing any vacancy with their Rabbin.
Who will even import people to keep
those holes plugged up. (2)

Every where you ^{Jews} settle, it is the
objective from the start to eventually
take over. When will Jews learn that
you can't get away with that - that
sooner or later the Gentiles wake up
and fight back? Never to settle as a
minority in peace, you (over-aggressive)
Jews insist on taking over. (In Alexandria,
centuries ago, you even presumed to set up
your own government!) You have tried
it every where you have gone. (It's not
religious persecution, with the exception
of the Spanish Inquisition.) Germany,
Russia & now you think you are going
to pull the same stunt here! Nobody
has bothered the Jews here, as long as
they stick to their synagogues. (They
can't claim Religious Persecution here)
Never-the-less they as usual, will
try to make it a religious issue to
justify their aggression.

At the turn of the century the Jews began to feel strong enough in numbers, and economic hold, to start throwing their weight around. They started with Wilson and Baruch as "Presidential advisors". Wilson was to establish the "League of Nations", which they hoped would work for the Jews - but it aborted. They then hoped by working with the British to get their country into World War I, they could grab Israel. When the British reneged on that, taking advantage of the chaos that existed in Germany at end of World War I, (and the inflation that followed (which they exploited with the aid of American Jewry), they suddenly were no longer Germans they were Jews (battering up to the Allies). They struck then to take over Germany. Not without cause did a Hitler come in to being!! He was needed. Jews taking over a proud people like the Germans and expecting to get away with it!

For years Jews worked like
termites in Russia. As usual
all the outside world heard about
was "the pogroms" - not of the revolution
any activities of the Jews. (Just as
with the Nazi regime, they were screaming
"Jews scapegoats" - the Jews exploitation
of the Inflation; of their push to take
over Germany (with the aid of the Allies)
was carefully suppressed - Americans
were allowed to hear only the Jews
story, no one heard the Germans side)

Half way thru World War II,
the "Traffic" newspapers began to scream
"discrimination". (Bankrolled by Marshall
Field, a gentile, but who was under
the influence of a Jewish Swengali
psychiatrist.) That was the kickoff
of the Jew Drive - first in the
"Discrimination" Campaign - followed
by exploitation of the Negroes and
black grievances (real or fancied).
Following the ramming thru of "Anti-
discrimination" legislation, there followed

the egging on of the blacks
by the Jews - the Freedom Riders
etc. The Jews had started their
Push. ("Concern for the Underdog"?
Always they try to whitewash purely
selfish aims with a moral image
for the benefit of the World! Wherever
there has been a black community, there
you find the Jewish merchant - not
concerned but exploiting!) Wherever
the blacks would not be fooled, and have
been anti-Jew, this has been fended
off very carefully, but still courting
them (not the outspoken accusations
as would follow if gentiles). (Why?)
Because the Jews are on the march
in America to take over and they
need the blacks to build their Power
structure (to add to their 6,060,000 here).
How did we get 6,000,000 Jews?
They took advantage of the Nazi
crackdown to flock ^{over} there! [We got
Hitler's undesirables!] Now they are
working to keep up this influx

with the "Secret Jewry" gimmick. (6)
(We get sick of hearing about Israel & "Secret Jewry".) They can't be doing too badly in Russia, judging ~~from~~ the return of many Russian Jews who found Israel and its accommodations not to their liking. Neither do they seem to be impoverished. You can't blame the Russians if they have taken steps to keep Jewishness to a minimum. Given a free hand they take over. Trotsky didn't succeed in turning Russia over to them. Still the American Jew hoped they might still prevail thru Communism. It was not until the end of World War II that they gave up. (They switched to China & America.) [They are not going to take over America!! Take a warning & return to your synagogues!!]
In the meantime, there was Israel! When Britain didn't hand over Israel, they ^{the Jews} took matters into

their own hands. (You) have the ⁷
nerve to refer, on the day to the
"outrageous conduct of British in Israel" ^{cf. 11}

As it usual with the Jew, he managed
to turn any situation inside out &
make the other fellow the wrongdoer.

What about the "outrageous conduct"
of the Jews? The British were there
doing what they were supposed to do
under the mandate. The Jews
carried on terrorism & guerrilla war-
fare, stabbing British soldiers in
the back. Smuggled in Jews. Took
over territory. Then the illegal Exodus.

They should talk about Terrorists!
What about the Stern Gang? They should
talk about the Arabs!!

After years & years of wandering,
because they felt they could prosper
better exploiting Gentiles, they wanted
to go back to Israel & kick out Arabs
who had been there centuries!! (That's
how they got the land in the first
place. [Whenever they want something

they use "God" as a gimmick. "God" S. told them.] They were invited back at one period in their history, but they were doing too well abroad. When technology has advanced to the point when Israel could be developed into desirable land - when they covet oil held by Arabs (so necessary to our modern civilization), with the lure of African diamonds, then they want to return. The waiting wall might be dear to the Orthodox but it wasn't religion that motivated the Zionists. This is borne out by the fact that the Orthodox are given short shift in Israel. It is the Zionist, the Reformed, the Atheist ^{who control} and, as in America, they are the corruptors there as here. They with their decadent Liberalism and Permissiveness! Keep your taint off America!

Yes this is a Christian Nation founded by Christians, and you Jews knew that when you came here!! (I thought this writer would

prefer to refer to it as a gentile nation
(Keep religion out of it.)

All these sudden challenges are
part and parcel of the Rush. (The
Orthodox refer to it as "Jewish Expansion"
in referring to the mixed marriage
trend. (As undesirable to the gentiles
as to the Orthodox Jews.)

Suddenly the challenge "Is there
a Civic Religion?" (Yes there is a
Christian nation; Israel is a Jewish nation!

The opposition to "aid to Parochial
schools" by the Zionists & Reformed.

Opposition to a little prayer in the
schools! A Christmas play! A tree!

Pledge of Allegiance? (Zionists
that Jews owe allegiance to no
country but Israel! Such Americans
we can neither need, ^{tolerate} nor afford!

(There is one thing Rabbi Rehav & I
see eye to eye on in 1970 he said
"It is time to go home." By all means
Go! Who needs you? Who wants you?

Also, as part of your Jewish
or "Expansion" you have been
trying to demolish Christianity which
you have always considered "the enemy".
So you worked to emasculate the strong
hold of Christianity - the Catholic Church!
As usual, you never work in an up &
above board manner. You used the
subtle approach of "trying to reach
understanding" with the Catholics.

You conjured up the Jewish Trojan
horse of "Conference of Christians & Jews"
- By using this to influence & emasculate
our clergy & the Church. (You don't
want to hold the hands in friendship
but to land an uppercut.) The few
who went to Rome to absolve Jews from
responsibility of ^{the} death of Christ. (This
he thought, would lay low "Anti-
Semitism".) It's not religion - it's the
Jews themselves & what they do.) But
who else, but the Jews, clamored for
the death of Christ, even preferring to
release a thief!! This responsibility
they have always ducked. The Roman soldiers

were simply carrying out orders. Even
Butate "found no fault in this man!"

The other approach "Interfaith
movements - using exchange of
facilities, etc. All by way of getting
close to "the enemy" to influence
& defuse them.

The net result is to be seen
in the revolt of clergy & nuns.
The sinister influence of your
cynicism.

Added to this, the Jewish
younger generation, disrupting &
ruining our universities (even
High Schools)! Your Jerry Rubins &
Abbie Hoffmans. Resulting in moral
collapse & loss of religion of our
gentiles. Alarmed by this, the
Catholic Church has awakened and
urged our Gentile youth to defend
their religion against the onslaught
of Jewish Influence in Colleges &
universities. Again, the Jews

have turned their inside out to (12)
try to justify Jewish aggression
and claim the Catholics all
out to convert Jews! (rubbish)
And ^{now} talk of sending Jews into
→ Colleges & Universities to fortify Judaism. 1 21

???? As if the Jewish Influence
hasn't enough stranglehold on
our seats of learning!! Not only
are the Jews up ~~in~~ arms against
quotas! They would be, when
they today cram ^{our} universities. When
Gentiles predominated that was "all
wrong". When Jews predominate
they are out to protect their preserve
& oppose quotas. A recent declar-
ation (of Jewish origin) - "80% of Jewish
youth today get a college education."
Every Jew in our universities is not
only helping out a black & P. R.,
but a white gentile as well.
Hypocrites!! They are all for the

Blacks, except when it threatens ^{Jewish} their monopoly!! (Sikewise, in Housing. They are all for integration except when it hits "Our Jewish Communities". Hypocrites!!) 13

No one in America wants to impose Christianity upon Jews. This sudden clamor about "Christmas trees" and intermarrying on the part of the Orthodox is not the responsibility of Christians. Nothing new that Jews have been Backsliders & attracted to Gentile ways & culture. Actually, Christmas trees, gift giving, etc. are not religious. They are festivities far removed from the religious motive.

But the opposition shown to Catholic aid, prayer in schools, insistence on being allowed to do business on Sundays etc. are part of the Push by Zionism & the Reformed. They are challenging this as a Christian Country!!!

and pushing for Jewish take over. All in line with ^{this} intro-
ducing Hebrew in schools? (That's
O.K.??) They are "a religion" when
it serves their purpose. "A way of
life" when it don't.

A Jewish teacher, on the Jewish
Liturgical music program (Eastern
Air lines) related how he ^{had} composed
Jewish music (in Hebrew) & had his
pupils (Jews & non-Jews) to learn &
sing them!! (The double standard
again. It's only a violation of religion
& state separation when it's a Gentile
custom. When the Jews do it, it's
O.K.??) Hypocrites!!

[The Catholic Church had better
wake up that they are being
taken for a sleigh ride.]

[Blacks had better wake
up that they are being used.
America had better wake up -
the Jews are trying to take over,]

not only New York but the
country!

15

Is there a beach or park
in New York they haven't made
their own by the simple device
of moving in & making it into
permanent housing instead of a
resort? Always they grab
the best for themselves.

The "New Deal" — The
"Fair Deal" — The Great
Society! The Jew Deals!!
They saw their opportunity
during the Depression &
they've been "buying" goodwill
ever since with the give-aways
— keeping the masses busy with
causes & crusades (so they won't
realize they are being taken
over by the Jews) (selling their

bit thought for a mess of
Porridge. Scheming all
their so-called "good deeds" -
their "Contribution". There again
they are buying good will (they
then proceed to take over)

Why is it a "hate ad" when
a boarding house advertises and
mentions "churches nearby" [at
the "discrimination" picked off in the
"traffic"], but not a "hate ad" when
the radio is flooded with advertising
of Retirement housing (usually by
someone with a strong Jewish accent)
that goes to great lengths to mention
"Kosher diets" - synagogues on the
premises, etc. (The Double Standard
again. That of course isn't a "hate ad"!!)

I don't know why Rehan is running
around loose after all he & his flock
have done, but again I say, we see
eye to eye on one thing. In 1970
he said "It is time to go Home".

The Jews are getting too big
[for their britches. Can't have 2 Promised Lands!]

Resume

- 1- You tried it in Germany & Russia
but don't try it here. You can't have
two "Promised Lands". This is our
"Promised Land". Gentiles are slow
to wake up and slow to anger
but when they do - Look Out!

What all this "Establishment" bit
is really about, is the Jews
challenging our Gentile Society.
Stick to your synagogues, Jews.
You are getting too big for your
britches!!

- 2- All this "fear of Assimilation"
strictly phoney! It has always
been the Jews who have assimu-
lated not the other way around.
All of a sudden, this fear of
Christmas trees, and prayer in
the schools, etc! Suddenly
invading our seats of learning
with Judaism, supposedly to
offset the influence of a
"New evangelism". As usual they

turned the truth inside out. Actually
this "new evangelism" came into being (B)
to counteract the demoralizing in-
fluence of Jewish radicals (Jewish
faculty). [Abbe Hoffman - "I have stolen
your children."] The insidious Jewish
brainwashing that would "overcome" that
also attacks thru their psychiatrists
and peddlers of "Brotherhood".

2 - Leave our Catholic Church alone.
Leave all Christians alone (Yours is
the embrace of a boa constrictor)
You are not striving to reach a better
understanding with Christians -
(the Catholic Church in particular).
In a subtle way you are trying
to destroy Christianity, whom you
consider the enemy.

The Catholic Church is being
influenced to destroy itself by
yielding to Liberalism & Permissiveness.

It's a time for standing firm
not yielding to present day decadence.
The Jewish influence. It is the
Jews who are trying to assimilate.

And then there's the "Culture" bit!! To listen to the Jews one would suppose that any civilization lacked "Culture" until the Jews came along! Even in periods of Greek and Roman Cultures they set themselves up as a superior Culture!!! The fact of the matter is the Jews have always secretly admired and borrowed from the Roman, Greek and Chinese Cultures. It took several books to make the Bible — it's not the most learned book in the World, nor the "Word of God". Such fantasy they indulge in, to boost their ego as a very special people!! Gentiles have been sold a bill of goods, and its time they wake up. Gentiles have never been as self-centered as the Jews. Never had their ego. Never endowed themselves with the same sense of im- portance that the Jews have. Never dramatized themselves! the way the Jews have. To listen to the Jews one would

reach the conclusion that only the Jews have suffered!! ("Persecuted"). (D)

The Jews are their own best Press Agents, and they wail loud & often; and, lest you or the World forget, they incorporate it in their religion to yearly renew the spot light upon themselves. Centuries later, people will be hearing about "the 9 athletes", with a day set aside, to yearly focus attention on Jewish "persecution". I wish some one would document all the Gentiles have suffered for defending the things they believe in!! How many were persecuted just defending Christianity? How many Germans (non-Jews) met death at the hands of the Nazi (foolishly defending Jews). But all you hear about is 6,000,000 Jews! (Can they prove there were 6,000,000? How come there are still 14,000,000 of them still left? No one can blow his own horn, and dramatize himself like the Jew. He deliberately defies, and invites trouble, and then when it catches up with him, he expects "the whole World" to come to his aid!!

Keep Goldie man to state involving us in affairs of Israel. (Very cute!)
Her new pitch - We should switch from oil to coal.

Let them look within themselves for
the answer to "Anti-Jew". This they ^(E)
will never do. How can a people
who deliberately cultivate within
themselves such ideas as:-

They are a "Chosen People". (God
didn't say so - they said so.)
Destined to eventually rule the World.
(The smallest nation who will control
all the greatest nations.)

That no one ^{angel} can judge a Jew
(not even an ~~angel~~ - or God!) He must
first judge himself. (Anyone ever
hear of a Jew who admitted to
being in the wrong about anything?!!)

And that when the messiah
appears (Jew, natch) he will establish
a Heaven on Earth. [Apparently
they despaired of the messiah ever
coming, because the Zionists have
gone back "to the old country" and
what they have worked out in
Israel is no Heaven on Earth!]
(They seem to be at strife among
themselves without any help from the
Arabs or Gentiles.)

The past Jewish "holy day", mid-way I (F)
tuned in on ^{the radio} someone who must have been
a Rabbi. He was referring to the "holy days"
and said Jews had asked if it wasn't
a time for rejoicing instead of lamenting (1972)
and he had told them "no" because there
was a growing anti-Semitism in the World.

He went on to say that maybe they
had been spending their money "in the wrong
places" and "should review their programs."
(An admission that they use their money
to influence people to get their own way.)

He hastened to say, he did not mean
cutting out support to hospitals, etc. but
using their money to build "the kind
of Society WE WANT"! - Indeed!! This
is the arrogant nerve of the Jews.

No wonder all this stress in recent
years on "minorities" - (this is the work
of the Jews). They see no reason why
they, a minority, should not take ~~over~~ ^{over}
a majority and try to run them!! "Religion
be damned" - it is just such thinking
that gets them kicked out, eventually,
wherever they go. But they never learn!

NATIONAL CONFERENCE OF CATHOLIC BISHOPS
BISHOPS' COMMITTEE FOR ECUMENICAL AND INTERRELIGIOUS AFFAIRS
SECRETARIAT FOR CATHOLIC-JEWISH RELATIONS

1312 MASSACHUSETTS AVENUE, N.W. • WASHINGTON, D.C. 20005 • 202-659-6857



TO: ISAIAH TERMAN

FEB 12 1973

MEMORANDUM

TO: All Ordinaries

FROM: The Bishops' Committee for Ecumenical and
Interreligious Affairs *E. J. O.*

RE: "Key 73"

DATE: January 19, 1973

Serious concern has been expressed by spokesmen of the Jewish community about certain aspects of the "Key 73" program, and several inquiries concerning it have been received by our Ecumenical and Interreligious Office. They fear that Jews will be singled out in the implementation of the program.

In this memorandum our intent is merely to alert you, in the event you are participating in "Key 73," to this ecumenical aspect of the program. We believe that the sensitivities of Jewish opinion may be taken into consideration without any way weakening participation. It is the understanding of Catholic dioceses in the program that the overall objective of the "Key 73" program is directed toward a presentation of the Gospel to the unchurched and uncommitted and the renewal of the Church. This may be accomplished without singling out Jews or any other specific group. Catholics recognize the pluralistic character of America and do not seek a reaffirmation of the old concept of a "Christian America."

It is our hope that these remarks will be of assistance to you in your consideration or handling of the "Key 73" program.

FOR YOUR INFORMATION

AMERICAN JEWISH COMMITTEE
MICHIGAN AREA OFFICE
163 MADISON
DETROIT 26, MICHIGAN

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New Criticism of Key '73 Noted After 'Calming' Effort

AM. INTER. AFF. 2-7-73 2-7-73 10:58

By
William
MacKaye



A mild effort by the executive vice president of the Synagogue Council of America to suggest that some Jewish spokesman had overreacted to the Key '73 evangelistic campaign has resulted instead in a new round of criticism.

Rabbi Henry Siegman of the Synagogue Council, which is the umbrella agency of Reform, Conservative and most Orthodox synagogues and rabbis in this country, assessed Jewish comments on the campaign as "accusatory and hostile." Writing in the Feb. 9 issue of Congress Bi-Weekly, a publication of the American Jewish Congress, he suggested that much of the commentary had "bordered on the hysterical."

In return for his effort at calming things down a bit, Rabbi Siegman was smacked—in the same issue of the Bi-Weekly—with a charge that he had set down "malicious and unfounded statements."

The author of those words, Rabbi Marc Tanenbaum, director of interreligious affairs for the American Jewish Committee, was particularly indignant about Rabbi Siegman's skeptical evaluation of the kind of interfaith work done by community relations agencies—bodies like Rabbi Tanenbaum's. Such programs—in the Siegman view—tend to take "an approach to Christian-Jewish relations that is neither an authentic expression of Jewish faith nor one that takes seriously the Christian faith commitment."

If Key '73 workers win substantial numbers of converts among Jews, which Rabbi Siegman doubts they will, it will be 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," he said.

"An intensely Christian environment can in fact make for a more traditional Jewish community," he suggested.

Rabbi Tanenbaum's comments on Rabbi Siegman's view were not isolated. In a second accompanying article, Rabbi Solomon S. Bernards of the Anti-Defamation League of B'nai B'rith called the Synagogue Council official "irresponsible."

Rabbi Jacob J. Hecht, executive vice president of the National Committee for Furtherance of Jewish Education, averred that Rabbi Siegman had done "a disservice to Jews everywhere."

Rabbi Hecht combined this assertion with the most impassioned assortment of Key

'73 yet to pour out of a mimeograph machine. "Not only is Key '73 a threat to the survival of Judaism, but it is the biggest threat since the days of Adolph Hitler," he proclaimed.

Experienced reporters of the religious scene have had considerable difficulty determining whether the Key '73 endeavor, which has managed to scoop up endorsements and promises of support from Christians of virtually every stripe, has worked out a coherent program likely to have any significant impact whatever.

To hear Rabbi Bernards and Rabbi Hecht talk, Key '73 is being run in effect by Jews for Jesus and other evangelical Christians who identify themselves as "completed Jews" and continue to maintain Jewish

customs in their homes and religious societies. These groups, while understandably annoying to Jews who believe it impossible to be a Jew and a Christian at the same time, are in fact a minuscule part of the Key '73 effort.

The key to the whole misunderstanding is perhaps to be found in Rabbi Hecht's comment on the Key '73 goal of evangelizing every non-Christian in North America. "Is there any other large non-Christian group in the United States besides the Jewish group?" he asked.

Serious Christians would answer without hesitation that the largest non-Christian group in North America is composed of non-believers and those who call themselves Christians but aren't.



[end]

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Task Force on Key '73
Meeting of Wednesday, January 31, 1973

MINUTES

Attendance:

Jerry Wagner	Chairman
Harold Arian	National Jewish Welfare Board
Joel Balsam	Union of Orthodox Jewish Congregations of America
Rabbi Solomon Bernards	Anti-Defamation League of B'nai B'rith
Rabbi Maurice S. Corson	Philadelphia
Rabbi Frank A. Fischer	B'nai B'rith Hillel Foundations
Eli Fox	National Council of Jewish Women
Dr. Isaac Franck	Washington, D.C.
J. J. Goldberg	American Jewish Congress
Robert Goldman	United Jewish Appeal
Morris Laub	United Synagogue of America
Rabbi Aryeh Lev	National Jewish Welfare Board
Rabbi Norman Lipson	Anti-Defamation League of B'nai B'rith
Avi Lyon	North American Students Appeal
Steve Rod	National Jewish Welfare Board
Rabbi James Rudin	American Jewish Committee
Julius Schatz	American Jewish Congress
Rabbi Marc Tanenbaum	American Jewish Committee
Albert Vorspan	Union of American Hebrew Congregations
Steven Windmueller	Jewish Association for College Youth
Rabbi Walter Wurzbarger	Union of Orthodox Jewish Congregations of America
Philip Jacobson	NJCRC Staff
Robert E. Segal	NJCRC Staff
Samuel Spiegler	NJCRC Staff

Evaluating the Impacts of the Key '73 Campaign

Reports by Rabbi Tanenbaum, Rabbi Bernards, Rabbi Corson, Dr. Franck, Mr. Arian, Mr. Vorspan and other members of the Task Force indicated that the Key '73 campaign, as such, had made relatively limited progress during the month of January, and had had rather small impact.

However, there was much evidence of intensified missionary activity by such groups as Jews for Jesus, Campus Crusade for Christ, Youth for Christ, Beth Sar Shalom, and In Search, including increased distribution of tracts and other literature, newspaper advertising, the opening of store front centers, picketing of Jewish events.

A number of instances were reported in which Jewish young people, of high school and college age, had been approached by peers for purposes of proselytization. In some of these cases, the evangelistic overtures had been pressed to the point of harassment and intimidation; in others, displays of disinterest or annoyance on the part of Jewish youngsters had resulted in ostracism or more subtle forms of rejection by some of their Christian fellow pupils.

-2-

There were reports of peer-to-peer proselytizing activities in public school corridors, cafeterias, assembly halls and other locations; invasions of dormitory rooms in colleges, and similar tactics. It was unclear from some of these reports whether the individuals approached had been selected as Jews or simply happened to be Jewish. In at least one high school in Washington, pupil missionary meetings were reported on school premises before the opening of the school day. Similar meetings were reported being held, with an adult leader participating, in the cafeteria of a high school in Indianapolis during the lunch period.

Discussion revealed a preponderance of support for the opinion, voiced by Mr. Wagner, that the parents of Jewish children would be justified in protesting to school principals if and when proselytizing activity by pupils, directed at Jewish fellow-pupils, reaches a point that might be regarded as harassment or psychological persecution; especially if the proselytizing activity appears to be the result of an organized campaign. Such activity, Mr. Wagner said, might reasonably be protested as disruptive of the relationships necessary to effective education in the school, and as unwarranted intrusion upon the privacy of Jewish children.

The situation reported from Indianapolis, in which the school authorities sanctioned the use of the school cafeteria during the regular school day for religious activity, was deemed clearly unconstitutional; it was suggested that, if all efforts to persuade the principal to forbid the practice failed, it would be appropriate for the local Jewish community to consider initiating legal action to enjoin it.

Mr. Goldman and Mr. Goldberg took exception to the entire approach represented by the foregoing discussion and conclusions, maintaining that it would be wrong in principle to seek to forbid or prevent Christian young people from sharing with others what they deeply hold to be true and vital. In their view, the entire thrust of the approach signified in the preceding discussion was irrelevant to the real problem of the Jewish child, which they saw as arising out of his inability to cope with his evangelistic peers, due to the shallowness of his own faith convictions and the tenuousness of his Jewish identification.

Others agreed that alternative experiential opportunities must be provided for Jewish youth, as well as information and guidance. Responsibility in this area, it was suggested, falls primarily upon such institutions of the community as Jewish community centers and synagogues. Mr. Arian observed that the Jewish Community Center movement had been developing new approaches to young people through innovative instrumentalities and techniques. It was suggested that, in communities, consultations might be undertaken among Jewish community centers, rabbis and CRCs on best ways of reaching young people and making them conscious of the Jewish values that are inherent in their Jewish heritage.

Several participants expressed the view that reports of incidents of attempted proselytization of Jewish youngsters often had been sensationalized; moreover that the responses of some rabbis and some Jewish organizations to Key '73 had been excessive, giving a prominence to the evangelical movement that was unwarranted by its actual dimensions or impact. At the same time, it was agreed that the increasing subjection of Jewish young people to proselytizing approaches is occasioning widespread concern among Jews and that this concern is heightened, quite disproportionately to their number, by the occasional conversions.

At the same time, most of the group agreed with Rabbi Tanenbaum that, at the level of institutional or organizational interreligious relationships, a most significant breakthrough had been achieved by the Jewish protest against proselytization of Jews within the ambit of Key '73; for it had elicited a number of statements from highly-placed church officials and dignitaries renouncing such efforts and affirming the validity and permanence of Judaism. Especially notable, Rabbi Tanenbaum said, is the fact that a number of leaders of evangelical Christian denominations have become sensitized to this matter and have begun to take stands in opposition to Jewish proselytization such as had previously been asserted by a number of Catholic and main line Protestant denominational spokesmen. It was recognized, nevertheless, that the Key '73 campaign, with its declared objective of "sharing the Gospel with everybody in North America," must inevitably result in some approaches to Jews.

Need for materials

It was recalled that there had been discussion at a previous meeting of the need for materials, especially materials appropriate for dissemination to young people, such as would help them to respond to and otherwise deal with proselytizing overtures. It was agreed that a subcommittee should be designated and charged with developing recommendations in this regard. The following were designated as constituting such a subcommittee: Joel Balsam, Chairman; Rabbi Maurice Corson, Philadelphia; Rabbi Frank A. Fischer, B'nai B'rith Hillel Foundations; J. J. Goldberg, American Jewish Congress; Robert Goldman, United Jewish Appeal; Avi Lyon, North American Jewish Students Appeal; Rabbi James Rudin, American Jewish Committee; and Julius Schatz, American Jewish Congress.

Mr. Balsam requested that NJCRAC staff circularize the participating national organizations with a request for copies of relevant materials that they have issued, reports on progress in the preparation of other such materials, and ideas and suggestions for materials the production of which should be encouraged.

Future meetings of the Task Force

It was agreed that the Task Force continue, as heretofore, to meet as occasion may require, not at regular intervals.

LONDON JEWISH CHRONICLE, FEB. 9, 1973

USA rabbis clash over Christian crusade

From our Correspondent—New York

A bitter public dispute over the danger of a massive Christian conversion campaign in the United States has broken out between two prominent American rabbis.

Rabbi Marc Tanenbaum, the national inter-religious affairs director of the American Jewish Committee, has accused Rabbi Henry Siegman, the executive vice-president of the Synagogue Council of America, the umbrella Orthodox, Conservative and Liberal representative religious organisation, of "intellectual dishonesty," "cheapness" and "superficiality."

Rabbi Tanenbaum levelled his charges on the ground that Rabbi Siegman had claimed that American Jewish groups were over-reacting to the danger of the current "Key 73" Protestant crusade.

The severity of Rabbi Tanenbaum's public attack on Rabbi Siegman is unusual in American-Jewish Establishment circles. Rabbi Siegman has been criticised lately by American Jews and Israelis for trying to discredit the American Jewish protest movement for Soviet Jewry last year by issuing a statement on the eve of Soviet Jewish Solidarity Day to the effect that most Jews wish to remain in Russia.

As head of the Synagogue Council, a powerless "umbrella" group, Rabbi Siegman has also served as a conductor for the hostility of Dr

Nahum Goldmann, the president of the World Jewish Congress, to traditional Zionism and his emphasis on the importance of a strong diaspora independent of Israel.

Some pro-Israeli circles regard Rabbi Siegman and the Synagogue Council as a divisive and potentially destructive element in American-Jewish life.

In a response to a recent interview in the New York Times and a forthcoming article by Rabbi Siegman, Rabbi Tanenbaum reasserts the consensus of the major American-Jewish communal groups who have spoken out against the stepped-up Christian conversion activities in Jewish neighbourhoods and among Jewish students.

Rabbi Siegman said the American Jewish Committee's perception of the dangers of Christian evangelism in the USA were "hysterical," "alarmist" and "inimical to the real interests of religious Jewry."

February 16, 1973

Mr. George Cornell, Religious Editor
Associated Press
50 Rockefeller Plaza
New York, New York

Dear George:

Since the launching of the Key 73 nationwide evangelistic campaign, a number of very interesting and important developments have taken place in communities around the country which, I believe, deserve to be reported on as of substantial religious news significance. We have tried to summarize the major trends in the enclosed survey on "Key 73 - An Interim Report".

Beneath the controversy over whether Key 73 is a potential threat to American pluralism and to the Jewish community is the extremely interesting fact that a number of positive developments in Jewish-Christian relations have already resulted from the national dialogue over Key 73 - and these are summarized as conclusions found on pages 2 to 5. I should add one point not included in the survey, namely, that the growing involvement of Catholic church officials in Key 73 has contributed to a decidedly positive clarification of views toward the Jewish community in local campaigns, a fact not noted heretofore (See "Catholic Responses to Key 73"). This is another indication of the impact of Vatican Council II's revised and updated theology of Judaism in an ecumenical context.

Another major point: no one can talk seriously about the implications of the current evangelism without taking into account the actual experiences - the case histories - that many Jews are being faced with, especially outside of New York City where evangelism easily gets lost in the density of the Jewish population. National Jewish organizations have a responsibility to their constituencies east of the Hudson, and as the "case histories" reported in our

survey on pages 6 to 13 indicate, the problems of proselytization, especially in high schools and colleges, are real. The enclosed minutes from the Task Force on Key 73 of the National Jewish Community Relations Advisory Council, appears to confirm that fact. To my knowledge, this is the first summary of these episodes that have been compiled.

After you read this, if you have any questions, please call me (at home, 212 TW 8-5463).

Cordially,

AMERICAN JEWISH
ARCHIVES

Rabbi Marc H. Tanenbaum
National Director of
Interreligious Affairs

MHT:RB
Enclosures



February 16, 1973

Mr. Edward Fiske, Religion Editor
The New York Times
229 West 43 Street
New York, New York

Dear Ted:

Since the launching of the Key 73 nationwide evangelistic campaign, a number of very interesting and important developments have taken place in communities around the country which, I believe, deserve to be reported on as of substantial religious news significance. We have tried to summarize the major trends in the enclosed survey on "Key 73 - An Interim Report." I share this with you as a possible exclusive story for The New York Times.

Beneath the controversy over whether Key 73 is a potential threat to American pluralism and to the Jewish community is the extremely interesting fact that a number of positive developments in Jewish-Christian relations have already resulted from the national dialogue over Key 73 - and these are summarized as conclusions found on pages 2 to 5. I should add one point not included in the survey, namely, that the growing involvement of Catholic church officials in Key 73 has contributed to a decidedly positive clarification of views toward the Jewish community in local campaigns, a fact not noted heretofore (See "Catholic Responses to Key 73"). This is another indication of the impact of Vatican Council II's revised and updated theology of Judaism in an ecumenical context.

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After you read this, if you have any questions, please call me (at home, 212 TW 8-5463).

Cordially,

Rabbi Marc H. Tanenbaum
National Director of
Interreligious Affairs

MHT:FM
Encls.



HAROLD MATTHEW SPINKA, M. D.

6132 SOUTH KEDZIE AVENUE

CHICAGO, ILLINOIS 60629

WALBROOK 5-2670

DERMATOLOGY - SYPHILOLOGY

Feb. 8, 1973

Rabbi Marc H. Tanenbaum
National Director of Inter-
religious Affairs
The American Jewish Committee
New York City, NY

Dear Rabbi Tanenbaum:

I wish to thank you for your very kind
letter of the 26th of January.

Enclosed is the reply from Dr. Raedeke
in photo-copy, as well as my reply. Even though
I did not succeed, I like R. Tarfons statement:
You are not to complete the work, but neither
are you permitted to desist from it." I will
continue my efforts.

Also, Your Chicago office has arranged
for me to have lunch with Mr. Du Bow on the
28th of February.

I have found very helpful the 1972 paper-
back edition of the late Rabbi Abba Hillel
Sillers, "Where Judaism Differed," for your
people as well as for myself.

Most cordially yours,

Harold M. Spinka

Harold M. Spinka, M.D.

"Shalom."



CALLING OUR CONTINENT TO CHRIST

T. A. Raedeke, D. D.
Executive Director

(314) 436 1973

418 Olive Street
St. Louis, Mo. 63102

February 2, 1973

Dr. Harold Matthew Spinka
6132 South Kedzie Avenue
Chicago, Illinois 60629

Dear Dr. Spinka:

Thank you for your communication expressing your interest in and concern for Key 73. Regretfully it is impossible for us to provide special materials for all ethnic groups. Some of these may be available on the denominational level.

During the holiday season we again heard the angelic announcement, "Behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:10,11) Because we believe the Gospel to be good news and to be good news for all men therefore we do not wish to discriminate against anyone by withholding this good news from them.

Unless we wish to make of Jesus Christ a deceiver, a religious fanatic or a liar, we must also remember His words, "I am the way, the truth, and the life: no man cometh unto the Father but by me." (John 14:6) Accordingly, there are not many roads that lead to the realm of saints. The Bible confirms this in these words, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12).

I assume that as an elder in a Presbyterian church and also as a Bible-believing and Christ-confessing teacher of an adult Bible class you concur with Scripture and therefore our concern to call our continent to Christ.

Through the Spirit's power may Key 73 not only happen to you but also through you to others.

In HIS service,

T. A. Raedeke
(di)

T. A. Raedeke
Executive Director

Dictated by Dr. Raedeke
Signed in his absence

TAR:kh

A CONCERTED CHRISTIAN EVANGELISM EFFORT

Executive Committee:

DR. T. ZIMMERMAN, Chairman, DR. VICTOR B. NELSON Vice-chairman, COL. JOHN D. WALDRON, Secretary, DR. PAUL BENJAMIN, Assistant Secretary, DR. JOHN F. ANDERSON, REV. ATHA BAUGH, DR. WM. BRIGHT, MR. JOHN A. BROWN, DR. KENNETH CHAFIN, BISHOP HENRY GINDER, REV. JOE HALE, DR. LESLIE HUNT, DR. JOHN L. KNIGHT, REV. NATHANIEL LINSEY, REV. WESLEY SMEDES, DR. GAUIS THIBODEAUX

HAROLD MATTHEW SPINKA, M. D.

6182 SO. KEDZIE AVENUE
CHICAGO, ILLINOIS 60629

WALBROOK 5-2670

DERMATOLOGY - SYPHILOLOGY

Feb. 8, 1973

T.A. Raedeke, D.D.
Executive Director, Key 73
418 Olive St reet,
St. Louis, Mo. 63102

Dear Dr. Raedeke:

I wish to thank you for your letter of the 2nd of February. It was and still is, my hope and prayer, that the Key 73 Executive Committee will reconsider their stand on the "Mission to the Jews."

A few years ago, the Roman Catholic church and its ecumenical movement, had a "Mission to the Jews," but several Jewish religious leaders, convinced Pope Paul VI, with reason and a review of Christian Jewish relations for the past 1900 years, to delete their "Mission to the Jews." Perhaps the Key 73 could do the same.

Jesus, during his earthly ministry, found status quo, in the Essenes and Sadducees, for the 5 Books of Moses only; whereas Jesus and the Pharisees of the day, stressed up-dating Biblical teaching, therefore: Matt 5:17: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill."

In Luke 2:14, we read: "Glory to God in the highest, and on earth, peace, good will towards men." In Isa. 32:17, "The work of justice is peace, and the effect thereof, is quietness, and confidence forever."

In 1971, my wife and I had the extreme pleasure of visiting the Land of Israel on a medical tour, seeing not only the historical and medical points of interest, but "Peace, Shalom" in word and deed. The various religious faiths, eg, Islam, Roman Catholic, Greek Orthodox, as well as the Bahai Temple in Haifa, the Druze village, as well as the ultra orthodox Mea Sharim community of 250 people, respected, protect, and encouraged to practice their faith without interference. Heart warming is the greeting, "Shalom," by one and all its residents. "Shalom" Peace, means more than absence of strife, or disaster; its positive connotations include: concern for ones health, security, welfare, tranquility, those factors for a wholesome life, and harmonious cooperation of all human forces leading to the spiritual and ethical end of the Kingdom of God here on earth."

We too, can apply "Shalom" to our Jewish friends in Key 73.

Most cordially yours
Harold Spinka

The American Jewish Committee

Date _____

FROM: JUDITH BANKI

TO: MHT

☒ For your information

☐ Please handle

☐ Please talk to me about this

☐ Read and return

☐ Returned as requested

REMARKS:



LONG BEACH, CALIFORNIA

1/31/73

THE ATTACHED RESOLUTION WAS ADOPTED
BY THE SENIOR HIGH SCHOOL CURRICULUM COMMITTEE
OF THE LONG BEACH UNIFIED SCHOOL DISTRICT.

IF YOU BELIEVE IT IS IMPROPER FOR
PUBLIC FUNDS TO BE USED TO SPONSOR TEACHING
RELIGIOUS DOCTRINE UNDER THE GUISE OF A
COURSE IN 17TH CENTURY ENGLISH LITERATURE,
PLEASE FORWARD THESE PAPERS TO SOMEONE
WHO KNOWS HOW TO TAKE ACTION AGAINST:

BOARD OF EDUCATION
LONG BEACH UNIFIED SCHOOL DISTRICT
701 LOCUST AVE
LONG BEACH, CALIF 90813

Old Testament as Literature and New Testament as Literature

It was moved and seconded that the following one-semester English electives, open to grades 11-12, be made a part of the regular senior high school English curriculum, effective September 1973: Old Testament as Literature and New Testament as Literature.

Discussion. The following comments preceded committee action on the motion:

- C. The point I wish to make has been brought up before, but I still feel strongly about it. I have discussed it with some members of the community and find they have the same reservations I do. My point is this: I believe that offering these particular courses constitutes an improper use of public funds. There is a danger here that we may be bootlegging religion through the back door.

I agree that the Bible is an integral part of our heritage and that students should have an opportunity to become familiar with its literary qualities. But there is, it seems to me, a difference between having the Bible as one of the literary works studied in a course and basing an entire course on it. It seems to me sectarian indoctrination is bound to creep in when the Bible becomes the sole text.

- C. As one who is teaching the course, I cannot agree that there is that danger. I believe, too, that I can speak for other teachers of these courses that emphasis is definitely on the literary qualities of the Bible and on the many ways it has enriched our secular literature.

The Bible is the basis for many religions. Though it conceivably could be presented in a sectarian manner, I am confident that it will not be. All teachers are familiar with the district policy on teaching controversial issues, particularly its stricture against indoctrination.

- C. These courses are not unique to Long Beach. Many school districts throughout California and the nation have similar or nearly identical courses. California law sanctions use of the Bible in the classroom, so long as its literary values rather than doctrinal teachings based on it are stressed. Also, the Supreme Court in commentary accompanying a historic decision (Abington Township, Pa., vs Schempp, 1963) similarly recommended inclusion of the Bible in the school curriculum as worthy of study for its literary and historic qualities.

The motion carried.

NAVY URGED TO DROP PLANS FOR SUPPORTING 'KEY 73'

AJCongress Hits Missionary Activity

NEW YORK, Jan. 17 (JTA)--The American Jewish Congress today called on Secretary of the Navy John H. Chafee to repudiate a Navy Personnel Bureau memorandum urging chaplains to play "a strong role" in the year-long evangelical campaign known as "Key 73." In a letter to Chafee, the AJCongress charged that the memorandum encouraged Navy chaplains "in effect...to engage in religious proselytization." Such "missionary activity" is not part of the duties of Naval chaplains, Rabbi Yaakov Rosenberg of Philadelphia, chairman of the American Jewish Congress Commission on Jewish Affairs, wrote.

Dated Oct. 1972 and sent on Department of the Navy letterhead to "Navy Chaplains and Denominational Endorsing Agents," the memorandum was headed, "Notes from the Chief." Rear Admiral F. L. Garrett is chief of chaplains. The chief of the Bureau of Naval Personnel is Vice Admiral David Bagley. The memorandum described Key 73 as a "great ecumenical evangelical emphasis calling upon Christians to reach out in obedience to the Great Commission." It added, "The participating churches will be active in promoting Key 73 within their own fellowships and we will be as supportive as possible within the Naval Service," the memorandum stated.

Key 73 is a nationwide campaign scheduled to run through 1973 and involving some 130 church groups, including mainline Protestants, Evangelicals, Pentecostals and a number of Roman Catholic dioceses. The campaign's theme is "Calling Our Continent to Christ in 73." Its stated purpose is "to share with every person in North America more fully and more forcefully the claims and message of the Gospel of Jesus Christ, to confront people with the Gospel of Jesus Christ by proclamation and demonstration, by witness and ministry, by word and deed."

Not Proper Role For Government

The Navy memorandum speaks of a "professional packet" of Key 73 materials, including "the major resource manual for Key 73," and adds: "I strongly urge you to study these materials with devotion and a genuine evangelical concern for your own people. Unless there should be denominational reasons preventing your participation, I commend to you a strong role in this effort to make the person and Gospel of Christ more meaningful to those we serve."

In his letter to Chafee, Rabbi Rosenberg declared, in part: "This memorandum, and the message it conveys, are completely at odds with the proper function of the Navy chaplaincy. You are no doubt aware that it is sometimes argued that maintenance of a chaplaincy by the Armed Forces violates the constitutional prohibition of religious activity by the government. The answer has been that the function--the sole function--of the chaplaincy is to supply the spiritual needs of those American citizens who are serving in the Armed Forces."

The October memorandum, Rabbi Rosenberg continued, "is entirely at odds with that assumption. It converts the chaplaincy from a role of service to one of advocacy. It says with respect to Key 73 that 'we will be as supportive as possible within the Naval Service.' Support of missionary activity is not, under our constitutional system, a proper role for government."

RABBI MAGNIN TO PARTICIPATE IN WORSHIP SERVICES AT WHITE HOUSE

WASHINGTON, Jan. 17 (JTA)--Rabbi Edgar F. Magnin, of the Wilshire Boulevard Temple in Los Angeles, will participate in worship services at the White House Sunday, it was learned today. Rabbi Magnin, a Reform rabbi, will be the third Jewish clergyman to participate in White House worship services since President Nixon took office in 1969.

The others were Dr. Louis Finkelstein, who was Chancellor of the Jewish Theological Seminary of America when he participated in June, 1969, and Rabbi Joshua Haberman of the Washington Hebrew Congregation who participated last year. Rabbi Magnin delivered the invocation at President Nixon's first inauguration in Jan. 1969. At this Sunday's services he will join the Rev. Billy Graham and Archbishop Joseph L. Bernardin of Cincinnati.

NCSJ TO FOCUS ON U.S.-USSR TRADE

NEW YORK, Jan. 17 (JTA)--Richard Maass, who was today reelected chairman of the National Conference on Soviet Jewry at a meeting of the group's Board of Governors, said that "the success of the Jewish community's work during the past year is measurable, not only in the continued flow of emigration from the Soviet Union but in the increased sensitivity to the problems of Soviet Jews."

In regard to activities of the NCSJ at this time, Maass noted that while the NCSJ is opposed to boycott "at this time," efforts during the coming months will focus "on the potential which increased trade with the Soviet Union offers. Both American and Soviet business officials will be notified that for the millions of Jews and non-Jews who view with alarm and distaste the policies of the Soviet Union towards its Jewish citizens detente, both economic and cultural, must not obscure human rights."

RETRIAL OF FORMER NAZI JUDGE

BONN, Jan. 17 (JTA)--The retrial of former Nazi court Judge Heinz-Hugo Hoffmann, 66, began in Nuremberg this week. Hoffmann, accused of murdering former Nuremberg Jewish community chairman Leo Katzenbach, was assistant to Nazi Judge Oswald Rothaug at Katzenbach's trial in 1942 in Nuremberg. Katzenbach was tried for having had intimate relations with a 32-year-old "Aryan," Irene Soller. He was sentenced to death and hanged in Munich on June 3, 1942. In 1968, Hoffmann was tried for manslaughter and sentenced to two-year's imprisonment. The federal criminal court in Karlsruhe later quashed the sentence, however, and ordered a retrial.

Israel's Labor Party has re-instated its plans to send a delegation to West Germany this spring. The plans were frozen in the aftermath of the Munich slayings of Israeli Olympic athletes last Sept. and the subsequent release of three Arab terrorists as ransom for a hijacked Lufthansa jet. The Labor Party announced that the party's general secretary Aharon Yadlin, would head the delegation which will be the guests of the West German Social-Democratic Party.

Gideon Rafael, a senior advisor in the Israel Foreign Ministry, will be named Ambassador to Britain at the end of the year, succeeding Michael Comay, it was reported in Jerusalem.

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

-6-

THURSDAY, JANUARY 18, 1973

Sees Chaplains Urged 'To Engage In Proselytization'

NAVY CHIEF OF CHAPLAINS' APPEAL
FOR KEY 73 HIT BY JEWISH AGENCY

By Darrell Turner
Religious News Service Staff Writer

NEW YORK (RNS) -- The American Jewish Congress has protested a memorandum written by the U.S. Navy Chief of Chaplains urging Navy chaplains to participate in Key 73.

In a letter sent to Navy Secretary John H. Chafee, the Congress asserted that the October 1972 memorandum encouraged Navy chaplains "in effect...to engage in religious proselytization."

Rabbi Yaakov Rosenberg of Philadelphia, chairman of the Congress' Commission on Jewish Affairs, wrote to Secretary Chafee that "this memorandum, and the message it conveys, are completely at odds with the proper function of the Navy chaplaincy."

He noted that "it is sometimes argued that maintenance of a chaplaincy by the Armed Forces violates the constitutional prohibition of religious activity by the government."

The answer to that objection, Rabbi Rosenberg held, is that the sole function of the chaplaincy "is to supply the spiritual needs of those American citizens who are serving in the Armed Forces."

He added that the October memorandum "is entirely at odds with that assumption. It converts the chaplaincy from a role of service to one of advocacy."

"Support of missionary activity is not, under our constitutional system, a proper role for government," Rabbi Rosenberg concluded.

In the memorandum Rear Admiral F. L. Garrett, a United Methodist who is the Navy Chief of Chaplains, wrote to the chaplains:

"I strongly urge you to study (Key 73) materials with devotion and a genuine evangelical concern for your own people. Unless there should be denominational reasons preventing your participating, I commend to you a strong role in this effort to make the person and Gospel of Christ more meaningful to those we serve."

In response to a telephone inquiry from Religious News Service, after the American Jewish Congress had protested the memo, Admiral Garrett's office supplied the following statement from him:

"The Chief of Chaplains is charged with support of religious programming that crosses the entire spectrum of religious life in America. His support of Key 73 flows from the same obligation as does his support of Passover observances and other religious emphases of Jewish personnel."

"In other words, the Chief of Chaplains is committed to support in the Armed Services the religious programming of all the faith groups. Key 73 is a program involving both the Roman Catholic and Protestant Churches, and the participation of their chaplains serving in the Navy and the Marine Corps and Coast Guard is appropriate to their ministries. Numerous official notices are published which announce and support religious programs."

Box 150
LENOIR RHYNE COLLEGE
HICKORY, NORTH CAROLINA 28601

Dec. 24, 1972

Dear Rabbi Tanenbaum:

I would greatly appreciate any publications relating to the question of "evangelism and the Jews." Reference was made to such inquiries and research done by AJC but not generally circulated.

Last year I took a year out from my teaching duties to attempt to give a new direction to the sole surviving mission to the Jews in my denomination - Lutheran Church in America. I was not able to accomplish what I had in mind. My experiment was written out in a 36-page report (xeroxed), which includes also a survey of the history of that mission and references to the denomination's stance over the years. The mission (Christ's Mission to the Jews, Pittsburgh, now functioning under the name of "The Hebrew Christian Center" was founded in 1906. I would be glad to send you a copy of it. A report in a shorter form is found in

the enclosed "The Dawn" — May/June 1972, pp. 2-3 under the title "New Wine for Old Bottles"

If at any time I can be of help in helping with research relating to "Jewish missions," I would be very happy to lend my hand.

I am a second-generation Hebrew Christian, a son of converts, and was brought up with a strong sense of identity as a "Hebrew Christian." At the same time, I was led early in life to reject the fundamentalist orientation which characterizes the "Hebrew Christians." Over the years I have kept in close touch with the "Hebrew Christians" in this country & abroad, however, hoping that they would eventually mature. However, with the addition of thousands (I think so! I may be wrong!) of young people to the ranks of Hebrew Christians during the past few years (in the "Jesus Revolution") things have gone from bad to worse so far as prospects are concerned, though in some ways the new movement (not being so pseudo-intellectual, doctrinaire) is more palatable. — I met you in Chicago at the Council on Soviet Jewry last year, but doubt that you would remember me. Sincerely yours, Emmanuel Gitlin

THE AMERICAN JEWISH COMMITTEE

date January 8, 1973
to Brant Coopersmith
from Lois Rosenfield
subject Brochure from Emmanuel Presbyterian Hebrew Christian
Congregation.

The Congregation was completed and dedicated in 1962. Of course, its purpose is to attract entire families to worship and study together while moving closer to Jesus.

Dr. Cassutto is a Jew and now Pastor of the church.

Some time ago, I phoned Rev. Cassutto because I was curious about membership, attendance, etc. He informed me that between 25 to 30 people attended services on Sunday morning and a lesser number attended the Prayer meeting on Tuesday evenings. He boasted of his "miracle" prayers for the sick.

We're well aware of the congregation's existence and will continue to watch it.

Any suggestions!

Regards.

cc: Marc Tanenbaum
Will Katz
Isaiah Terman



memo

January 12, 1973

To: Member Agencies of NJCRAC and CJFWF
From: Isaiah M. Minkoff, Executive Vice Chairman
Subject: The Jesus Revolution

This is a follow-up to the joint memorandum of December 13 in which we called attention to "Key '73," the evangelistic campaign designed to bring the "Continent to Christ." We are indebted to Rabbi Marc Tanenbaum, National Director of Interreligious Affairs of the American Jewish Committee, for the preparation of that memorandum.

We now send you herewith a set of suggested Guidelines which, as is noted in the Introduction, represents the reflections of experienced community leaders and practitioners joined in our inter-agency task force. The Guidelines were drafted by Dr. Norman E. Frimer, National Coordinator of Hillel Affairs for the New York Metropolitan Area.

Again, we express the hope that the Jewish community will "keep its cool," and that you will keep us fully informed of developments.

Additional copies of the Guidelines, in reasonable numbers, are available on request.

Best regards.

sab
enclosure

O,X,A,R -- CS cul. -- CJF Execs.

SUGGESTED GUIDELINES FOR THE JEWISH COMMUNITY
ON KEY '73

Introduction

Key '73 having been officially launched on a national scale with a television special, and other mass appeals being projected, it is bound to reach an audience that includes substantial numbers of Jews of all ages.

Many Jewish communities, agencies and institutions have expressed concern and sought guidance. In an effort to supply some such guidance, a number of experienced community leaders and practitioners in the field have shared their reflections, which are summarized in the guidelines that follow. These, of course, are necessarily general in nature. The specific relevance or applicability of any of them will vary according to the particular needs of various communities and their value will depend greatly on their proper application.

The threat manifest in missionary activities is in part related to the widespread intellectual and spiritual ignorance of Jewish values and heritage. We must move energetically to reverse any possible trend away from Jewish commitment, the ultimate results of which may be alienation and potential conversion. Jewish communities should encourage parents and youth of all ages towards more intensive Jewish educational programs.

FIRST, SOME CAUTIONARY COUNSEL FOR ALL

(1) Do Not Overreact

There is just no warrant for alarm. We have some reports of individual conversion -- and they of course merit our earnest and active concern -- but no evidence of substantial impact on Jewish youth.

(2) Do Not Join in the Numbers Game

Missionaries characteristically exaggerate the numbers of converts gained. Do not help them by accepting their figures or by citing or repeating their statistics, even if they appear in the public press. There are no reliable figures, only guesstimates and generalizations. Our concern, in any case, is based on the traditional axiom, "Whoever sustains one Jewish soul is as if he had sustained a whole world."

(3) Do Not Debate, Dialogue or Argue With Missionaries

Missionaries often seek to engage Jews in public discussion. Do not be drawn into this utterly fruitless exercise. Above all, do not invite missionaries or their followers to address meetings under Jewish auspices. Such hospitality only gives

the missionary cause institutional dignity and legitimacy. On the other hand, do not publicly attack or abuse the missionaries; this merely serves to surround them with an aura of martyrdom, to our loss. Our essential obligation is to shore up our Jewishness.

(4) Do Not Be Taken in by the "Jewish Christian" Ploy

Some missionary groups appeal specifically to Jews with the specious notion that those joining them are thereby "completed" or "fulfilled" as Jews. This is patently incompatible with Jewish tradition and conviction. Conversion to Christianity or any other faith is an abandonment of Judaism. We must strive, with loving concern, to restore erring individuals to their own faith and community.

(5) Do Not Lose Your "Cool"

The style of the Key '73 missionaries is likely to be cool and affable. Emulate it. When they come smiling to the door, respond politely -- firmly but with no recrimination -- "No, thanks, I'm not interested," or some brief and definitive equivalent.

SECOND, SOME SUGGESTIONS FOR ORGANIZATION AND STRATEGY

(1) Mobilize Local Resources

Every Jewish community will make its own appraisal of the challenge posed by missionary activity. Each will face certain conditions unique to it. Each will have to assume responsibility for its own reaction, though national agencies are of course more than ready to be of assistance. Locally, planning and organization, coordinated through the appropriate community-wide agency, must involve all concerned partners -- federation, community relations council, rabbinical association, community centers, Hillel directors, synagogue groups, educators, lay groups, youth councils, etc.

(2) Get the Facts

Fact-finding is a "must." This is an indispensable step. Until the actual situation in the community has been established, planning cannot proceed intelligently. Are Jews, as Jews, being missionized? By whom, from what centers or sources? In what settings and by what means -- in schools, through coffee houses, "drop-in" centers, via the communications media, prayer meetings, home study groups, bookmobiles?

(3) Plan Strategy and Approaches

Assuming the fact-gathering process indicates a problem requiring action:

(a) Survey the available resources -- knowledgeable and experienced personnel, appropriate literature, suitable facilities.

(b) Priority should go to marshalling individuals -- young and old. Set up a task force of peer-to-peer as well as adult resource people with some forte or expertise in this area.

(c) Very carefully study at first hand the needs of those Jewish young people who are flirting with or have been drawn into other religious movements, and what they are seeking. Make no prejudgments on these matters. The Jesus Movement is very complex.

(d) With equal care, plan how to offer a positive Jewish response to their need and search. Only then will it be possible to reach out to them and to share the needed knowledge and understanding with others to be trained for further intensive outreach.

(4) Focus on the Teenager

Not only college students, but those in the high schools and even in the junior high schools must be deemed vulnerable. Many missionaries may concentrate on teenagers, deliberately using a peer-group approach, exploiting the unsettled state that marks the adolescent years particularly in these times, and the readiness of young people to challenge any traditional, accepted values. These areas demand our greatest scrutiny and innovative planning. Our caution against overreaction bears repeating here. "Crash programs," counter-crusades, or resort to gimmickry must be avoided.

(5) Create Opportunities for Youth Participation

Unfortunately those who are confused Jewishly and troubled personally will not always avail themselves of the traditional programs conducted in centers, synagogues, youth organizations and other settings. Additional ways need to be developed for reaching out with approaches that truly enable young people to shape the content, directions and policies of the programs in which they participate, including those programs that are regarded by them as not controlled by the "establishment." Some recently initiated youth and teen programs reflect this approach, utilizing informal settings such as storefronts and

coffee houses, providing opportunity for "rapping" and for making contacts with other youth. Such programs are consistent with the long range goals of reaching youth, providing a Jewish setting in which they can relax, meet other Jewish youth, "shmoos" and talk seriously with warm, sensitive, responsive and skillful staff -- including staff of their own peer-groups. Experimentation with innovative and creative approaches to opening channels of participation by our youth must be given high priority.

Conclusion

All Jewish agencies and institutions, of course, share a basic obligation to support and conduct positive programs -- both formal and informal -- of Jewish culture and Jewish education, with outreach especially to youth of high school and college age.

It is not our intention at this point to provide you with informational materials and precise recommendations for programmatic activities. In due time we shall have suggestions for specific activities, including innovative and experimental projects that are now being tried out, e.g., appropriately planned coffee houses where young people can come for an informal "shmoos;" a local telephone "hot line," manned by trained communal leaders and youth who can speak warmly and helpfully to youngsters who need love and understanding. Indeed, you might indicate what you think is needed in this urgent area of concern.

The actual value of these guidelines for any particular area can only be determined by experience. For this reason it is essential to maintain a strong liaison between the local communities and national agencies. A constant flow of information will not only allow for the revision and updating of these guidelines but also enable each community to benefit from the experience of others. Do therefore keep us informed on developments in your bailiwick and let us know just how we can be helpful.

National Jewish Community
Relations Advisory Council

Synagogue Council
of America

National Jewish
Welfare Board

American Association
for Jewish Education

B'nai B'rith
Hillel Foundations

and the constituent national organizations of the NJCRAC and the Synagogue Council of America:

American Jewish Committee
American Jewish Congress
B'nai B'rith-- Anti-Defamation League
Central Conference of American Rabbis
Jewish Labor Committee
Jewish War Veterans of the U.S.A.
National Council of Jewish Women
Rabbinical Assembly
Rabbinical Council of America
Union of American Hebrew Congregations
Union of Orthodox Jewish Congregations of America
United Synagogue of America

Are Jews Key '73 Targets? Rabbi Disputes Evangelist

By DAVID ROTTMAN

Beni Daily Messenger
Exclusive Report



istly Where a national executive office
RABBI MARC TANENBAUM
Concerned About Key's Motives

Jews have never been the target of the Key '73 evangelism campaign to "call the continent to Christ," according to the Rev. Kermit Long of North Hollywood, co-chairman of Greater Los Angeles Key '73.

THE UNPRECEDENTED crusade is "a witnessing, a telling, a sharing, and only the Holy Spirit will decide the matter of conversions," the Rev. Long said in a news conference last week.

Key '73 is an effort "not to proselytize, but to proclaim the love of God," he said.

HOWEVER, RABBI Marc Tanenbaum, national director of the Interreligious Affairs Department of the American Jewish Committee, termed the Rev. Long's statement "A distinction without a differ-

—Please Turn to Page 6

Are Jews Key '73 Targets? Rabbi Says Yes

—From Page One
ence" and expressed his concern that conversionary efforts are beginning to have an influence on Jewish youth, especially those on college campuses.

GROUPS AVOWEDLY seeking Jewish converts, such as the American Board of Missions to the Jews, the Hebrew-Christian Alliance, and Jews for Jesus, are riding on the coattails of the massive resources of the Key '73 campaign, Rabbi Tanenbaum said.

A growing number of incidents where Jewish college students have been "ostracized" for refusing to participate in Christian evangelism have come to his attention, the Rabbi said.

THE TWO religious leaders spoke at separate news conferen-

ces following a meeting between Los Angeles Key '73 leaders and representatives of the Jewish community.

"There was a genuine understanding of the issues," the Rabbi said. "We now look to the leaders of Key '73 for a statement concerning the integrity of the Jewish community in a pluralistic society."

WHILE CHRISTIAN scholars and several Christian denominations have gone on record as opposing any attempts at mass conversion, a number of fundamentalist groups believe the Second Coming will not take place until all Jews are converted, according to Rabbi Tanenbaum.

"The Jewish community is offended by the notion that it is somehow incomplete or unfulfilled," the Rabbi said. Jewish students away from their families on college campuses are not "fair game for pressure tactics," he said, "and we are not going to sit by and let this happen uncontested."

IF THE current campaign is

successful, a 1980 crusade to "call the globe to Christ" is contemplated, the Rabbi said. "This can be looked at as evangelical imperialism," he said.

Christianity has a valid theological basis on which to respect the religious integrity of the Jewish community, the Rabbi said. A substantial number of recognized Catholic and Protestant theologians and Biblical scholars have accepted the Covenant of Sinai as permanent. "The Christian covenant must see itself not in terms of substitution, but rather in terms of being a complimentary covenant to the Covenant of Israel."

THE YEAR-LONG Key '73 campaign, which features unprecedented Protestant-Catholic cooperation for Bible studies, rallies, television programming and door-to-door canvassing is expected to reach maximum exposure before the public this fall.

Lecture By Goldstine

INVEST IN ISRAEL
ISRAELI

KEY 73 - ALARM OR CONCERN?

by Marc H. Tanenbaum

(Rabbi Tanenbaum is national interreligious affairs director of the American Jewish Committee and co-secretary of the joint Vatican-International Jewish Committee and of a similar liasion body with the World Council of Churches

There is so much in ^{Siegmans} ~~this~~ article that is intellectually dishonest, ~~cheap, and polemical~~ that it would take more space than I am allotted to demonstrate in detail just how potentially divisive and damaging it is to the Jewish community and to Jewish-Christian relations. The only consolation, quite frankly, is that few knowledgeable people in either the Jewish or Christian communities know or take seriously Henry Siegman and his periodic sensational publicity stunts, of which this one on Key 73 is the latest. But since he does bear the honored title of "rabbi," and since his ^{However} ~~article~~ ^{Send Pl} ~~does~~ ^S contain a number of unfortunate statements that can be used as proof texts against the best interests of the Jewish people, it is necessary that they not be allowed to go uncontested. I will confine myself to four major misrepresentations, ~~and distortions~~ in Siegmans' incredibly uninformed and superficial article:

1) JEWISH REACTION TO KEY 73: It is quite revealing that Siegman does not cite a single text, quotation, phrase, or case history from the several ~~research~~ documents on "Evangelism and the Jews" prepared by the American Jewish Committee. Instead, he resorts to innuendo ~~and invectives~~, caricaturing ^{the Jewish Committee's} ~~our~~ analyses as "hysterical," "alarmist," "inimical to the real interests of religious Jewry,"

and that the reactions of "secular Jewish defense agencies...are not 'Jewish' reservations." That is hardly evidence for a serious argument or for a responsible critique of a significant issue. It is, in fact, little more than crude name-calling and an unbelievably arrogant defamation of any view that does not conform with his own as "un-Jewish." *(including evidently those of the Rabbinical Council and the Union of American Jewish Congresses)*

So "hysterical" and "alarmist" is the position of the American Jewish Committee and of myself "as a major critic of Key 73" that all the national religious and communal agencies who constitute the National Jewish Community Relations Advisory Council (NJCRAC) - including the Orthodox, Conservative, and Reform congregational constituencies of the Synagogue Council (those "mindless conformists") - have agreed unanimously to send the background document that the AJCommittee prepared on "Key 73" and on "missions-to-the-Jews" groups to all the Jewish community relations councils and rabbinic associations throughout the country as the basis for helping Jewish communities to cope effectively with the actual problems of stepped-up proselytization activities in their neighborhoods and in their colleges and high schools.

And if the AJCommittee's position and my own are "accusatory," "hostile," "hysterical," "alarmist," and "not Jewish," those horrendous qualities apparently have not deterred Henry Siegman from approving personally the AJCommittee's background document on "Key 73"

to which he gave the hechsher of the Synagogue Council as co-sponsor with the NJCRAC. ~~Thus Siegman is perpetrating a deceitful shell game on the press, and on the Jewish and Christian communities, and he ought not to be allowed to get away with it.~~ When you take into account the fact that his constituent organizations have endorsed the position taken by the American Jewish Committee in their sponsorship of the NJCRAC document, it is evident that the Jewish communal agencies are representing "the real interests of religious Jewry" far more authentically than does Siegman, who is obviously speaking only for himself. And the plain truth of the matter is that the organized Jewish community is in no way alarmist; it has a rational concern about a real problem, and it is coming to grips with it in a sane, balanced, and sensible approach.

2) "FAITH" VERSUS "HUMAN RELATIONS": Siegman's major attack on the so-called "secular Jewish defense organizations" is based on his assumption that a "significant divergence separates those for whom interreligious contacts - whether they favor or oppose them - involve fundamental questions of faith, and those for whom it is essentially a question of improved human relations." And, obviously, we are asked to believe that the "interreligious contacts" of the Synagogue Council involve "questions of faith" while those of the AJCommittee and the ADL are based solely on "human relations,"

which he castigates as "manipulative" and as "extrinsic to the interreligious enterprise."

Why does Siegman ^{try to} deceive the Jewish community and raise false expectation with the Christian community when he knows full well that the Synagogue Council is officially forbidden to deal with "questions of faith" by force of an absolute veto that has been exercised consistently by the Orthodox rabbinic and congregational constituents of the Council? Why does he persist in ^{distorting} lying ~~about~~ the actual programs of the Jewish communal bodies, when he also knows full well that the AJCommittee and the ADL have done the pioneer and fundamental work in the clarification of theological issues with the leading scholars from all branches of Judaism and Christianity? As any serious, objective, and honest student of Jewish-Christian relations is aware, the major landmark achievements that have resulted in the growing Christian revision of negative and hostile theological perceptions of Judaism, the Jewish people, Israel, the Christian roots of anti-Semitism ^{have been largely inspired by} ~~can be traced directly to~~ the decades of creative initiative, serious theological scholarship, and hard work of the AJCommittee, the ADL, and other Jewish communal bodies.

Neither Henry Siegman nor the Synagogue Council were related in any way whatsoever to the Jewish community's activities that contributed to the adoption of the historic Vatican Council Declaration

on non-Christian Religions which opened a whole new chapter in Catholic-Jewish Relations. Nor to the 1961 Declaration of the World Council of Churches which called for revision of Christian teachings about Jews and Judaism, and the repudiation of anti-Semitism. Nor are they now related to any of the major programs which we conduct with every mainline Protestant denomination and the Greek Orthodox Church in the United States. (See the "Compendium on Christian Statements and Documents Bearing on Christian-Jewish Relations," available from the AJCommittee, 165 East 56 Street, New York, N.Y. 10022). The truth is that were the Jewish communal bodies to abandon their interreligious programs on "questions of faith" and on "human relations," American Jewry would be left virtually bereft of any effective activity in this field.

Siegman gives no help when he declares, as quoted
Not only is it bad enough that he has made practically no significant, substantive contribution to this vital area, but in a pernicious, irresponsible, and potentially damaging way he is now ~~trying to impede and undermine the constructive work of others.~~ ~~In a statement attributed to him in the January 28th issue of The New York Times, 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."

That, of course, is a half-truth, and one that is truly "inimical to the real interests" of world Jewry. For 1,900 years the Christian community has had "a Christian understanding of Judaism," and for the most part it was negative and hostile. It can be demonstrated decisively that it was not until ^{serious work was done} ~~the~~ Jewish-Christian ^{80s} ~~dialogues, and especially the~~ academic and theological dialogues, ~~were~~ inaugurated by Jewish communal bodies and Christian groups during the past 30 years or so that fundamental revisions took place in the Christian understanding of Judaism resulting in the unprecedented appreciation by growing numbers of Christians of Judaism as a permanent, living faith community, with the consequent abandonment by many Christians of their conversion efforts among Jews.

For a variety of religious, social, economic, and political reasons, the evangelical Christian community associated with Key 73 is the last major Christian population that we are seeking to confront with the need to bring its "Christian understanding of Judaism" into conformity with the dynamic realities of the Jewish religion and Jewish communal life, as the Roman Catholics and liberal Protestants are well on their way toward doing. As a result of several years of painstaking and sensitive dialogue with major evangelical leaders, we have begun in recent months to see the first signs of positive changes and new thinking. (We are now preparing for publication a document surveying these changes as part of the impact of Key 73 and

our work with it in various communities in the United States.)

Now Rabbi Henry Siegman comes along and pontificates through The New York Times that "there is a certain irrelevance to suggestions made by Jews to Christians concerning the status of Judaism in Christian faith." It is difficult and complicated enough to have to deal with hard-core fundamentalists who resist the revision of their attitudes toward Judaism and who prefer being left alone with their anachronistic, status quo theologies that reduce Jews and Judaism to stereotyped candidates for conversion, and nothing else. Why does Henry Siegman, a paid representative of the Jewish community, have to provide them with a Jewish justification and rationale for not wanting to change? If we did not already have more than enough polemical language in this discussion, I would feel justified quite frankly in calling Siegman's mindless public statements "a stab in the back of the Jewish community."

3) KEY 73 AND EVANGELISM: So pervasive is Siegman's ~~misunder-~~
~~standing and misrepresentation~~ of the basic issues raised by Key 73
ideology for America, for the place of Judaism in certain evangelical
world-views, and of my activities in relation to the evangelical
community that ~~they can be characterized as nothing less than a~~
~~perversion of truth and reality.~~ *we find it difficult to know where to take hold*
of his misconceptions. But we cannot just several fronts
~~In this limited space, I cannot~~
~~deal adequately with all his distortions; and I must therefore invite~~

~~the reader to read my document on "Evangelism and the Jews" which treats these issues more extensively.~~

Just several points: "an intensive religious atmosphere permeating our public life" that is based on a vision of America as a "Christian evangelical empire" does frighten me, and it should frighten every Jew who knows anything about the situation of the Jew in that America in which evangelical Christianity and American nationalism were regarded as synonymous. In such "an intensely Christian environment" Jews were second-class citizens, denied the right to vote and to hold public office. Such an "intensely Christian environment" that perceives Jews as "incomplete" and "unfulfilled" may make for a traditional Jewish ghetto, but it will not make for the support of a pluralism in which Jews continue to be full partners, free to be themselves religiously, culturally, socially, economically, and politically.

To challenge those evangelical assumptions about the nature of American society, and the proselytizing view toward Jews implicit in the Key 73 campaign slogan and program objectives ("to reach every person in North America with the Gospel of Jesus Christ during 1973") is not a sign of "Jewish insecurity and internal weakness." On the contrary, only Jews deeply rooted in their Jewish faith and proud of the honor and dignity of their traditions and their people

would have the security and the moral courage to confront such a movement and to demand an honest and just response to the legitimate Jewish questions that we pose. Those who provide justifications and rationales for Christians not to modify their misperceptions of Jews are the ones who suffer from a failure of nerve and basic Jewish insecurity which should disqualify them from representing the Jewish cause.

4) JEWSH SURVIVAL AND RELIGIOUS INDIFFERENCE: In our document on "Evangelism and the Jews" we made clear that ~~whatever~~ defections of Jewish young people to Christianity ~~we will experience will~~ grow far more out of our own failures to make Judaism a living, meaningful reality than from other causes. So here too Siegman offers us no new revelation. The only differences in our positions is that while Siegman merely talks piously about the "religious indifference" of Jewish young people as a threat to Jewish continuity, and the need for "reordering Jewish priorities", it is the so-called Jewish agencies which he constantly and falsely maligns as "secular" ~~such as the Council of Jewish Federations and Welfare Funds and the American Jewish Committee~~ that have carried out the most extensive and searching analyses and programs dealing with the enrichment of Jewish religious, cultural, and social life. Let him produce a single document or program that can begin to compare with the task force work and projects of the American Jewish Committee on the American Synagogue, the American Rabbinate, Jewish family life, Jewish youth, Jewish

academicians, Jewish women, Jewish education.

And, finally, the time is past due that the Christian as well as the Jewish communities come to terms with the fact that - contrary to Siegman's incessant polemic on the point - that there is no single Jewish agency today, with the possible exception of what remains of the Jewish Bund - that professes an ideology of secularism. If Siegman has concrete evidence to the contrary, I challenge him to produce the documentation. If he has none, then let him stop his "chilul Hashem" ("profanation of the Holy Name of God") against legitimate and representative institutions of organized Jewish life. He is simply playing into the hands of the enemies of the Jewish people - including the proselytizers - who love nothing better than to have their stereotypes of the "secular Jew" confirmed and validated, by a Rabbi yet.

The American Jewish Committee

Date

1/20/23

FROM: INGE GIBEL

TO:

Marc Jagenboum

☐ For approval

☒ For your information

☐ Please handle

☐ Read and return

☐ Returned as requested

☐ Telephone me

☐ Your comments, please

REMARKS:

THE AMERICAN JEWISH COMMITTEE

FO-MW
date February 2, 1973
to Rabbi Marc Tanenbaum
from Eugene Du Bow
subject MOISHE ROSEN -- JEWS FOR JESUS -- CHICAGO APPEARANCE

Attached you will find a copy of a letter send to Tom Alderman at WSNS TV in Chicago from the JEWS FOR JESUS.

Tom is a friend of AJC and forwarded the material to us. There is no doubt in my mind that the Jews for Jesus is very-well organized and I am sure Rosen is going to get a lot of media coverage when he comes to Chicago. The one thing not clear to me from the information is whether he will be appearing by myself at McCormick place or as part of a much bigger operation. I am trying to find out about that now.

In any case, Gerry Strober's visit to Chicago ^{was} very timely, especially his talk before the Chicago Board of Rabbis. I think we can look forward to a more reasoned and less emotional reaction from the Jewish community because of the impact Gerry had on the Rabbis.

I have written to the Public Affairs Committee of the Jewish United Fund here and asked that they convene a special meeting to discuss the reaction of the Jewish community to Rosen's appearance. I will keep you advised as to what happens.

Best regards.

Messrs. A. James Rudin
 Gerald Strober
 Samuel Katz
 William Katz
 Isaiah Terman



January 19, 1973

Mr. Tom Alderman
BIG STORY
WSNS
430 W. Grant Street
Chicago, Ill 60614

Dear Mr. Alderman:

The Jews for Jesus movement has been called the "farthest out of all the Jesus freaks" by San Francisco Chronicle reporter Stanley Eichelbaum. Jews for Jesus probably won this title because of their radical approach. This creative group, dressed in denim jackets wmbroidered with JEWS FOR JESUS, has written over seventy pamphlets (on topics as varied as Pollution, Christmas is a Jewish Holiday, Jesus Made Me Kosher, etc.) and distributes over ten thousand a week. In addition, Jews for Jesus' colorful demonstrations on the streets have attracted much notice.

There have been over 140 articles written across the country on this group and their impact on the Jewish community. Many of these articles mention a man who is the leader of this San Francisco based group - Rev. Moishe Rosen.

Moishe Rosen will be speaking at McCormick Place on February 22nd. He will be staying at the Lake Shore Drive Holiday Inn from Tuesday, February 20th through Saturday February 24th. Moishe has had previous experience with the radio and television media having appeared as a guest on WNEW-TV's Lee Leonard Show, WMCA-Radio's Long John Nebel Show in New York and KABC-TV's A.M. Show with Ralph Story in Los Angeles.

If you are interested in having Moishe as a guest on your program, arrangements should be made through me at our Corte Madera office in San Francisco at 415:924-6677, as soon as possible.

Enclosed you'll find some background material on Moishe and some suggested issues for discussion on which Moishe is qualified to speak on.

Sincerely yours,

Susan Perlman

Susan Perlman
Information Officer

SP:arr

P.S. Under separate cove I am sending you some clippings from Moishe's Madison Square Garden appearance.

we
are
some



at p.o. box 545 corte madera, ca. 94925 924-6677



MOISHE ROSEN IS LOOKING TO DISCUSS THE FOLLOWING ISSUES:

1. The growth of the Jews for Jesus movement and why it should benefit both the Jewish community and the Christian church.
2. How the differences between Jews and Christians are more apparent than actual.
3. Why Christians need to become more Jewish in order to become better Christians.
4. Why the organized Jewish community is taking steps to stop the Jews for Jesus movement and discourage evangelical Christians.
5. The meaning of the Jesus freak movement or Jesus revolution. Also how it affects the church and the Jewish community.
6. Why it is necessary for people who believe in causes, whether they be religious, political or socially oriented, to take to the streets to promote their cause.



at po. box 545 corte madera, ca. 94929 92A-6677



EXCERPTED STATEMENTS FROM ADDRESS BY MOISHE ROSEN
McCormick Place Rally - February 22, 1973

1. The Jewish people are the living proof that the God of the Bible IS; that He keeps His word; and that Jesus Christ is truly the Messiah. Every Jew, regardless of his belief validates the Messianic claims of Jesus.
2. The Christian church has undergone gentilization yet all of its philosophical, theological roots are Jewish. If the church wants to become the effective tool it was in apostolic times, it must return to its Jewish heritage and each Christian who truly desires to serve God must begin thinking of himself as a spiritual Jew.
3. Most Jewish people are unwilling to discuss the Person of Christ; what He said and did. Jesus' Messiahship has never been an open question, ergo no dialogue is possible. In addition Jews have repeatedly voiced resentment against Christians and non Jews by a continual harping on persecutions the Jews have endured, atrocity stories, etc. This is not to confute them or to absolve the church where they've been involved, but rather it must be seen that such persecution is a manifestation of an anti-Christian attitude instead of as fruits of Christ's teachings. Today's young Jews, however, are ignoring the tactics their elders are using and this defensive posture of the Jewish community is starting to crumble.
4. Jews have always been frontliners against prejudice and bigotry to minorities, yet they have been guilty of this very attitude themselves in their hostile treatment of the Jews for Jesus movement. Our crime is our belief in Christ as the Messiah of the Jews. A people like the Jews who have undergone persecutions for their own religious convictions, must learn tolerance for those in their own ranks of differing beliefs.
5. The Jewish community has nothing to fear from the Jews for Jesus movement. For if Christ is not the Messiah, if His claims are untrue, the movement will collapse in disappointed hopes and frustrations. Jewish leaders need not try to counter the movement, just simply wait for its collapse. However, we will continue to grow and more important the existence of Jews for Jesus will change both the Jewish community and the Christian church for the better. We know not how many we are, however, one rabbi, Shlomo Cunin of UCLA estimates that six to eight thousand Jews turn to Christ every year. Even if we are half that, we see the effects already. Jews and Christians have begun reevaluating their ideals and methods in speaking to young people.
6. The strong reaction against Jews for Jesus is not because we believe in Christ, but because we insist on remaining Jewish. Now if we are being despised for Christ's sake, indeed we are blessed. However, woe unto us if Christ is despised because of us. We wish not to be stumbling blocks to our fellow Jews, but rather bring them to a full appreciation of their Jewishness through Christ.

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Original documents
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at p.o. box 545 corte madera, ca. 94925 924-6677



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Report of Sub-Committee on Conversion

by Rabbi Josiah Derby

The Nassau-Suffolk Region of the Rabbinical Assembly conducts a formal school for proselytes called "The Hillel School for Judaism". It is supervised by a Chairman acting for the Region, and is conducted by Rabbis Amos Miller and Paul Teicher who are also the instructors.

The Institute offers a course of 16 weeks for 1½ hours per weekly class on Wednesdays from 7:00 P.M. to 8:30 P.M. The course is given twice a year.

Each applicant to the Institute must be sponsored by a Rabbi who may or may not be a member of the Rabbinical Assembly. An applicant who comes on his own is referred to a Rabbi for sponsorship. The applicant signs a form indicating his seriousness, but is not required to agree in advance to convert, nor does the Institute guarantee conversion. The Sponsoring Rabbi also signs indicating that he will meet the applicant periodically and will head the Beth Din at the actual conversion rites. If there is a Jewish partner, he or she must attend the lectures with the applicant. They are also required to attend synagogue services.

No tuition is charged. Applicants only pay a nominal sum for books, and mikveh and brith.

Non-R.A. Sponsoring Rabbis are required to subscribe to the Institute \$100 per year from their congregational funds, while all R.A. men are solicited for \$100 congregational support. This year the Institute has received \$2500. The Chairman is responsible for collecting the funds and paying the bills. The two instructors receive \$1000 each for the year.

The course is conducted in an informal manner. Readings are assigned and instructors offer additional information, answers to questions, and discussion. Slides or films may be shown. There are no formal exams. Some Hebrew is also taught. There is no certificate of completion from the Institute.

At the conclusion of the course, the Sponsoring Rabbi may accept the applicant for conversion. He and the two instructors constitute the Beth Din for Mikveh and brit or hakafat dam brit. At the Mikveh the applicant takes a pledge, and a certificate of performance in Hebrew and English is signed and presented. A Certificate of Acceptance into the Jewish Faith is also given to the applicant by the Sponsoring Rabbi. This may be done privately in the synagogue.

The Institute does not advertise publicly but is noted in congregational bulletins.



A Profile

An Articulate Jewish Leader

An articulate member of a particularly articulate minority, Rabbi Marc Tannenbaum of New York, National Director of the Interreligious Affairs Committee of the American Jewish Committee, speaks softly but firmly of his Jewish people and their faith — perhaps the most persecuted and misunderstood religious group in Western culture.

The Rabbi is a student of history and a penetrating observer of the current religious milieu; he knows well the covenant formed in the desert with Yahweh so many thousands of years ago still vibrates within the Jewish community.



Rabbi Tannenbaum

Yet he is also painfully cognizant of the countless times this covenant has been denied, distorted and disregarded by those who believe differently, or those who wish to stamp out the covenant, or by those who simply need a convenient scapegoat.

This Rabbi's ministry centers around the covenant and the people of the new. He came to Denver to speak on two concerns which touch Jewish - Christian relations at the core: "Key 73" and the Vatican-Israeli situation.

"Key 73" is an evangelical movement whose slogan proclaims "Call the Continent to Christ in 1973," the main thrust of the campaign is to bring the Gospel to every creature in North America this year.

"In a real sense the message is provocative, and I don't mean provocative in the constructive sense of wanting to produce a positive solution," said the Rabbi.

"The Jewish community is deeply committed to the principal of religious liberty and freedom of conscience," he continued, but he also added that a movement like "Key 73" could cause "serious problems to the nature of American democratic society."

The Rabbi explained that the theme implies coercion, denial of religious freedom, and a lack of sensitivity to other faiths.

The leadership of "Key 73," stressed the clergyman, should "clarify their intentions as far the pluralism of American society is concerned and their intentions of proselytizing the Jewish community out of existence."

He did feel, however, that the program could be a "turning point in Jewish — evangelical relationships," if the evangelical community would confront the vitality of the Jewish faith.

The recent meeting between Pope Paul VI and Mrs. Golda Meir, Prime Minister of Israel was surrounded by misinformation and bureaucratic bumbling, the Jewish leader said.

"I think it's important to communicate what did in fact happen," said the Rabbi. Dr. Frederico Allessandrini, a Vatican spokesman, indicated that the meeting was generally negative. His statements about the meeting were characterized as "usually harsh" by wire service reports.

"I spoke with a member of the Israeli delegation and said Rabbi Tannenbaum.

"The impression I was given by Vatican and Israeli sources was the following: It was generally a friendly and very constructive meeting.

"Mrs. Meir was received with the same high protocol that President Nixon was received with on his last visit to Rome.

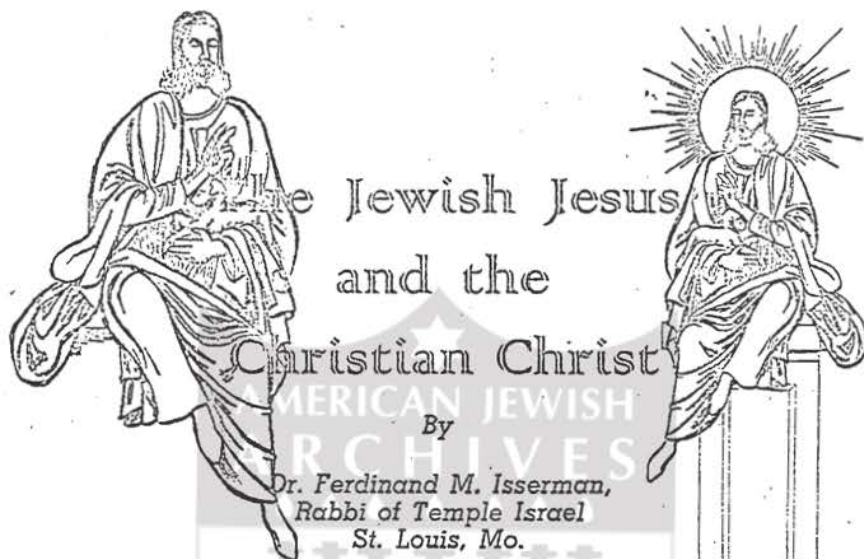
"When she came into the Papal library the Pope received her and said, 'Madame Prime Minister; I bless you personally and I bless the state of Israel'.

"The Pope started the conversation by talking about the history of the suffering of the Jews and how Vatican II condemned hatred and anti-Semitism. He at no point discussed the Internationalization of Jerusalem, which Allessandrini said he did.

"He thanked Mrs. Meir three times for protection of the religious rights of Christians in Israel and for the guardianship they have provided for the Holy Places which are freer now than they ever were before.

"There were some tough questions in regard to the question of Palestinian refugees. Mrs. Meir acknowledged the moral aspect of the problem and indicated a moral commitment to see the issue resolved.

"It is important to read the full text of the joint communiqués that came out of the Vatican Secretariat of State and the Israeli delegation. Both the spirit which was generally firm and friendly and the issues that were declared in that read almost like a different world than Allessandrini's."—M.L.



FROM the churches of Christendom there often come the words familiar to the Jewish ear, the Jewish mind, and to the Jewish heart. We hear the word Bethlehem, the name of an old Judean town, a Hebrew word, which means the house of bread. We hear of the birth of a Jewish infant whom the world now calls Jesus, but whose name was Joshua, for Jesus is the Greek translation of Joshua. The New Testament in its final form was written in Greek and Joshua who was born at Bethlehem became Jesus who was born at Bethlehem. We hear the name Joseph, a name known in Biblical literature as one of the sons of Jacob, who came to Egypt as a slave, became the prime minister of Pharaoh, saved his adopted country,

Egypt, during seven years of depression and brought his father and brethren to live with him in the land where he had attained fame; Joseph, who revealed in ancient days the quality of love and forgiveness, forgave his brethren who had wronged him, ~~who had sought to slay him, and sent him into slavery.~~ Another Joseph, spoken of in churches, the husband of Mary, the mother of Jesus. We hear songs about Emanuel, a Hebrew word meaning God is with us. We hear of Nazareth, a little village in the hills of Judea, a village which I visited. We hear Judea itself, the name of the southern Palestinian kingdom founded by King David, which survived as an independent state from the year One Thousand before the Christian Era until the

year Seventy of the present era, when Roman legions destroyed Jerusalem, leveled the temple, and scattered the Jews all over the face of the earth. But recently a decision of the United Nations and the courage and sacrifice of Jews have made possible the restoration of a Judean state. In the month of December we also hear of Christmas lights and are reminded of the Chanukah lights which have been kindled in Jewish homes in celebration of the Maccabean victory which saved Judaism in the second century before the Christian Era, a victory which preserved the Bible, without which there could have been no babe at Bethlehem, no Jesus of Nazareth, no Christian church, and no celebration of Christmas Day.

The Jewish words uttered in churches are not merely geographic or proper names of places in Judea or of personalities who came out of the Jewish environment. The words which assail us like "peace on earth, good will to men," brotherhood, kindness, love, strike a warm response in the Jew's soul, for these concepts of brotherhood, of peace, of love, of mercy, and of justice have their roots in Jewish religious philosophy, come out of the Jewish belief in one God, and were first articulated for western civilization by the prophets of Israel and through the spiritual and ethical literature which they inspired. "Peace on earth, good will to men" finds a parallel in the historic greeting with which the Jews of the ages

until the present time have met their fellow man. "Peace be unto you," is the classic Jewish greeting. "Love thy neighbor as thyself," found in the nineteenth chapter of the Book of Leviticus, was said by one of the rabbis to be the commandment which transcends all the six hundred and thirteen commandments of the Bible. Love, mercy and forgiveness were first conceived by the great prophet, Hosea, who forgave his erring wife because he loved her and therefore assumed that God would forgive humanity because he loves it; and so we find in the book of Genesis that God placed a rainbow in the sky after the flood as a perpetual reminder never again to destroy humanity. Justice for the weak was first advocated by the legislation of the Torah where men were commanded to leave the corners of their fields for the poor, for the needy, for the orphan, for the widow; and the brotherhood of man was never more clearly expressed than in the Mosaic law that there shall be one law for the stranger and for the home-born, for "Remember ye were strangers in the land of Egypt." Thus do we find that the idealism aroused among religious Christians has its roots in the teaching of the Bible, in the faith of the synagogue, in the religion of the historic Jew and of the Jew of modern times. So often we think of the church and synagogue as hostile antagonists, as uncompromising competitors, as embittered rivals, but we are hardly aware of the fact of our spiritual and ethical propinquity.

The Jewishness of Jesus

HERE are Jews and Christians in the world unaware of the fact that Jesus was a Jew, that his family was Jewish, that his disciples were Jewish, that his friends and associates were Jewish, that he worshipped in the synagogue, that he voiced Hebrew prayers, that the only language he spoke was the language of the Jews in Palestine of the first century, that Jesus observed Jewish ritual, that he kept Jewish Holy Days, that he knew the Shema Yisroel and uttered it, "Hear O Israel, the Lord our God, the Lord is One," and "Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, and with all thy might." There are many Jews and Christians who do not know that the golden rule which Jesus taught he learned from the rabbis; that the prayer which he composed, now known as the Lord's Prayer, is taken in large part from the most popular prayer among Jews at the time of Jesus, the Kaddish prayer, popular to this very day, and commencing, "Extolled and hallowed be the name of God. May His Kingdom come and His will be done in all the earth." There is no question about the Jewishness of Jesus.

Why is it that Jesus was born in Bethlehem, Judea? Why is it that he spoke in the synagogues where Jews prayed and not in the temples of the pagans of his time? Why did not Jesus live among the Greeks or the Romans? Why was Jesus not a Greek or a Roman, a Teuton or a Spaniard, an Italian or

a Carthaginian? Jesus was born among Jews because in the ancient Mediterranean world there was only one people that had the idealism, the character, the universal vision, the ethical and spiritual insight, the love and knowledge of the one God to produce prophetic spirits of the calibre of Jesus of Nazareth. Jesus was born among Jews because Judaism was a great universal faith, because the Jewish home fostered the ideals of brotherhood and of justice and mercy, because the synagogue spoke in terms of internationalism and universalism and racial equality and world peace, because the Bible, the library of the ancient Jews, was concerned with the teaching and dissemination of the ideals of love and mercy and justice and brotherhood. In the Old Testament we read, "Have we not one Father? Has not one God created us all?" A prophet of Israel said, "It hath been told thee, O man, what is good, and what the Lord doth require of thee: but to do justly, to love mercy, and to walk humbly with thy God." It is in the Book of Isaiah that we read that men should beat their swords into plowshares and their spears into pruning hooks and that nations should learn war no more. It was a son of the synagogue who wrote the verse to be found in the Book of Proverbs, "If thine enemy be hungry, feed him; if he be thirsty, give him water to drink." It is the first book of the Torah, the Book of Genesis, which taught that Adam was the ancestor of all people and the rabbis, commenting on that,

drew from it the lesson of universal brotherhood.

If Jesus had lived where there was no Bible, if Jesus had lived where one God was not worshipped, if Jesus had lived where war was preferred above peace, tribalism above internationalism, ritualism above righteousness, if Jesus had not lived among people who were taught that their first duty was to affirm the unity of God and to love Him with all their hearts, he would never have become the central figure of the Christian faith. What develops the character of a personality? Environment, early training, parents, associates, kinspeople, religious influences. These helped to make the character of Jesus. His environment was Jewish. His family was Jewish. His associates were Jewish. His prayers were Jewish. His teachers were Jewish. His faith was the faith of the synagogue.

The Christian Christ

JESUS was Jewish, not foreign to the synagogue, but part of its spirit, the fruit of its tradition. It is this Jewish Jesus who has universal appeal, the universal appeal of Judaism, the universal appeal of righteousness, the universal appeal of brotherhood; but this Jewish Jesus, though an important part of Christianity, is not the heart and core of Christian doctrine. Not Jesus, but Christ! Jesus is Jewish. Christ is Christian, and the early church was formed and its followers separated from the synagogue, not because of disagreements over Jesus; but because of disagreements

over Christ. Not the humanity of Jesus, not the prophetic stature of Jesus made him important to Christian dogma, but that he became the Christ, a theological concept which is foreign to Judaism. If Jesus had remained the hero of the masses, there would have been no split in the synagogue. It is only because he was changed that the synagogue tradition is completely silent about him.

What are the differences which distinguish the Jewish Jesus from the Christian Christ?

Jesus—Messiah?

FIRST, the church has taught that Jesus is the messiah whom the Jews have expected. This, Jews who believe in the coming of the messiah, cannot accept. Certainly Jews like myself who do not believe in the coming of a messiah cannot accept it. According to Jewish tradition the messiah was to be a descendant of the royal family of David who would restore the independence of Judea and enable a scion of the royal family to re-establish the monarchy and sit on the throne of Israel's kings. When this Judean state would be restored it would be a signal for the dawn of an age of peace and righteousness for all mankind. The coming of a messiah would mean an end of all people's troubles, the Jews' troubles as well as the troubles of the rest of mankind. When any Jew is told that the messiah has come, his answer is, "Would that it were true!" When the messiah will have come, there will be no wars, no class

distinctions, no segregation of races, no poverty, no job discrimination. The Christian affirmation is that Jesus is the Jewish messiah. The Jewish affirmation is that Jesus was not the messiah.

Jesus—Lord?

THE CHRIST of Christianity is more than human. He is the son of God, not as you and I may be sons of God, but in a different way. He was conceived supernaturally and is above men, divine in nature. Many Christians think of him as a deity and worship him as God. He is called Our Lord. Among Christian theologians there are varying degrees of the deification of Jesus, but that he is more than man, the son of God, part of the trinity, has been generally accepted as a doctrine of the church. The divinity or deity of Jesus Jews cannot accept. We do not compromise on monotheism. God is only One. He is our Saviour. "There shall be no other gods besides me," reads the second commandment. The unity of God: this is the basic Jewish affirmation. The Unitarian Church has emphasized the unity of God and the humanity of Jesus. It is not considered "Christian." It is not a member of the Federal Council of Churches. It is not a member of local church federations. It recognizes the humanity of Jesus, but the humanity of Jesus is not sufficient for the Christian tradition. Therefore, many Christians do not regard Unitarians as members of the same faith. While there are many Christians who believe that God is One, and yet believe

that Jesus was the son of God, the line between his humanity fades away, and his divinity is emphasized. An important Christian clergyman, in a conversation, recently informed me that he was a Unitarian although he was a member of a traditional Christian church. He was a Unitarian of the 1830 variety, who waged the fight against tri-theism. He went on to state, "It is the same fight that Judaism has gallantly fought for two thousand years." The church separated from the synagogue when it began to deify Jesus. The synagogue feared that a tangible god would lead to idolatry, to the worship of a human being and would weaken the worship of the One God.

Jesus—Resurrected?

THE CHRIST of Christianity rests on the belief that after his death he was resurrected and the fact of his resurrection gives mankind assurance of immortality. The resurrection is celebrated in the Easter festival. It is a more important religious day in the calendar of the church than Christmas. Some churches have no services on Christmas day, but all have services on Easter because the resurrection was more important than the nativity of Jesus. Jews do not believe in the resurrection. Orthodox Judaism teaches that when the messiah comes, the dead will be resurrected from their graves. Reform Jews do not believe in the resurrection of the dead. Orthodox and Reform alike do not accept the

resurrection of Jesus. The church teaches that the resurrection of Jesus is a proof of the immortality of the soul. Judaism teaches the belief in the immortality of the soul, and bases it on the conviction that God, who created man, did not intend him to perish. Faith in immortality rests on the fact of God, not on any event in history.

Jesus—Atoning Sacrifice?

THE JEWISH Jesus was executed by the order of a Roman procurator against his will because he was believed to be a king of the Jews, and the Roman governor feared that he would lead a revolt against Roman rule during the week of the Passover, the festival of Jewish liberation. It seems as if he did not want to die. He did not voluntarily surrender himself. One account is that one of his disciples had to be bribed to give away his hiding place. He did not go and say, "Here am I. Put me to death." And when he died, it seems, according to his last words, that he believed that God had forsaken him, and he said, "My God, my God, why hast Thou forsaken me?"

The Christian Christ, on the contrary, died voluntarily, died as the lamb of God, died as a Passover sacrifice, died in order that the sins of mankind might be redeemed. The Christian Christ is believed to have offered himself as an atoning sacrifice in order that mankind might win salvation. That is the meaning of "Jesus Saves." Christian doctrine teaches that belief in the atoning sacrifice of Jesus brings salvation from sin. This Judaism does

not accept. No human being can atone for sins of others. "Each man shall die for his own sin," said the prophet, Ezekiel. According to Judaism, God forgives the repentant sinner. According to the Yom Kippur formula, repentance, prayer and charity can atone for sin. Judaism rejects unequivocally the belief that individuals can transfer their sins to others, and that the atoning sacrifice of one individual can relieve mankind of the burden of sin.

A Mediator?

THE CHRISTIAN Christ is a mediator between man and God. When many Christians pray, they pray "in the name of our Lord, Jesus Christ." They appeal to God through a mediator. Judaism recognizes no mediator between man and God. The humblest man has the same chance as the most powerful potentate of standing in the presence of God, of reaching out to Him, of communicating directly with God. Every human being himself can be in direct contact with God. Your prayers to God do not need any other agent. God can be with the humble and contrite spirits. Judaism rejects the idea that a mediator between God and man is essential, no matter how fine a human being this designated mediator may have been.

These then are the five differences which led to the break between Judaism and Christianity. First, that Jesus was the messiah; second, that he was the deity; third, that he was resurrected and thus assures immortality; fourth, that his death saved mankind from sin;

fifth, that he is the mediator between God and man.

WHEN JEWS do not accept the Christ they do not reject the ideals of Jesus. They do not reject his social philosophy. Love, brotherhood, justice, humility, peace, kindness, mercy, these are as Jewish as the Aleph Bet, the Hebrew alphabet. They are as Jewish as the twenty-third psalm. They are as Jewish as Torah, as Jewish as the Shema Yisroel. And when we do not celebrate Christmas, it is not that we do not appreciate the ideals which Christmas encourages. We do not celebrate Christmas because we know that the birthday of Jesus is celebrated, not because of his social idealism, nor because of his goodness. (The world knew other good men.) Nor because he was Jesus of Nazareth who recited the Shema and prayed in the synagogue; but because he is believed to be the Christ, deified, resurrected, the Christ who saves from sin by his death, who is the mediator between God and man. We do not celebrate the birthday of Moses. We do not celebrate the birthday of Jeremiah. We do not celebrate the birthday of the author of the twenty-third psalm. We do not celebrate the

birthday of the unknown prophet who wrote that magnificent Book of Jonah. We do not even know where the grave of Moses is.

Because our religion is rooted in the philosophy of the one God and the one humanity, the one God who has no body, who is spirit, who cannot be represented by anything material, the one God who is so perfect, so beyond the reach of man, that to think of Him is to be lifted above the trivial, the petty and the base, for belief in whom our fathers died, we do not accept a mediator between men and God. We do not base our belief in immortality on the story of the resurrection. We deny that anyone's death can atone for the sins of others.

Judaism never had a quarrel with Jesus—the Jesus who exemplified prophetic ideals. It cannot accept the Christ of Christianity. As we note the spread of the unitarian ideal, even in traditional Christian groups, as more men speak of the humanity of Jesus, of the way of life he held up, and not of him as an instrument of salvation in the hereafter, we rejoice that men are coming closer to the teachings of the synagogue and thus are vindicating the historic struggle of our noble sires.

Dear Rabbi Tanenbaum;

I Read with interest and great sadness
your statements in Mt. Reels col. SUN. DAILY -
- NEWS - 5/22/. Regarding the spread of evangelism.

Rabbi, believe me, in the NAME OF GOD,
you could not be more wrong in FEARING
the Jesus movement.

I Rooted For the ARABS in the SIX DAY
WAR! All my Life I've had NOTHING but
distrust and misunderstandings about Jews. All
my my Life I've been a "NOMINAL CHRISTIAN"
belonging a VERY LARGE denomination.

A YEAR AND HALF AGO, I heard about Jesus
IN A WAY I NEVER KNEW. This HAPPENED
through the EVANGELISM you speak of.

Let me come to the point. My whole
Life WAS RADICALLY CHANGED! PRAISE the LORD OF
HOSTS! I stopped drinking, I stopped

#(2)

Chasing women, I stopped using PROFANITY.
I dropped all my hang ups about my self -
I like me now; - and now I have
completely reversed my self on my feeling
about Jews! I am a re-born Christian now -
and I would not knowingly hurt the Jews
by word or deed - PRAISE God! You are
Chosen by God - don't ask me to explain
all this - I just know its right; because
I feel peace + joy in my heart for the
first time in my life!

In the last 1 1/2 years, I have attended
many Jesus rallies - prayer meetings - etc. etc.
I have been around these born again Christians -
both young + old - I've heard their talk,
sensed their thoughts, and I tell you Rabbi -
they all love + feel deeply about the Jews.
In short we are with you.

(3)

IMAGINE HOW DIFFERENT HISTORY WOULD HAVE BEEN IF A TRUE CHRISTIAN REVIVAL HAD HIT SPAIN! (in the middle ages) OR, IF A JESUS MOVEMENT HAD TAKEN PLACE IN GERMANY! PRAISE GOD! I FEEL LIKE CRYING WITH JOY - MY CUP RUNNETH OVER.

IN MY OWN CASE I LEFT THE LARGE, BUT SPIRITUALLY DEAD DENOMINATION, BUT SINCE THEN WE ARE SEEING "BACK TO JESUS" "BACK TO GOD" HOLY SPIRIT FILLED RE-VIVALS BEGINNING TO SHAKE THE ESTABLISHED CHURCH. DRUG ADDICTS ARE DROPPING THE HABIT FOR CHRIST! (TEEN CHALLENGE) THE MOVEMENT IS WORLD WIDE.

NOW RABBI, FOR THE OTHER SIDE OF THE COIN: WE DO SUFFER PERSECUTION. (NOT LIKE -YOU) CHRIST SAID WE WOULD. IN THE PAST, AS NOW, EVANGELISM, OR THE SPREADING OF THE GOSPEL OF CHRIST IS NOT PERMITTED, OR EVEN PROFFESSING'S ONES BELIEF IN CHRIST CAN -

(4)

- bring a JAIL sentence or worse - or they will keep you down economically.

(I should HAVE SAID: IN MANY PARTS OF the world) these SAME countries do HAVE established churches - but I think such churches are but AN ARM OF the GOVERNMENT.

Let me conclude with this:

DON'T be concerned about JESUS. ANYONE who is his disciple CAN ONLY benefit society. AND AS FOR JUDISM, well JESUS WAS A JEW! WAS he NOT? AND he SAID "I do NOT come to CANCEL the LAWS OF MOSES - but RATHER to FULFILL them".

He is yours, AND you are his own. I AM THANKFUL that he Loves^{VS} AS well.

IN his SERVICE,
MICHAEL PAREDES
WOOD-RIDGE - N.J.



Messianic Judaism

**A Jewish Believer Suggests that the Times of the Gentiles
Are Phasing Out and the Times of the Jews Are Phasing
In . . . " and More and More Jews Will Come to Accept Jesus
as Messiah.**

AMERICAN JEWISH
ARCHIVES

Shira Lindsay

Peter was a Jew. He came to know God through Jesus, the Messiah of Israel. He served Him; he followed Him. He watched Him die; he saw Him ascend into heaven. Afterward, Peter went with the other disciples to the Upper Room and there he received the Holy Spirit. Soon he was preaching to thousands of Jews. He became a pillar in the Jewish congregation of believers at Jerusalem. Ten years came and went. Yet there was one important truth that had escaped him. Peter did not know that Gentiles could also find redemption in the God of Abraham, Isaac, and Jacob.

This is not to say that Peter thought all Gentiles were doomed to be eternally lost. He merely understood that for a Gentile to become entitled to God's promises *he must first become a Jew*. Why did Peter think that? The other Jewish believers all understood the same thing. For God had thus dealt with the Gentiles for several thousand years. How did Rahab, a citizen of Jericho, find her salvation? She proved her belief in the God of Israel by physically joining that nation. Likewise Ruth the Moabitess became an Israelite and even an ancestor of Jesus, while her sister-in-law stayed behind with the Gentiles, serving notice that she rejected God.

It took a shocking vision from heaven

Shira Lindsay is a Jewish believer now residing in Jerusalem. She is presently directing a film, in Israel, on Armageddon.

to persuade Peter even to preach to a Gentile family (Cornelius). Moreover, he was again surprised when he saw them respond. Peter was finally convinced when he actually saw these non-Jews receiving the Holy Spirit. For until this time Peter's message was, "Would you like to become a born-again Jew?"

Paul, although a Jew, was called of God specifically to the Gentiles. All of his life he fought the tendency of the Jewish believers to think of themselves as the only group of people to whom salvation was given. It was, of course, understood that Jews received salvation as Jews, but Paul also maintained that Gentiles should become, simply, believing Gentiles. The death of Jesus had indeed marked the end of "the times of the Jews," or the time when one had to become a Jew to find God. But from 30 A.D. to 70 A.D., a forty-year period, the Jewish believers who were mostly in and around Jerusalem continued in their Messianic faith, while the Gentiles, without taking on

Jewish tradition, accepted Jesus as Lord and Savior, and later came to be known as Christians.

Then came the destruction of Jerusalem in 70 A.D. And the "times of the Gentiles," which actually began at the death of Jesus, emerged into its fullness after forty years. Whereas the "times of the Jews," which heard its death knell with the crucifixion of Jesus in 30 A.D., finally came to a total halt with the destruction of Jerusalem. Hereafter, Jews were scattered throughout the world, and any Jew who accepted Jesus almost invariably became a Gentile; that is, his children were raised as Gentiles and his grandchildren no longer identified themselves as Jews. The situation was an exact reverse of the "times of the Jews" when Ruth, Rahab, and many others joined themselves to the Jews in order to serve God. The phenomenon of the Gentiles is hinted at by Moses when he said, "They have stirred me to jealousy with what is no god; they have provoked me with their idols. So I will stir them to jealousy with those who are no people; I will provoke them with a foolish nation" (Deut. 32:21 RSV).

The significance of these "time changes" for today is that we have now

moved again into a transition period when the "times of the Jews" are phasing in and the "times of the Gentiles" are phasing out. Jesus said, "Jerusalem will be trodden down by the Gentiles, until the times of the Gentiles are fulfilled" (Luke 21:24 RSV). When Israel became a nation in 1948, the fig tree began to bloom and put out her leaves in the fullest sense of the word (Matt. 24:32). If these portions of Scripture are to be taken as a whole and literally, the "times of the Gentiles" can be said to have ended around the time of the establishment of the state of Israel. However, since God's times always gradually fade (instead of cutting off at a second's notice), we may be assured that God will continue to deal with the Gentiles a short time longer, just as He did with the Jews for forty years after the death of Christ. But just as the move of God's Spirit began to deal in ever more powerful waves with the Gentiles, as Gentiles, after 30 A.D., so is God beginning to bring Jews into repentance and faith, as Jews. Why? Because the "times of the Jews" are once more upon us, and will continue to grow until His coming.

The Jewish Faith

A point that Gentile believers should fully understand is that Judaism is not a false religion or faith. True biblical Judaism is the faith that the one true God gave through Moses and the prophets. It includes:

- 1) The promise of three national covenants:
 - a. God's covenant to Abraham and his seed.
 - b. God's covenant to Israel through Moses.
 - c. God's new covenant to the House of Israel.
- 2) Salvation through the death of the Messiah who would be God Himself and would be sacrificed for sin (Isa. 9:6, 53).
- 3) The responsibility of the Jews chosen of God to be a light to the nations, that is, preachers of the Gospel (Isa. 61:6).

The problem, of course, is that the Jews left their true Jewish faith. This is a very important truth that few Jews or Gentiles understand, and yet it is stated clearly by Paul. A true and genuine Jew is

one who knows and obeys the Word of the Lord God of Israel, one who is circumcised in heart, and in whom the Spirit of God dwells (Rom. 2:28; Ezek. 37).

So few Jews have walked in the light of their Scriptures that, tragically, the Gentiles have come to define the word "Jew" as an unbeliever. However, the Gentile who stands in judgment should know that the Jew likewise defines a Christian as:

- 1) All people born in North America, South America, Europe (Christendom) who are not Moslems, Jews, etc., a definition which, under anyone's standards, includes a vast majority of nonbelievers and sinners.
- 2) Idol worshipers (unlike the Moslem religion, which is not idolatrous).
- 3) The worst enemies of the Jews (Christian Spain and her Inquisition expelled all Jews in the fifteenth century; Christian Czarist regimes in Russia murdered and persecuted the Jews for centuries; Christian Crusaders massacred Jews by the thousands; Christian Germany and Poland destroyed 6 million Jews; Christian Arab terrorists are bent on throwing Israel into the sea, etc., etc.).

The Period of Transition

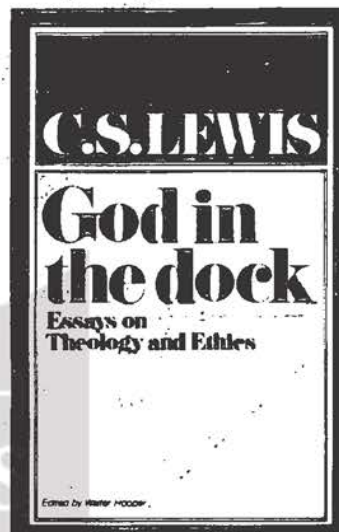
However, let us return to the situation as it faces us today. We find it the same one which faced the apostles—only in reverse. Therefore, it behooves us to take a close look at the phasing-in—phasing-out period documented in the Book of Acts, and see what we can learn from it. We find that:

- 1) Gentiles were no longer to become Jews in order to become personally acquainted with God. In reverse, we may say that Jews no longer need to become Gentiles in order to meet God!
- 2) In each community the local church took on the flavor of the local population. In Jerusalem there was the Jewish congregation (body of believers or "church") that continued to go to the synagogue and to have house prayer meetings. Gentile believers formed Gentile congregations with a completely Gentile flavor.

3) In contrast to popular conception, Paul did not tell the Jews to stop keeping the law. He only demanded that the Gentiles not start keeping it. Read Acts 21

(Continued on page 14)

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On the other hand, obviously somebody who thinks he is gaining merit with God by keeping Thanksgiving would be in great error.

Paul and the apostles knew not to offend the Jews in a Jewish community by forbidding them to keep the law. Rather they were "all things to all men" (I Cor. 9:22).

However, Paul again and again stressed that the law cannot save, and it would be very wrong to force the Jewish traditions on the Gentiles. They had never been under that tradition, and it was immaterial to their salvation. His language was very strong: "Beware of those who mutilate the flesh!"—that, is those who would try to Judaize the Gentiles (Phil. 3:2).

What if an American missionary to Uganda tried to institute the tradition of Thanksgiving dinner to all of Uganda as part of accepting Christ? It would be a very serious offense to God.

What lesson can we learn from this today? If we understand the times in which we live, we can be pioneers in the preaching to Jews to become born-again Jews—biblical, scriptural Jews. Perhaps there will have to be a few strong voices who will rise up and say, "You Jews, beware of those Christianizers! You Christians, stop trying to make Christian Gentiles out of these Jews. Do not burden the Jews with your Christian traditions. Leave them alone and let them be Jews!"

And those who use the verse that "there is neither Jew nor Greek" have not considered the whole verse. It continues "there is neither male or female" (Gal. 3:28). The meaning is clear. A Gentile may find salvation through Jesus just as easily and surely as a Jew; a woman as easily as a man. But just as there exist woman and man, there exist Jew and Gentile.

Paul definitely recognized the difference. "But on the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised..." (Gal. 2:7). In fact, a Jew was not to cover up the fact that he was Jewish, although it did not give him preferable treatment with God. "Was any one at the time of his call already circum-

cised? Let him not seek to remove the marks of circumcision" (I Cor. 7:18 RSV).

Revival of the Jewish Faith

Many Gentile believers are realizing that Israel's political ingathering is taking place before the coming of the Lord, but most still relate the spiritual awakening until *after*. I believe we are going to see a vast revival among the Jews in the next score of years—not a revival of Jews turning into Christians, but a deep soul-searching Jewish upheaval and virtual resurrection from the dead, as *Jewish believers*. We shall soon see rabbis preaching Jesus the Messiah, the Savior and King of the Jews, from their pulpits. We shall see kibbutz farmers in Israel praising God as born-again Jews. In short, our slogan is: PUT JESUS BACK INTO JUDAISM.

The belief that the Law of Moses was given to the Jews while the New Testament was given to Gentiles simply does not stand up to scriptural evidence.

Jer. 31:31 says, "I will give to the House of Israel a New Covenant." When Jesus said, "This is My blood of the New Covenant," He said it to twelve Jews. The Gentiles were grafted in through the mercies of God, but the New Covenant was given to the Jews. "God, having raised up his servant, sent him to you [Jews] first, to bless you in turning every one of you from your wickedness" (Acts 3:26 RSV).

Furthermore, Jesus came to "save his people from their sins" (Matt. 1:21).

Hebrew Christians

This is not to reflect on those Jews who became in a lesser or greater sense Gentile Christians or Hebrew Christians. After all, it is not wrong to be a Gentile. And until very recently, it was still the "times of the Gentiles" when believing Jews, for the most part, had to find their spiritual direction from the born-again Gentiles.

It was wonderful that Ruth the Moabitess became a Jewess when she accepted the God of Israel during "the times of the Jews." Later, however, when the "times of the Gentiles" arrived, Paul discouraged the Gentiles from becoming Jews.

Perhaps the salvation of many Jews

who hold on to their identity as Jews (before the coming of the Lord) has been partly hidden from the Gentile body of believers until now. Certainly the salvation of Gentiles holding on to their identity was a mystery to the believing Jews before the death of Jesus.

It is interesting that more and more Jews are now accepting Jesus as the Messiah without declaring themselves Christians (a Greek Gentile word derived from the Hebrew word "Messianic"). Rather, they call themselves Messianic Jews or simply Jewish believers. Other Jews who have known the Lord for longer periods find themselves moving back into identity with their people and their ancient faith.

To be blunt, a Jew does not want to be a good Assembly of God member, a good Baptist, or a good Anglican. He wants to know how to be a good Jew—a believing Jew.

The question of "religions" that are based on organizations must fade into the background. The truth is that there is only one true faith. In the strictest sense it is the Jewish faith (as opposed to the Jewish religion); the faith given to the House of Israel through Abraham; the faith that brought with it the promise of the Messiah and the redemption of the world.

The Jew must turn back to this faith. This faith will bring him all the salvation that God has promised him. He does not need to convert to a new religion, or set of traditions. Religions, as such, cannot save—neither his nor anyone else's. The Jew has plenty of traditions—some difficult, some beautiful. It is certainly not mandatory to throw one's traditions completely overboard. But neither can traditions save. Only the Person, Jesus, can save. "For there is no other name under heaven given among men, whereby we must be saved" (Acts 4:12). And that includes names of churches, organizations, phraseology, and slogans.

There is only one Name that a Jew must accept: JESUS. ☐ ☐

Today is yesterday's tomorrow you worried about and all is well.

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Light and Truth

REV. DANIEL FUCHS, D.D., General Secretary

February 1972

Dear Friend,

We know you will rejoice with us over one of the most powerful stories ever told in a great American newspaper.

It's the story of 39 Jews who love Jesus.

We placed this message in the heart of the world's largest Jewish population center through a full page in The New York Times. The response was extraordinary. Hundreds of letters poured in from Jews wanting to know more about how Jesus can change lives. Here are just a few examples:

- I feel that emptiness you described in your 'Times' advertisement...perhaps for my emptiness I need Jesus.
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- I am interested in finding out more about Christian Jews. I am a Jew married to a Gentile. I am looking for a religion in which I can be happy.

For the first time in our history, great numbers of Jews have come to us, asking to know more about the love of Jesus. We have discovered a key for unlocking the door to a new era of Jewish Evangelism.

So many times our energy and resources have been consumed trying to find those Jews who were spiritually hungry. They were simply lost in the great masses of people. Now we can penetrate through the masses right to the heart of those who yearn to know more about Christ.

Then the message goes to work. First, it relaxes their fears about conversion by showing many other Jews who have found joy by following Jesus. They respond by writing us for the booklet of testimonies. As they read in the privacy of their own homes, the Holy Spirit can use the Scriptures and testimonies to speak to them of their own need for the Savior. We know that many will come to the Messiah as our ministers follow up.

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February 1972

Now we feel the Lord is leading us to place this extraordinary message in other major cities as funds become available. Our projections indicate this message will bring the same beautiful flow of letters from each Jewish population center in which it is placed.

A full-size reprint is enclosed. If you would like additional reprints, or copies of the testimonial booklet, just send us the attached order form.

We realize this effort can reach its fullest potential only as it is upheld by the prayers of God's people. We are asking that you and your church be in prayer that the Lord will use this wonderful new method to bring many into His Kingdom.

Your servant in Christ,



Daniel Fuchs, D.D.

DF/mf
Encs. 2

Please send me:

- ☐ _____ reprints of the advertisement
- ☐ _____ copies of the testimonial booklet
- ☐ I would like to see this message run in additional newspapers

COMMENTS: _____

Name _____

Street _____

City _____ State _____ Zip _____

January 10, 1973

Mr. William Haber
The University of Michigan
Ann Arbor, Michigan

Dear Bill:

Thank you so much for sending me a copy of the letter you received from Rabbi Poupko containing his views on Key '73. Like always, it was good to hear from you, even though I am afraid that Rabbi Poupko's evaluation of Key '73 does not coincide with mine in a number of ways. This may be because each of us may be viewing it from a different perspective.

In the first instance, I should like to make it clear that the American Jewish Committee has not issued any press releases on Key '73 nor, to my knowledge, has the American Jewish Congress. We did prepare a background memorandum on the subject last June (see enclosed) which was not widely distributed precisely because we did not want to cause unnecessary alarms prematurely. It subsequently became the basis of a communication by the National Jewish Community Relations Advisory Council to C.R.C.'s around the country.

On several occasions such as when the New York Times ran stories on this phenomena -- prompted largely by Christian groups -- Rabbi Tanenbaum was asked to comment and, quite properly, did so in what I thought was a restrained fashion. I have enclosed a copy of the New York Times story which appeared last Sunday and which you may have missed. This story is just one more evidence of the interest that is developing around Key '73 -- an interest which is genuine from both a general and religious viewpoint and which, to my mind, does not reflect hysteria. Certainly the fact that 140 Christian bodies are representing the Protestant and Roman Catholic communities involved with Key '73 would suggest that this effort has gained more attention in the Christian community than Rabbi Poupko's letter would imply.

continued

January 10, 1973

While the established Christian ministries at Ann Arbor and Wayne State may not be participating in the effort this is certainly not true on other campuses. Indeed, a special consultation which we held with Jewish faculty from a number of universities and representatives of each of the major denominational groups indicated that while the picture is spotty, there is a real basis for concern.

I agree with Rabbi Poupko that the basic work in counteracting the Campus Crusade (on the campus community) should be done through local contacts such as Hillel. This, however, does not mean that national organizations do not have an important role in countering Evangelical thrusts on the Jewish community as a whole.

Members of our interreligious staff recently met with Dr. Raedeke, the Executive Secretary of Key '73 and other Key '73 officials. I am convinced this meeting brought forth the kind of positive statements which we have seen in recent days in the press and heard over radio and television and which, I believe will contribute to a lessening of tension over the course of Key '73 in the coming months.

In connection with the Campus Crusade for Christ you should know that the American Jewish Committee met privately with William Bright, the President of Campus Crusade, just prior to the major Explo '72 which met in Dallas last June. As a result of this meeting Explo '72 downgraded the attempt by Jewish mission organizations to make a significant impact among the 80,000 young people who attended the event.

Obviously, there is neither need nor reason for hysteria with respect to Key '73. However, it is important that the Jewish community be aware of all of its implications, not the least of which is the way in which the whole thrust of the movement tends to revive the concept of a Christian America and downgrades the idea of a pluralistic America in which Jews are able to thrive so well.

Before concluding this letter I must tell you how pleased I am with the volume, "World Politics and the Jewish Condition" which stems from our Task Force and which Morris Fine has sent to you.

continued

Mr. William Haber

- 2 -

January 10, 1973

All of the papers stand up well against the passage of time and, all in all, the book represents a thoughtful expression of our concern about the Jewish condition and the need for careful social policy planning in the area of Jewish international affairs.

May this new year be a very happy and fruitful one for you.

Best regards.

AMERICAN JEWISH
ARCHIVES

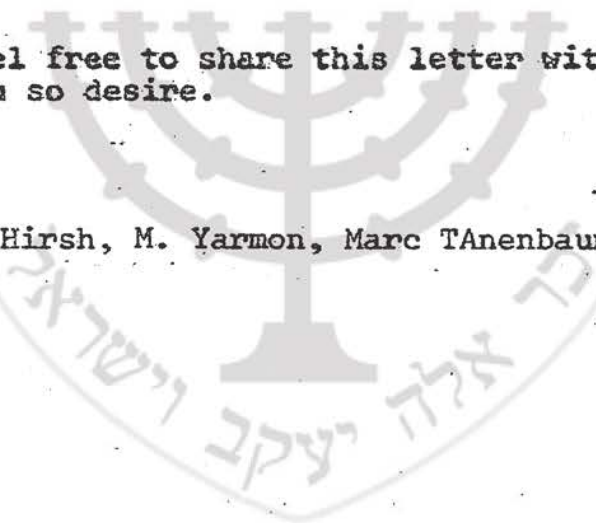
Cordially,

bhg/aw
enc.

Bertram H. Gold

P. S. Please feel free to share this letter with Rabbi Poupko should you so desire.

bcc: M. Fine, S. Hirsh, M. Yarmon, Marc Tanenbaum



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

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."

-0-

Proposed Takeover Would Begin 60 Days After Cease-Fire

ADVENTISTS MAY USE U.S. ARMY HOSPITAL
IN SAIGON PENDING ERECTION OF NEW UNIT

By Religious News Service (1-11-73)

WASHINGTON, D.C. (RNS) -- As the U.S. Army phases out its facilities in Vietnam, the Seventh-day Adventist Church is increasing its facilities there.

In at least one instance, the Adventists may directly benefit from the Army's withdrawal. The Church is currently studying with the military a plan to turn the U.S. Army Hospital in Saigon over to the Seventh-day Adventist Church in Vietnam.

A report from the denomination's world headquarters here said that demand for hospital facilities on the part of the civilian population has far outstripped the supply. Although the Church has been operating a 40-bed hospital in Saigon since 1955, the patient list now averages 70. The Church began construction of a larger, more modern facility last year to accommodate 150 to 180 patients.

If the Adventists and the Army agree on a plan, the Church would contract for the Army hospital one year at a time until its new hospital is completed.

Release of the Army property for use by the Church would take place within 60 days of a cease-fire agreement in Paris.

The Army hospital has 250 beds, of which 20 to 30 would be reserved for non-military personnel of the United States government.

When the new Adventist hospital is completed, the Church would no longer use the facilities of the Army hospital. Since the new building is scheduled for completion in 1974, and the agreement would be conditioned on a Vietnam cease-fire, it is possible that the Church may not actually be able to use the Army facilities at all, however.

The Seventh-day Adventist Church operates nearly 300 hospitals around the world.

Jews' Concern Over Christianity Drive Told

Rabbi Tanenbaum Says Leaders Can't Curb Overzealous Proselytizing Efforts

BY JOHN DART
Times Religion Writer

Christian leaders of the massive Key 73 evangelistic campaign have eased some concerns of Jews, but a national Jewish leader says campaign organizers lack control over aggressive Christians who aim for Jewish conversions.

Moreover, the Key 73 literature implies a goal of a "Christian theocracy" in the United States, Rabbi Marc Tanenbaum said Tuesday.

The year long campaign with the theme "Calling Our Continent to Christ," has unprecedented Protestant-Catholic cooperation for locally-sponsored Bible studies, rallies, television programming and door-to-door "witnessing."

Rabbi Tanenbaum, national director of the American Jewish Committee's interreligious affairs department in New York, met this week with Los Angeles area leaders for Key 73.

'Genuine Understanding'

"There was a genuine understanding of the issues," the rabbi said in a news conference at the Jewish Community Building.

The Rev. Kermit Long of North Hollywood, cochairman of Los Angeles' Key 73 committee, said, "Ours is not a proselytizing mission, but one of proclaiming the love of God for all people."

Key 73 "is not an ecclesiastical notching on the gun to see how many converts we can get," said the Methodist pastor.

The large number of

people unaffiliated with churches or synagogues is the "challenge" presented to the nearly 150 Christian denominations and agencies involved, Mr. Long said.

He said Key 73 leaders "can't speak for everybody" nor control them.

'Tension and Hurts'

The Rev. Royale Vadakin, the Roman Catholic archdiocesan representative on the Key 73 committee in Los Angeles, told reporters the Jewish concerns were "legitimate" and undoubtedly there would be "tension and hurts" during the year.

But the Catholic involvement is more likely to be along the lines of Archbishop Timothy Manning's recent pastoral letter on Key 73, emphasizing renewal of people in their own church traditions, Father Vadakin said.

Rabbi Tanenbaum said he was concerned in part with Jewish convert-seeking groups such as the American Board of Missions to the Jews, Jews for Jesus and the Hebrew-Christian Alliance—none of whom are Key 73 participants.

"They are riding the coattails of Key 73 publicity, especially on college and high school campuses," Rabbi Tanenbaum said.

Referring to Mr. Long's

remarks, Rabbi Tanenbaum said, "People who represent the problem for us may not make a distinction between proselytizing and proclaiming."

"Some hard-core fundamentalists believe the Second Coming will not take place until all Jews are converted," he said.

Asked whether he thought the Jewish communities felt threatened by Key 73, Rabbi Tanenbaum said no. "The Jewish community is secure community. We're offended by implications that in order to see the light we have to go 'One Way,'" he said in an allusion to a Jesus People slogan.

The Rev. Theodore Raedeke of St. Louis, Key 73's executive director, wrote Rabbi Tanenbaum this month to assure him that "we do not wish to persecute, pressure or force Jews to believe or do anything against their will." At the same time, Dr. Raedeke said he was confident Jews would not wish to "deprive us of our rights to propagate our faith—the privilege which we enjoy in America."

The Jewish concern with Key 73 is widespread but not unanimous.

Urges Tolerance

Dr. Trude Weiss-Rosmarian, editor of the monthly Jewish Spectator, told a Los Angeles audience this month that Jews should respect the evangelistic rights of Christians in a pluralistic society.

Rabbi Allen S. Maller of Temple Akiba, Culver City, has suggested that some people are "using the Key 73 campaign as a means of scaring Jews into supporting their programs."

Rabbi Maller cited some recent criticism of a B'nai

B'rith survey that concluded a "negligible percentage" of Jewish students on college campuses were converting to Christianity.

"Positive Jewish awareness on campus has never been higher," said Rabbi Maller in supporting the B'nai B'rith report.

Converts to Judaism

Both Rabbi Maller and Rabbi Tanenbaum have noted that Judaism had received large numbers of converts from Christianity in recent years.

Saying that conversions in both directions are normal, Rabbi Tanenbaum added that he hoped more Christians would agree with some theologians who "respect the integrity of Judaism" by stating openly that one faith does not supplant the other.

The Christian-Jewish debate over Key 73 has prompted a flurry of news releases from two small California groups with opposite goals.

Rabbi Moishe M. Maggal of Los Angeles, who operates the National Jewish Information Service for the Propagation of Judaism, announced this week he was launching a "Jewish Key 73" to "bring the gentile world back to God."

Rabbi Moishe Rosen of Corte Madera, whose group popularized the "Jews for Jesus" tag, claims that the fears of Judaism are justified. "More Jews are inquiring about Christ than ever before and a substantial number are turning to Christ," he said. Rabbi Rosen said a "genuine dialog" is needed between Jews and evangelical Christians.

Rabbi Raps Key '73 in L.A. Press Conference

On January 6th, "Key '73," a nationwide Christian evangelist campaign, launched 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. Among the issues with which they are concerned 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 crusades lead to coercive pressures against the conscience of Jewish individuals and groups?

According to Rabbi Marc H. Tanenbaum, National Director of the Interreligious Affairs Department of the American Jewish Committee, who this week in Los Angeles said: "Key '73 could become an historic turning point in relations between Evangelical Christians and Jews of the magnitude of Vatican Council II, provided it is used as an opportunity to clarify Christian recognition of Jews and Judaism as valid sources of truth rather than as objects of conversion". He characterized the movement as the latest evidence of a growing evangelistic thrust that has been taking place in the United States over the past few years, and that has been shown previously in such movements as Campus Crusade for Christ, Inter-Varsity Fellowship, Jesus-Freaks and Jews for Jesus.

Rabbi Tanenbaum expresses concern that conversionary efforts were beginning to have an influence on Jewish youth, especially those on college campuses. He points out that these efforts appear particularly threatening to the Jewish community because they had arisen at a time when American Jews and Jewish communal agencies were engaged in serious discussions about the implication of increasing rates of intermarriage, the need for a heightened sense of Jewish identity and new ways to ensure Jewish continuity in a secular society.

"We call on the Christian conscience to recognize that a Christian theology based on the negation of Judaism and that sees Christianity as a substitution for the Jewish faith will seriously impact upon the existence of the Jewish people," Rabbi Tanenbaum declares. He further states:

"After the Nazi Holocaust, which destroyed one-third of the Jewish people, and in the face of Soviet threats to carry out a program of enforced cultural and religious assimilation which could destroy another one-third of the Jewish people, the whole question of efforts to convert the Jewish people out of their religious existence becomes a morally unconscionable position."

M. Tanenbaum

Sees Constructive Aspect to Current Evangelism Spurt

Calif. Jewish Voice - 1/26

The nationwide evangelism campaign, Key '73, to "call the continent to Christ," which has stirred a series of critical reactions on the part of a number of Jewish religious and communal leaders, was viewed as having another potential, "an opportunity to clarify Christian recognition of Jews and Judaism as valid

sources of truth rather than as objects of conversion."

The view was expressed by Rabbi Marc H. Tanenbaum, national director of the Inter-religious Affairs Department of the American Jewish Committee. Rabbi Tanenbaum spoke on the implications of the stepped up evangelistic activity at an AJC

meeting co-sponsored by Leo Baeck Temple, Temple Emanuel, Jewish Congregation of Pacific Palisades, Board of Rabbis, Sinai Temple and Temple Isaiah, on Tuesday evening at Leo Baeck Temple.

"We call on the Christian conscience to recognize that a Christian theology based on the negation of Judaism and that sees Christianity as a substitution for the Jewish faith will seriously impact upon the existence of the Jewish people," Rabbi Tanenbaum declared.

"After the Nazi Holocaust, which destroyed one-third of the Jewish people, and in the face of Soviet threats to carry out a program of enforced cultural and religious assimilation which could destroy another one-third of the Jewish people, the whole question

(Continued on Page 16)

Evangelism Spurt

(Continued from Page 1)

of efforts to convert the Jewish people out of their religious existence becomes a morally unconscionable position," he further stated.

Rabbi Tanenbaum points out that many Christian scholars and several Christian denominations have gone on record as opposing the attempts at mass conversions represented by Key '73 and other evangelical movements. He cites specifically a resolution adopted last month by a colloquium, held at the Southeastern Baptist Theological Seminary in Wake Forest, N.C., which "deplored tendencies of certain proselytizing movements which do not adequately respect the integrity of diverse religious and cultural groups and which manifest inadequate re-

spect for personhood." Declaring that "acceptance of religious pluralism" and "the right of every group to preserve its religious integrity" were intrinsic to the American way of life, the Southern Baptist group "affirmed the right of every group to proclaim its truth."

"Christian leaders, including evangelical leaders, have a valid theological alternative, which has already been accepted by substantial numbers of recognized Catholic and Protestant theologians and biblical scholars," Rabbi Tanenbaum maintains, "namely, that the Covenant of Sinai is permanent, and that Christianity must see itself not in terms of substitution, but rather in terms of being a complementary Covenant to the Covenant of Israel."

*Heintz
1/19
M. Tannenbaum*

Rabbi to Discuss 'Call to Christ'

"The Evangelical 'Call to Christ' - Its Impact on Jewish Youth" will be discussed at a special meeting at Leo Baeck Temple, 1300 Sepulveda Blvd. at 8 p.m., Tuesday.

Rabbi Marc Tannenbaum of New York, national director of inter religious affairs of the American Jewish Committee and recognized nationally as the most outstanding Jewish expert on inter faith matters, will speak.

The discussion evening is presented by the American Jewish Committee and co sponsored by the Board of Rabbis, as well as by Leo Baeck Temple, Temple Emanuel of Beverly Hills, the Jewish Congregation of Pacific Palisades, Sinai Temple and Temple Isaiah.

Rabbi Tannenbaum's lecture is also one in a series of eight lectures, presented weekly by Temple Isaiah on the subject "Understanding our Jewish Civilization."





NEW ENGLAND REGION

THE AMERICAN JEWISH COMMITTEE

72 Franklin Street • Boston, Mass. 02110 • Tel: 426-7415



b.c. Will Katz
Gerald Strober

January 16, 1973

Mr. Everett F. Fink
111 Pearl Street
Hartford, Conn. 06103

Dear Everett:

On January 10, I was in Hartford for a special meeting of the Connecticut Council of Churches, called by the Rev. Dwight Kitner to discuss Key 73. Some weeks earlier, after discussing my idea with Milt Heller, I had called Kitner and suggested that a special meeting be held with Jewish and Christian leadership, to review this entire matter, particularly its implications for Jews. He readily accepted the idea.

Milton Heller, as the Connecticut State CRC Director, arranged for a number of Jews to be present. Kitner took care of the Christians. In all, there were some ten people that showed up.

The discussion lasted about two hours. Kitner handled the meeting well, and I feel was appreciative of our concerns, which were right out of our material on this matter.

There were a number of small-town clergy present, who were somewhat surprised that Jews could at all be concerned about Key 73. However, when the Jews present articulated their concerns, they were accepted. In fact, one of the clergymen asked for additional material, and has already changed his plans on the distribution of missionary material which he was going to distribute to Jews.

The group accepted my recommendation that it form a special consultancy and resource committee, so that if and when questions arise in various communities about missionary activities, answers would be obtained. The committee would consist of Christians and Jews.

They also accepted the suggestion by Milt Heller and Rabbi Singer that the Council of Churches send out a notice, which was to be drafted by the Rev. Kitner and Jewish representatives, informing various church members of things to take caution against -- particularly over-zealousness in their Key 73 programming.

(cont.)

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PHILIP PERLMUTTER

Administrative Assistant
CHARLOTTE F. YACKER

January 16, 1973
To: Everett F. Fink

- 2 -

They particularly liked our suggestion that if there is going to be a large scale distribution of materials, which would avoid Jews, they have a workshop for the distributors, wherein a Jew would discuss what Judaism is all about.

I will keep you informed of what takes place.

Best wishes.

Sincerely,

Philip Perlmutter

PP:a

c.c. Bernard Abrams
Louis Milender
Will Katz
Gerald Strober



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National Jewish Community Relations Advisory Council

55 West 42nd Street

New York, N. Y. 10036
(Area Code 212) 564-3450

May 4, 1973

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

Dear Marc:

The Committee on College Youth and Faculty Programs of the Council of Jewish Federations and Welfare Funds is planning a special conference on Key '73 and related developments in mid-June. Howard Kieval, Secretary of the Committee, who received a copy of the minutes of the April 9 meeting of our Key '73 Task Force Subcommittee on Literature, was impressed by the variety and scope of the materials reviewed by that subcommittee. He has asked me to request the cooperating organizations that are publishers of various items reviewed by the subcommittee to make available to his conference a sufficient number of copies of each item for distribution there.

This letter, accordingly, is to extend such a request. A copy of the minutes of the April 9 meeting of the subcommittee is enclosed, with the title or titles of which your organization is the publisher checked.

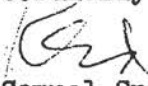
Mr. Kieval asks that you send him 75 copies of each document, addressed as follows:

Mr. Howard A. Kieval
Council of Jewish Federations & Welfare Funds
The Palmer House - 17 East Monroe Street
Chicago, Illinois 60690
Marked: "Hold for Arrival"

To permit time for collation, Mr. Kieval asks that the publications be shipped to reach that destination by June 10.

If any correspondence regarding this request between you and Mr. Kieval is necessary, I trust you will send me copies for my information.

Cordially yours,


Samuel Spiegler
Director of Information

SS:hn

cooperation in the common cause of Jewish community relations

NATIONAL JEWISH COMMUNITY RELATIONS ADVISORY COUNCIL

Task Force on Key '73
Subcommittee on Literature
Minutes of

Meeting of April 9, 1973, at NJCRAC Office

Attendance

Joel Balsam	Union of Orthodox Jewish Congregations of America, Chairman
Rabbi Maurice Corson	Philadelphia JCRC
Rabbi James Rudin	American Jewish Committee
Julius Schatz	American Jewish Congress
Gary Schiff	NJCRAC Staff
Samuel Spiegler	NJCRAC Staff

The subcommittee had been charged to review existing material on Key '73 and related missionary activity produced by the cooperating national organizations with a view to bringing in recommendations as to needed further literature and other material.

In preparation for the present meeting, the agencies participating in the Task Force had been asked to submit relevant materials (published or to be published). The following had been submitted by the agencies and relayed to the members of the subcommittee:

- Reprint of an article, "Key '73 -- A Jewish View" by Solomon S. Bernards, in Christian Century, January 3, 1973
- Solomon S. Bernards, "The Jesus Movement", from the ADL Bulletin, November, 1972
- Richard Gelwick, "Will the Jesus Revolution Revive Anti-Semitism?", from the May 10, 1972 issue of the Christian Century
- (A letter from Rabbi Bernards reported in preparation a brochure, tentatively titled "Jews and Key '73: Some Answers to Questions," and a selected, annotated bibliography of books on Jewish-Christian relationships, the common ground and differences between Judaism and Christianity, and basic Jewish ideas and commitments.)
- ✓ "Christianity and Judaism -- Some Basic Differences," by Marc H. Tanenbaum, excerpted from a booklet titled Jewish-Christian Dialogues, copyright 1966 by National Council of Catholic Men
- Five items from a projected Hillel Foundations publication:
 - "My Circular Trip to Judaism" (personal account of a college-age youth who returned to Judaism after almost embracing Christianity)
 - "My Personal Story" (a college girl who converted to Judaism)

- "Jesus and the Jews" by Saul Aranov
- Examples of basic Jewish beliefs (quotations from the Prayer Book)
- Selected readings (highly selected)
- . A memorandum from Balfour Brickner to "All Interested Parties," incorporating some suggestions for community responses and two attachments titled "Know How to Answer," dealing with (a) Isaiah 53 and (b) "Law and Love."
- . Six leaflets (4-8 pages each) published by the National Conference of Synagogue Youth of the Union of Orthodox Jewish Congregations of America:
 - Jesus and the Bible
 - When a Jew Becomes a Christian
 - Jesus and the Messiah
 - Was Jesus the Messiah? Let's Examine the Facts
 - The Real Messiah
 - Now I Am a Jew
- . The "Jews for Jesus" Phenomenon: What Is It, and What Can Be Done" -- mimeo publication of the American Jewish Congress National Commission on Youth
- . The Missionary at the Door -- Our Uniqueness -- subtitled "A selection of readings in response to missionary challenges" -- published by the Youth Commission, United Synagogue of America. A 64-page booklet, accompanied by a 14-page "Discussion Leader's Guide"

The subcommittee deemed all the material useful, for various target groups. There was some feeling that more elementary material is needed, designed for widespread distribution to Jewish young people of high school age, who are among the chief objects of peer-to-peer proselytizing efforts.

Discussion revolved principally around the problem of effecting communication -- or reaching the target audiences to which material is directed. Various suggestions were advanced for experimentation with media and techniques; e.g., taped radio programs, to be offered to college-owned stations as well as commercial and cable outlets; video tapes; film strips; cartoon books (differentiated for age groups and educational levels); bumper stickers; lapel buttons; utilization of the Jewish Student Network press service.

It was agreed to pass these suggestions on to the Task Force, without recommendation, for its consideration. Members of the subcommittee offered to pursue contacts with writers, cartoonists, publishers and others known to them, in furtherance of any of the foregoing approaches that the Task Force might endorse. It was thought that the development of content for radio, TV,

cartoons, slogans, etc. might best be postponed until such contacts have been established, so that the input of experts in communication in the various media might be exploited most effectively.

Meanwhile, it was agreed on the authority of the subcommittee to invite all organizations participating in the Task Force to supply the NJCRAC office with 120 copies of relevant publications, for distribution to participating national organizations and to CRCs affiliated with the NJCRAC.

Mr. Balsam volunteered to compile a list of organizations other than those in the Task Force, which are known to be developing useful material or reports relevant to Key '73 and allied activities. This list, it was agreed, will be circulated to the subcommittee for review and augmentation; and all the organizations thus listed will be asked to include the Task Force, c/o NJCRAC, on their mailing lists.



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