



# THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

*Preserving American Jewish History*

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

Series C: Interreligious Activities. 1952-1992

Box 36, Folder 2, Key 73, 1973.



## THE AMERICAN JEWISH COMMITTEE

**date** March 19, 1973  
**to** Marc Tanenbaum  
**from** Sydney Kellner  
**subject** Key '73

FO-NJ

In a conversation I had recently with Rev. Paul Stagg, executive secretary of the New Jersey Council of Churches, we discussed the implications of Key '73 as it affects Jews and the question of proselytizing. Paul assured me that he had taken a strong position with the Council's Governing Board to make certain that they understood how Jews felt about this matter.

Paul arranged to have a statement on Key '73 drawn up which, while it endorsed the general program, specifically went into great detail regarding positive Jewish-Christian relations and expressed opposition against using this program as a basis for proselytizing.

After considerable discussion, the statement that he proposed was adopted unanimously by the Council's board. It was printed in the March Newsletter and sent to Protestant clergy and leaders in New Jersey. A copy is attached.

Please also note, on the reverse side of the Newsletter, a statement disavowing any identification of the N.J. Council of Churches with the Gerald L. K. Smith broadcast. Stagg told me how horrified he was when he learned about it.

cc - Will Katz  
Isaiah Terman  
James Rudin  
Seymour Samet  
Milton Ellerin

SK:dc





NEWS

OF

THE

NEW JERSEY

COUNCIL OF CHURCHES

MARCH 1973

### DIMENSIONS OF EVANGELISM

The redemptive action of God is total. In Christ, he acts to change persons, groups, and institutions. These three aspects are interacting and interrelated. He changes the hearts of persons, calls them to repentance and faith, but persons are always related to groups, such as families. No one is ever saved in a vacuum, detached from others. Salvation brings wholeness. He changes groups and makes them serve the larger purposes of his love for all, and not just their own ethnic, racial, or social group. He changes institutions and tests them by whether or not they serve persons, rather than bending persons to their own ends.

As Key '73 gets under way, we pray for a witness that takes account of the full dimensions of Christ's saving act.

P.L.S.

### STATEMENT ON KEY '73 ADOPTED BY GOVERNING BOARD JANUARY 30, 1973

Having endorsed the involvement of its constituent denominations in the preparatory stages of Key '73, the New Jersey Council of Churches reaffirms its support as the programmatic phase is launched:

We take this opportunity to clarify and to indicate the thrust of the Council's concerns for evangelism related to Key '73 and other projects.

First, Christians are to witness to their faith that God calls all persons to fellowship with Him and with other human beings. We acknowledge our conviction that God has acted uniquely and savingly in Jesus Christ.

Second, we recognize that just as there are a variety of ways to serve God to to live the Gospel within our churches, there also are varieties of ways to witness to our faith.

Third, we acknowledge that within our denominational and congregational fellowships there is need to reaffirm

the Christian message in clear terms so as to strengthen the fellowship of believers and to restore to active participation those who have become inactive. We welcome Key '73's emphasis on efforts to reawaken and to restore lapsed members to the household of faith.

Fourth, the Council endorses programs and activities undertaken in love which are aimed at presenting the Christian message to those who are outside of a community of faith. We encourage Key '73's emphasis on reaching those who are searching for the fullness of life known only through faith in Jesus Christ. We acknowledge that such a mission may be engaged in through a variety of means, including the explicit presentation of the Christian message and the implicit witness by our actions among men and women.

Fifth, the Council rejoices in Christianity's rootage in and contact with Jewish traditions. We are aware of the special relationship between Judaism and Christianity, understanding this relationship to present both religions with creative opportunities for mutual respect, dialogue, and cooperation. We are fully cognizant of the history of Jewish-Christian relationships, and we realize that Christian action has sometimes been distorted into allowing occasions for persecution, slander, and intimidation of Jews. Because of this, we recognize that Christians ought to be sensitive to the perspectives of Jewish men and women. Such a sensitivity entails careful consideration of the means and purpose of our witness to Jews. Our actions in all cases, especially with regard to Jewish associates, ought to be free from the aura of pressure and polemic which characterize contemporary appraisals of proselytization. The Council encourages efforts aimed at informing Jews about Christianity and Christians about Judaism in a context which fosters greater understanding. Effective Christian action in this instance emphasizes both the educational dimension of evangelism and the witness of Christian faith in action rather than attempts to proselytize Jews.

The New Jersey Council of Churches, therefore supports Key '73 as it seeks to bring men and women to a fellowship with the Lord and each other.



## SOCIAL CONCERNS REVIEW

The Government Commission has scheduled its Annual Conference for Church Leaders, March 10, at Hamilton Square Baptist Church. Briefing personnel will include Senator Wallwork, Assembly members Ann Klein, Albert Merck, James Florio, and Governor's Counsel, Daniel Matzola, and Ronald Norcross.

The Commission is working on S 1062, a bill promoting new health and safety regulations. It desires more precision in spelling out the rules and inclines to see the bill lodged with the Department of Health, rather than Labor and Industry.

A larger issue, Care for Mental Hospital Clients, focuses in Hagadorn's \$1134. The bill would create a separate department of Human Resources removing mental health, disabled, retarded, and certain other service fields from the Department of Institutions and Agencies. Director of Social Concern, Philip Kunz, has met with Senator Hagadorn, the New Jersey Mental Health Association, and Institutions and Agencies Commissioner Robert Clifford, regarding the bill.

The Commission on Community Life has set up a Farm Workers Task Force. The group has visited field migrant ministries and will further develop its relationship. Six field ministries are funded for 1973, including two new self-development ministries developed out of Puerto Rican concern and leadership.

The Commission is moving with its Task Force on Peace Education staffed by Mrs. Dee Rossman. As a first step, the Task Force encouraged the use of a Lenten Study series "The Things that Make for Peace", printed in the Methodist publication, The Interpreter. Members requested their own judicatory heads to publicize the series among their clergy for use during Lent or following Easter. The series helps participants examine war and peace in light of scriptural interpretation. Reprints are available in quantity from the Council Office.

The Vietnam Veterans Task Force has arranged for 13 work-study scholarships. Pastor Paul Strockbine has also involved the Director of Social Concerns in an Emergency Housing circle including labor, business, and Protestant and Catholic leaders.

Overarching the housing and other concerns is the degree and ultimate impact of Federal administrative cuts in social program monies. \$58 million can be lost to New Jersey with no replacement available at state or local levels. The Salvation Army has testified that its servicing of the poor due to welfare cuts has doubled and that some of its centers may have to shut down if the stream continues.

More information on social concerns is available through the triweekly Perspective issued from the Trenton office of the New Jersey Council of Churches, 176 West State Street, Trenton, New Jersey, 03608.

## ACTIONS OF THE GOVERNING BOARD

(held January 30, 1973, at First United Methodist Church, Hightstown)

Peace Education - voted to establish a Task Force on Peace Education, with Mrs. Dee Rossman to serve as adjunct staff through the cooperation of the American Friends Service Committee. The Task Force will work through judicatories and churches.

Nominating Committee - named Dr. Harry Goodrich as Chairman of committee to name officers at the annual Governing Board meeting, May 9, 1973.

Key '73 - heard progress report from Council's Task Force Chairman, Pastor Arthur Ebischbach. He noted large numbers of copies of Good News, Luke-Acts, and Gospel of John had been distributed.

Treasurer's Report - heard final report for year 1972, ending in the black by \$1,701.39! Receipts totalled \$123,269.67; disbursements were \$122,598.28. Judicatories contributed \$81,119; congregations, \$10,951; individuals, \$1,910; Church women's groups, \$6,655; with receipts from securities, interest, and other sources making up the balance.

1973 Budget - Adopted a revised budget for 1973 amounting to \$126,865. Some of the ministries included are: migrant field ministries - \$10,000, including two new ministries; Vietnam Era Veteran College Work-Study - \$7,200; Radio and TV - \$13,920; Research and Church Development - \$24,390; Government Commission - \$11,116; Institutional Ministries - \$500; other task forces under Community Life (e.g., Penal Reform) \$800.

Fair Trial Fund - voted to establish a Fair Trial Fund to be used to enable persons in need to receive a fair trial. Use of the fund will not imply guilt or innocence of persons, but is established only to facilitate democratic process of fair trial.

Jack Anderson column - received a statement from Mr. James Roberts, Director of Radio and Television, informing the Board that the story appearing in Jack Anderson's syndicated newspaper column on January 29, 1973, is not accurate. Mr. Anderson asserted that Gerald L.K. Smith "got on the Armed Forces/radio/ network through the New Jersey Council of Churches, which packages a regular religious show called "Suggested Solutions". The Commission on Radio and Television does not produce this program. It participated only in the first four programs of the series, three years ago. Any subsequent identification of the N.J.C.C. with the program was erroneous and unauthorized. The Commission has taken steps to assure discontinuation of the use of its name. Mr. Roberts indicated that it should now be clear that the New Jersey Council of Churches is not connected in any way with the Mutual Broadcasting System program called "Suggested Solutions".



**THE AMERICAN JEWISH COMMITTEE**

**date** FO-PA-D-M  
 March 14, 1973  
**to** Rabbi Marc Tanenbaum and Yehuda Rosenman  
**from** Roger Meltzer

**subject** Christian Missionaries

Enclosed please find Xerox copies of the third installment of the Jewish Exponent series on Key '73 and Christian missionaries and a sidebar on AJC's efforts to turn Key '73 into a positive development in Christian-Jewish relations.

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## Missionaries—Part III

# Jewish Spokesmen Divided On Threat of Christian Effort

By JAMES REMSEN

In a recent monthly "prayer letter," a center city mission urged its readers to "pray for the leaders of anti-missionary activities, centered around Rabbi Wolpe, of Har Zion Temple."

Rabbi Gerald I. Wolpe is outspoken on this issue and serves as chairman of the Philadelphia Board of Rabbis' committee on Christian missionary activities.

"The missionary approach," Rabbi Wolpe wrote recently, "has caused grief to the Jew and reveals an arrogance that has done Christianity no good at all. . . . I would assume that many people throughout the world share the Jewish skepticism to Christian plans for world salvation; a skepticism that has many sad historical events as a referral point.

"History has taught the Jew that the claims made by the missionary have not only theological implications. We have been burned because of a peculiar logic: 'I tell you what is right. What is my proof that I am right and you are wrong? The proof is that you are suffering. How do I know that you are suffering? Because I am the one who is torturing you, therefore you must be suffering. And in order to make sure that you are suffering, I shall torture you even further.' I do not care if this position is taken by Christians or former Jews; it is immoral and it is destructive."

The concept of Christian insensitivity also has been mentioned by the American Jewish Committee, which urges groups participating in "Key '73," a current Christian evangelical campaign, to "avoid the implication that Christianity and America are synonymous."

Similarly, the National Jewish Community Relations Advisory Council warned that "the evangelical renaissance poses a threat to pluralism in America. The potential erosion of the liberal Christian understanding that Jews are full partners in the American republic may be one of the most significant results of the resurgence of evangelism."

Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations (Reform), reminded the major Christian denominations that failure to confine its missionary efforts to Christians "could damage the carefully cultivated roots of Christian-Jewish relations in our society and destroy the fabric of pluralism and religious freedom."

Harold M. Jacobs, president of the Union of Orthodox Jewish Congregations of America (Orthodox), said, "It is clear that efforts by members of one faith community directed against the beliefs of even the weakest members of other faith communities can only result in religious contention and animosity. . . . I call on the leaders of 'Key '73' to work actively to halt all missionizing efforts directed against Jews."

The leaders of "Key '73" have given assurances to Jews that they repudiate anti-Semitism and any evangelical resort to coercion. Rabbi Marc Tanenbaum, director of the AJCommittee's inter-religious affairs department, recently received a letter from Dr. Theodore Raedeke, executive director of "Key '73," in which the latter stated, "We do not wish to persecute, pressure or force Jews to believe anything against their will."

He added, however, "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 we enjoy in America."

The Catholic Bishop's Committee for Ecumenical and Interreligious Affairs, in response to expressions of "serious concern" from Jewish spokesmen, issued a memorandum to its ordinaries, saying: "It is the understanding of the 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.'"

These reassurances are welcomed by the less-worried elements in the Jewish community. Mrs. Eleanor Kalish, regional director of United Synagogue Youth in Philadelphia, said she "doesn't want the kids to feel they're being persecuted. I don't care what age a person is," she said. "If his knowledge of Judaism is good, and if he comes from a stable home, he will have no problem in this respect."

Joel Paul, Hillel director at the University of Pennsylvania, said he is "personally not worried by 'Key '73.' People are talking too much about conversions and not enough about assimilation and intermarriage," he believes.

Rabbi Charles Sheer, Jewish chaplain at Columbia University, believes Jews have "over-reacted" to evangelical crusades. There are far more serious concerns within the Jewish fold, he declared at Yeshiva University's mid-year conference.

Rabbi Balfour Brickner, director of the commission on interfaith activities of the Union of American Hebrew Congregations, told the Philadelphia Board of Rabbis at a recent meeting. "Hysteria won't help us. We have survived past challenges, and we will survive this one." He said estimates of thousands of converts is "overblown. We lose more Jews through radical politics, intermarriage, Buddha and Hare Krishna," he asserted.



Rabbi Henry Siegman, executive vice president of the Synagogue Council of America, charged that Jewish reaction to "Key '73" is "accusatory and hostile" and "borders on the hysterical." In a recent article in Congress Bi-Weekly, published by the American Jewish Congress, Rabbi Siegman wrote, "The threat to Jewish survival in modern society comes not from 'Key '73' or related evangelical efforts. It comes instead from religious indifference, from the allurements of a secular and unreligious society."

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

This view was rejected in accompanying articles written by Rabbi Solomon S. Bernards, director of the department of inter-religious cooperation of the Anti-Defamation League of B'nai B'rith, and Rabbi Tanenbaum, of the AJCommittee.

Rabbi Bernards urged that Christian evangelism be taken seriously, and insisted that widespread Jewish concern—far from being "contrived"—requires "guidance, insight and leadership." He said the danger of the Jesus movement is that it uses "the persuasion of deception and fraud, of a new terminology of smooth, honeyed words, of a relaxation of the requirements of formal conversion, of the assurance that one can be both a Christian and a Jew at the same time."

Rabbi Tanenbaum termed Rabbi Siegman's position "potentially divisive and damaging" to the Jewish community. He argued that "to challenge the proselytizing view toward Jews" is not a sign of "Jewish insecurity and internal weakness," as Rabbi Siegman suggests.

Such a confrontation requires "Jewish pride," Rabbi Tanenbaum said, adding, "Those who provide

justifications and rationales for Christians not to modify their misconceptions 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."

Rabbi Bernards' statements were also collected by Rabbi Tanenbaum, who is executive vice president of the National Committee for Jewish Education, who has sponsored by the Lubavitcher movement. "The Synagogue Council of America . . . is

when it advises us not to become alarmed by the 'Key '73' movement," he said. "By its statement, SCA would seem to be lulling American Jews into the same state of complacency that resulted in the destruction of six million Jews in Europe a quarter century ago."

Rabbi Abraham Shemtov, director of the Philadelphia Lubavitcher Center, said he is not surprised by the resurgence of missionary activity. "This is a symptom of the general vacuum in Judaism," he said. "Missionaries appear as something in the presence of nothing, or, better, as something in the absence of anything positive. The real causes are ignorance and apathy. Much of Judaism lacks real substance. We must return to Yiddishkeit. We must show our youth what exists in our own backyard."

The Reconstructionist, magazine of the Reconstructionist movement, stated in a recent editorial that "the Jews for Jesus movement may or may not be a passing fad; but it is incumbent upon responsible (Jewish) leaders to counteract it as though it really were a threat." The editors claimed that more young Jews have embraced this movement than most people suppose.

Similarly, Rabbi James A. Rudin, assistant director of the inter-religious affairs department of the AJCommittee, recently told a convention of USY delegates that "Key '73' poses 'a threat and a challenge to the American Jewish community, especially its young men and women. If evangelical Christianity were to become *de facto* American religion, Jews and Judaism would be seen as less than equal within the American community. A Christian missionary movement based upon the negation and denigration of Judaism as a living faith, as a complete religion, can destroy the very existence of the Jewish people."

How do Christian leaders feel about these statements? Some are sympathetic. An article in the "Christian Century" warns of the possibility of anti-Semitic consequences of the evangelical movement due to "its retreat from reason, its intolerance and dogmatism, its almost total reliance upon the leader."

Dr. Rufus Cornelison, executive director of the Metropolitan Christian Council of Philadelphia, empathizes with the offense taken

by many Jews. These missionaries represent a potential embarrassment for Christians, he admitted, saying he hopes they are "just some of the baggage of history pulled into an age of ecumenism."

"Jews have their own special mission, and they must be faithful to it," he said. "We can't expect them to forsake their Covenant. And besides, I need Judaism as a base for my faith."

Dr. Franklin H. Littell, director of graduate religious studies at Temple University, writes in his "Christians Concerned for Israel Notebook": "Of the rest of us, as we continue to feed into the minds of children the cultural anti-Semitism which led to Auschwitz and Dachau, one can only marvel that we have the affrontery to plan—as in the widely publicized 'Key '73'—an evangelism aimed at the conversion of the Jews! Which people, in the name of God, most needs to be 'turned around'?"

The Rev. Richard L. Firster, recently appointed director of Judeo-Christian relations for the Baptist Church in Pennsylvania and Delaware, has more sympathy for Christian evangelism. "We have a mission—to present Jesus' gospel," he said. "If Jews will understand that Christians merely want to share, not force, what they've seen with others, then Jews would understand that they need not feel uptight."

"I sometimes feel that certain people are trying to build up a militant opposition to missionaries. But they must be careful, because, 'If it is with God, then we are fighting God.'"

One practice of Christian missionaries to the Jews that has been widely lambasted has been that of exploiting scripture from the Hebrew Bible for "proof" that Jesus met the credentials of the Messiah as laid down by the ancient prophets. These arguments are refuted, point by point, by Dr.

*Effron*



Trude Weiss-Rosmarin in "Judaism and Christianity: The Difference." She wrote, "What matters to the Cardinal is not the true meaning of the Hebrew text but the interpretation, no matter how fantastic, which is most conducive to the religious Christian purpose."

"They had to prove Jesus' validity, his superiority, so they forced the Hebrew Bible into this scheme of salvation," and turned the prophets into "mechanical foretellers."

Rabbi Simcha Freedman, religious leader of Congregation Adath Zion, president of the Rabbinical Council of America, Philadelphia Chapter, and chairman of the Beth Din committee, said there are "many areas of misinterpretations involved here. A 'leap of faith' is needed to be really convinced by the Christian claims. This is not a question of proof of Jesus' validity, and of a consequent incompleteness of Judaism. If it were, the most valid proof I would offer is that we're still here."

Again, Rabbi Woipe: "If these missionaries want to play with verses, let me end with the one quoted to Pope Paul by President Eshkol on the former's visit to Palestine a few years ago. It is from the prophet Micah.

*"He will teach us His ways*

*"And we will walk in his paths . . .*

*"For let all the peoples walk each one in the name of its god*

*"But we will walk in the name of the Lord our God for ever and ever.*

"We have followed this path for 2000 years in the midst of the worst kind of human behavior. We have no apology for our history. We do not need intermediaries, vicarious atonement, nebulous Messianic claims; we merely claim our right to walk in the name of the Lord our God for ever and ever."

*(Next: Concrete proposals to deal with the missionary challenge.)*



## Dr. Billy Graham Voices Opposition To Proselytizing

NEW YORK — A prominent rabbi has welcomed as "a constructive contribution to inter-religious understanding" a statement by Dr. Billy Graham in which he expressed his opposition "to all forms of coercion, intimidation and proselytizing" and declared that "God has always had a special relationship with the Jewish people" with whom the Covenant is eternal.

Rabbi Marc H. Tanenbaum, national director of inter-religious affairs of the American Jewish Committee, commented on Dr. Graham's statement, which was

## Billy Graham Opposes Proselytizing

(Continued from Page 1)

issued in the context of "growing misunderstanding in Christian-Jewish relationships of Key '73." Rabbi Tanenbaum expressed confidence that the Graham statement will encourage other Christian leaders "to make clear that Key '73 is aimed at reaching uncommitted Christians and has no intention of proselytizing the Jewish community."

Key '73 is a nationwide ecumenical evangelism campaign designed "to call the Continent to Christ" and "to share with every person in the North American continent the gospel of Jesus Christ." Since the campaign got underway last December, a number of Jewish leaders have expressed concern over charges that evangelical groups have sought to proselytize Jews, particularly young people.

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

Rabbi Tanenbaum made public a 36-page survey of the impact that Key '73 already has made on relations between Jews and Christians, adding that Dr. Graham's statement is the most recent of a number of similar clarifying declarations by Roman Catholic, Protestant and evangelical spokesmen agreeing that the Jewish community is "off limits" to proselytizing activity.

"These expressions recognize that Jews will not accept passively a relationship with Christians that reduces Jewry to an object of conversion, and that does not respect Judaism as a living faith and source of permanent truth and value to the Jewish people," Rabbi Tanenbaum said.

In a related development, the American Jewish Congress has rejected as a "contradiction in terms" a statement by the Navy that its support of Key '73 in "no way implies proselytizing efforts."

"Key '73 is a proselytizing effort. That is its whole point. Hence, 'support' of Key '73 is bound to be viewed as support of proselytization," the AJCongress wrote to Capt. James J. Killeen, deputy chief of Navy chaplains, adding, "The constitutionality of the chaplaincy service cannot be defended if its functions include proselytization. Its sole acceptable function is supplying the spiritual needs of those American citizens serving in the Armed Forces."

The exchange of letters between AJCongress and members of the Navy Personnel Bureau came in the wake of a memorandum sent on Department of Navy letterhead to "Navy Chaplains and Denominational Endorsing Agents," saying "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."



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# NEWS COMMITTEE

FROM THE

## B.6. THE AMERICAN JEWISH COMMITTEE

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

- 1- opposed to evangelism that has special thrust toward Jews
  - 2- opposes on missions to Jews
  - 3- God's Covenant with David's seed is forever
  - 4- requested doctrine change
  - 5- Religion innovation about Israel
- B.C. u

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

MORTON YARMON, Director of Public Relations

FOR RELEASE AFTER 11 A.M.  
FRIDAY, MARCH 2, 1973

NEW YORK, March 2...A prominent rabbi today welcomed as "a constructive contribution to interreligious understanding" yesterday's statement by Dr. Billy Graham in which he expressed his opposition "to all forms of coercion, intimidation and proselytizing" and declared that "God has always had a special relationship with the Jewish people" with whom the Covenant is eternal.

Rabbi Marc H. Tanenbaum, national director of interreligious affairs of the American Jewish Committee, commented at a news conference on Dr. Graham's statement, issued in the context of "growing misunderstanding in Christian-Jewish relationships over Key 73."

Rabbi Tanenbaum expressed confidence that the Graham statement would encourage other Christian leaders "to make clear that Key 73 is aimed at reaching uncommitted Christians and has no intention of proselytizing the Jewish community."

Key 73 is a nationwide ecumenical Evangelism campaign designed "to call the Continent to Christ" and "to share with every person in the North American continent the gospel of Jesus Christ." Since the campaign got under way last December, a number of Jewish leaders have expressed concern over charges that evangelical groups have sought to proselytize Jews, particularly young people on high school and college campuses, in many part of the country.

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

Calling the Graham statement one of "timely significance," Rabbi Tanenbaum called it "an important and constructive contribution to helping overcome the misunderstanding and stress that have developed between many Christians and Jews in the absence of any policy statement by Key 73 leadership regarding proselytizing efforts aimed at the Jewish community."

-more-

Philip E. Hoffman, President; Max M. Fisher, Chairman, Executive Council; David Sher, Chairman, Board of Governors; Elmer L. Winter, Chairman, Board of Trustees  
Bertram H. Gold, Executive Vice President

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CSAE 1707



At the news conference Rabbi Tanenbaum made public a 36-page survey of the impact that Key 73 already had made on relations between Jews and Christians, adding that Dr. Graham's statement was the most recent of a number of similar clarifying declarations by Roman Catholic, Protestant, and Evangelical spokesmen agreeing that the Jewish community was "off limits" to proselytizing activity.

"These expressions recognize that Jews will not accept passively a relationship with Christians that reduces Jewry to an object of conversion, and that does not respect Judaism as a living faith and source of permanent truth and value to the Jewish people," Rabbi Tanenbaum said.

As an example, he pointed to a statement issued February 3, 1973, by the San Diego District of the United Methodist Church:

"Some over-zealous campus organizations and Christian groups consider Key 73 a mandate to convert Jews and those of other religions to their particular brand of Christianity. This interpretation is unfortunate and deplorable. The primary purposes of Key 73 are those of calling Christians to a deeper understanding of and commitment to their faith, and to reach those of our Continent who are not actively related to any of the religious organizations in our society. Any assumption that those of other religious traditions are without a meaningful faith is arrogant and presumptuous. There are plenty of prospects for conversion on this Continent, and hence no need for proselytizing those who are already committed to another faith."

Paradoxically, Rabbi Tanenbaum said, this national dialogue over Key 73 may well result in the emergence of a majority consensus of Christian leaders who are declaring for the first time in the history of Jewish-Christian relations in the United States a policy of opposition to proselytizing the Jewish community — and that may become one of the lasting consequences of Key 73.

The American Jewish Committee survey, based in part on reports from AJC representatives in communities across the country, detailed such episodes of psychological harassment, deception and intimidation as these:

- \* At Montclair, N.J., Jewish high school students were approached to come to bible-reading classes, only to find that they were meetings aimed at converting them to Christianity.

- \* What was billed as a "Chanukah" celebration at the Miami Beach (Fla.) Auditorium marking Israel's 25th birthday turned out to be an effort by the American Board of Missions to the Jews, linked to Key 73, to invite the audience to make a decision for Christ.

- \* In Boston, a Hebrew-Christian family sought membership in the Jewish Community Center with the avowed purpose of evangelizing Jewish families.



\* Campus evangelists at the University of Michigan have come into the dormitory rooms of Jewish students, interrupting their sleep on the pretext of conducting experiments or taking religious surveys while actually seeking their conversion.

Following are Dr. Graham's statement on Key 73 and the Jews, and the response by Rabbi Tanenbaum:

(Dr. Graham)

The reports about a growing misunderstanding in Christian-Jewish relationships over Key 73 have become a source of concern to me. In order to help ease some of these tensions, I want to explain my own position. While I have not been directly involved in the developing organization of Key 73, I have from the beginning publicly supported its concept.

First, as an evangelist, I am interested in establishing contact with all men concerning personal faith in Jesus Christ. Implicit in any belief, is the right of sharing it with others. The message that God is love, prompts any recipient of that love to declare it to others.

Secondly, just as Judaism frowns on proselytizing that is coercive, or that seeks to commit men against their will, so do I. Gimmicks, coercion and intimidation have had no place in my evangelistic efforts, certainly not in historic biblical evangelism. The American genius is that without denying anyone an expression of their convictions, all are nevertheless partners in our society. The Gospel's method is persuasive invitation, not coercion.

Where any group has used an overbearing witness to seek conversions, the Bible calls it "zeal without knowledge." I understand that it is the purpose of Key 73 to call all men to Christ without singling out any specific religious or ethnic group.

Thirdly, along with most evangelical Christians, I believe God has always had a special relationship with the Jewish people, as St. Paul suggests in the Book of Romans. In my evangelistic efforts, I have never felt called to single out the Jews as Jews, nor to single out any other particular groups, cultural, ethnic, or religious.

Lastly, it would be my hope that Key 73, and any other spiritual outreach program could initiate nationwide conversation, which would raise the spiritual level of our people, and promote mutual understanding.

(Rabbi Tanenbaum)

We regard the statement by Dr. Billy Graham clarifying his views on Key 73 and the Jewish people as one of timely significance. It is an important and constructive contribution to helping overcome the misunderstanding and stress that have developed between many Christians and Jews in the absence of any policy statement by Key 73 leadership regarding proselytizing efforts aimed at the Jewish community. The views of Dr. Graham assume particular importance in light of the findings of our latest American Jewish Committee survey which documents that a growing number of incidents are taking place in public high school and colleges in which Jewish young people are being subjected to psychological harassment, intimidation and social ostracism by fervid evangelists and missions-to-the-Jews groups who are using Key 73 as a sanction for their disruptive activities.

In our judgment, the statement by Dr. Graham and amplifications of his views in recent personal conversations with him break new ground on several critical levels of relationships between evangelical Christians and Jews, a development that is especially significant in light of Dr. Graham's position as the leading evangelist in our nation and, indeed, in the world today. To our knowledge this is the first time that Dr. Graham has publicly affirmed his belief that "God has always had a special relationship with the Jewish people" based on St. Paul's teachings that God's promises and covenant with the Jews are eternal and not subject to recall. This is also the first time that Dr. Graham has made clear that he does not direct his evangelistic efforts towards the Jews in a way that "singles out the Jews" as a group.

94 - Who are the Israelites to whom pertains the adoption;  
and the glory, and the covenants, and the giving of the Law,  
and the service of God, and the promises;

-more-



# RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

-15-

THURSDAY, MARCH 29, 1973

## 'KEY 73' A TOPICAL 'TRILOGUE' FOR BAPTISTS, CATHOLICS, JEWS

By Religious News Service (3-29-73)

NASHVILLE (RNS) -- A "Key 74" program, during which Jews would seek out Christians for evangelism, was jokingly suggested at a "trilogue" discussion here by the executive director of the National Conference of Catholic Bishops' Secretariat for Catholic-Jewish Relations.

Father Edward M. Flannery made the tongue-in-cheek proposal during a discussion on "Ecumenism, Evangelism, and Pluralism" held at the Vanderbilt University Divinity School. Protestant, Catholic, and Jewish scholars took part.

In a more serious vein, he pointed out that Key 73, the continent-wide evangelistic effort now in progress, "has aroused fears in the Jewish community among those who see it as an attempt to convert Jews to Christianity, and to Christianize America and establish a civil religion."

Father Flannery said that only 40 of the 150 Roman Catholic dioceses in the U.S. are taking part in Key 73, and noted that each participating group is able to determine its own form of participation.

Although some groups may feel that Jews should be avoided, he commented, Christians have a universal mandate to preach the Gospel to every creature. "We cannot say we will preach the Gospel to the whole world except the Jews, for this would single out the Jews," he said.

Rabbi Marc H. Tanenbaum, national interreligious affairs director of the American Jewish Committee, charged that a few groups within Key 73 have been using pressure techniques of deception and social ostracism to try to convert Jews. He declared that such tactics should be "totally impermissible and are morally reprehensible."

Among the groups allegedly using such methods, Rabbi Tanenbaum listed Jews for Jesus, Campus Crusade for Christ, Inter-Varsity Christian Fellowship, and Young Life.

Dr. M. Thomas Starkes of the Southern Baptist Home Mission Board suggested that a desirable type of evangelism is one that is non-judgmental, open sharing, affirming the faith of others, and dealing with social justice as well as individual faith.

The Rev. Ron Kerr of the United Methodist Board of Evangelism declared that Key 73 has the potential to unite Christians of all denominations in a new type of evangelism and ecumenism. This new type of ecumenism, he explained, is concerned not with organic and structural union but with sharing God's love with needy people.

He cautioned, however, that "the greatest danger of Key 73 would be that it would present a kind of folk religion to America that says, 'To be Christian, one must be an American, or to be an American, one must be Christian.' If Key 73 perpetuated that kind of myth, it would be destructive."

The three-day trilogue was sponsored by the Roman Catholic Diocese of Nashville; the National Conference of Catholic Bishops; the Southern Baptist Home Mission Board's Department of Interfaith Witness; the Jewish Federation of Nashville; and the American Jewish Committee.



THE AMERICAN JEWISH COMMITTEE

**date** March 23, 1973  
**to** Rabbi Marc Tanenbaum  
**from** Rita Hoffman  
**subject**

I don't know if you will have time, maybe Jim or Jerry can help, but if ever there was a lamb that's going to be thrown to the wolves, it's going to be me next Thursday night.

Rabbi Lamm who heads the most powerful orthodox synagogue (he took Dolgin's place and was present at your Key '73 meeting) has asked that we speak to his congregation re Key '73. Since Neil couldn't do it, I have been elected. Since Neil left town, one of Rabbi Dolgin's day school students has been converted by one of the religious sects. On top of that, a religious proselytizer on two occasions gained admission to the Beverly Hills high school grounds during school time and made a most favorable impression on what was largely a Jewish student body. Add to this that Billie Graham is showing a film in Westwood that I haven't seen -- and Rabbi ~~Dolgin~~ <sup>Lamm</sup> is just about hysterical.

Now this is what I plan to do:

1. To explain what your role was in Key '73 from the beginning and why you sounded the alarm many months before anybody else in the Jewish community gave us any credence at all.
2. That you are working nationally to interpret on the highest levels Jewish concerns.
3. That as a result of your visit 3 important statements were released by major religious bodies, Catholic, Protestant and Lutheran.
4. That a schism developed here in Los Angeles among the Key '73 members because of our sensitizing. It is essentially a liberal Evangelical split.
5. That Rabbi Berner who was present at your meeting and who was already involved in this problem has ~~issued~~ <sup>written</sup> a major statement (xerox copy enclosed - this is the only thing you haven't seen.)

200-1000



6. AJC is fully prepared to talk to educational authorities because if there has been this kind of difficulty in the Beverly Hills school system, it's sure to spread.

7. We can't control in any way the movements that preceded the Key '73 program such as Jews For Jesus and certain Pentacostal groups as well as the right wing of the Key '73 movement.

8. That we can continue to sensitize other religious leaders, etc.

My problem, Marc, is that I don't think that this is going to be enough. Some members of Rabbi Lamm's congregation are JDL people. Rabbi Lamm has asked Charlie Posner, head of the CRC, to be in the audience and I'm sure that Charlie will not be upset if I do something less than outstanding. It is absolutely essential that you brief me if possible in any way that I can strengthen my presentation so as to cool this group down.

P.S. Since this was written, I spoke to David Berner and he is going to join me on the platform.

cc: Will Katz



RELIGION COMMENTARY  
RABBI MARC H. TANENBAUM\* OF THE AMERICAN JEWISH COMMITTEE

"BILLY GRAHAM AND JUDAISM"

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"I believe God has always had a special relationship with the Jewish people...In my evangelistic efforts, I have never felt called to single out the Jews as Jews...Just as Judaism frowns on proselytizing that is coercive, or that seeks to commit men against their will, so do I."

Those words were written and just issued to the press by Dr. Billy Graham. When you consider the fact that Dr. Graham is the leading evangelist in the nation, and probably in the world today, they assume unprecedented importance. Dr. Graham returned recently from a trip throughout sections of the United States and became concerned about reports over growing acts of psychological harassment, deception, and intimidation carried out by fervid young evangelists against Jewish young people on public high school and college campuses. In addition, there were episodes of disruption of Jewish religious services by Campus Crusade for Christ types, as in the recent case of Portland, Oregon, and Dr. Graham became troubled about the deteriorating effect of such incidents on Christian-Jewish relations.

At the request of Billy Graham, I visited with him recently at his lovely mountain-top home in Montreat, North Carolina, and we spent three hours together reviewing virtually every aspect of relationships between Christians and Jews here and abroad. Finally, Dr. Graham decided on his initiative to issue his statement clarifying for the first time publicly his opposition to proselytizing the Jewish community, his commitment to American pluralism in which all religious and racial groups are full partners, and his conviction that Judaism, as he told me, possesses a covenant from God which is "eternal, forever," and not subject to abrogation. Dr. Graham makes a distinction between conversion and proselytization which I find sensible. Conversion involves an act of private conscience; proselytization calls for a concerted strategy to undermine the religious commitments of another group. In an open democratic society conversion is inevitable, and is a two-way traffic between Christians who become Jews, and individual Jews who become Christians. But proselytization against an entire group is absolutely off-limits and impermissible, Billy Graham declares.

Dr. Graham has also taken firm positions in the past condemning anti-Semitism; he has been a strong supporter of Israel on the basis of deep Biblical conviction; and he has been extremely helpful to the cause of Soviet Jews. Based on his most recent statement on the permanent value of Judaism, and other positive convictions that he shared with me during our meeting in Montreat, I am persuaded that Dr. Graham is destined to make a fundamental and lasting contribution to the improvement of Jewish-Christian understanding that may well become a historic turning point in relations between evangelical Christians and Jews.

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\*Rabbi Tanenbaum, who is the National Interreligious Affairs Director of the American Jewish Committee, presents a weekly religion commentary.



# Missionary Work Of 1823 Still Worries Jews Today

By BEN L. KAUFMAN  
Religion Reporter

The first known American Jewish periodical appeared 150 years ago to counter the kind of missionary activity that still worries Jews today.

The purpose and short life of "The Jew," published in March, 1823, in New York City to counter evangelists, was described recently by Dr. Jacob R. Marcus, director of the American Jewish Archives on the Hebrew Union College campus in Cincinnati.

An English-language paper, "The Jew" was published by Solomon Henry Jackson, "a passionate, fervent Jew, to counter the missionary propaganda then very active in the country," Dr. Marcus said. "The Christian missionaries were determined to 'save' the Children of Israel."

Dr. Marcus, dean of American Jewish historians, said "it is one of the curious aspects of American Jewish history that the Jews here have always displayed an almost pathological fear of Christian conversionists."

"There is no easy way to explain this horror, this dread of the soulsavers,

because for the most part the missionaries have been egregiously unsuccessful.

"JEWS, HOWEVER, remain afraid of these evangelists, as is documented today by the outpouring of protests against the 'Jesus Freaks,' the Jews for Jesus, and the ... Christian campaign known as 'Key 73.'"

"Maybe this Jewish dismay stems from the sad realization that Christians destroy the family when they convert a Jew and separate him or her from parents or spouse," Dr. Marcus said.

He said "The Jew of 1823" owed its origin to a missionary campaign which had gotten underway about the year 1819. Some converts to Christianity and their friends wanted to start a colony in New York state; the colony would shelter European Jewish converts who were to be shipped here in the hope that this land would not expose them to the contempt of either Jews or Christians.

"In Europe, these unfortunates were damned by Jews for becoming Christians and were damned by Christians because they had been born Jews. In 1820, the same group of

Christians interested in the projected Jewish-Christian haven founded an organization called the 'American Society for Meliorating the Condition of the Jews.'

"They of course constituted a missionary society, but they could not have secured a charter from the state of New York if they had come right out and said that they were set on saving Jewish souls."

The society had 200 branches at one time; John and John Quincy Adams headed branches.

"For all its organization success, however, the society converted few if any Jews," Dr. Marcus said.

THE SOCIETY published "Israel's Advocate" to press its case in 1823 and Jackson responded weeks later with "The Jew," "a tract issued periodically to refute the missionaries. It lasted till 1825, rather remarkable when we consider that at the time there were in the whole country only about 5000 Jews," Dr. Marcus said.

Its masthead carried a verse from Psalm 119: "Tis time to work for the Lord; they have destroyed the Torah."

Jackson was an Englishman who settled in the Pocono Mountains about five years after the American Revolution ended. He married the daughter of a Presbyterian minister and they had five children.

She died and he took the children to New York City where he raised them as observant Jews. One married a man called Donovan who became a Jew by conversion, Dr. Marcus said.

Jackson was literate in Hebrew and Jewish lore and became a printer in Hebrew.

Dr. Marcus, noting Jackson's intermarriage asked, "Was The Jew his apology for having strayed by marrying out of the faith?"

(Children of a non-Jewish mother are not considered Jews unless they convert, according to traditional law.)

Jackson published Jewish works extensively about 2000 other publications followed in the American Jewish community, and the oldest surviving newspaper is the American Israelite, published in Cincinnati by Henry Segal.



# Methodist Bishop Raps Cuts In Aid To Poor

By BEN L. KAUFMAN  
Religion Reporter

Don't talk "work ethic" to the poor, a United Methodist bishop recently admonished President Nixon, because only 2% of the 25 million American poor are fit to work.

"OUR (nation's) chief executive does not seem to understand this," Bishop Paul A. Washburn of Chicago said, opening the 33rd annual convention of the United Methodist National Association of Health and Welfare Ministries.

The "Puritan work ethic" just doesn't meet the cur-

rent needs, he said, because "it is not a disgrace to be poor," nor is it "wrong, sinful, undemocratic or unChristian."

"It is painful to be poor ... and a more rigorous application of the Puritan work ethic is not the answer to the pain."

HE CONDEMNED cuts in aid to the poor, saying the political mood calls for a "compassionate church to compensate for the failure of our country to meet the problems of the poor ... The government has the capacity for being the most 'servant-oriented' organization in the world," in the sense of serving others, "but does it have the motivation?"

## Size-Wise

Working from a study of 473 Louisiana Southern Baptist pastors, two researchers concluded that the size of church membership affects the behavior of the pastor.

Growth means more time spent on administration, they found, even though larger churches employ staffs to do that to free the pastor for other work. Also, church growth coincides with increased civic activity by the pastor.

Growth cuts into sermon preparation and the number of academic degrees increases with church size, they said.

## Vietnam Vets

A conference on emotional needs of Vietnam veterans will be held April 27 and 28 at Concordia Theological Seminary in St. Louis, cosponsored by the National Council of Churches Emergency Ministry Concerning the War, and the Lutheran Council in the USA.

Representatives of health care groups, the Veterans Administration, churches and veterans are to participate.

## Billy Graham

From the There's More To It Than It Seems Department:

Recently, a national news magazine's religion editor hinted that the Rev. Billy Graham will make some kind of major statement on Christian-Jewish relations when he returns from a South African crusade. Graham recently disavowed any special evangelism of Jews, and was said to be wondering aloud what the meaning, in view of the church, 16 million surviving Jews today can have.

Now, Rabbi Marc Tanenbaum, who is active in interfaith work for the American Jewish Committee, is saying that Dr. Graham told him God's Covenant with the Jews is "eternal, forever."

If Rabbi Tanenbaum is quoting Dr. Graham correctly, then it is possible to infer that Dr. Graham may be ready to concede there are two valid covenants today, the historic covenant of the Jews with God, and the one that came later with Jesus.

All we can do is wait to see what Dr. Graham will say, but should he take the "two covenant" position, watch for all kinds of fury in Christian circles.

## And More

"Little has been done to counteract the negative image of Judaism" in church school texts in this country, although blatant anti-Semitic materials have been removed, according to the Rev. John T. Pawlikowski.

The priest, assistant professor of social ethics at Catholic Theological Union of Chicago, said studies by St. Louis University showed negative and distorted statements about Jews in Catholic religious texts.

In recent years, he claimed, "the Jewish portrait has been improved to a limited extent. Gone are the most vile denunciations of the Jews and Judaism." But there is little material on the influence of Jewish religious values and ideas on Jesus and the early church, he added.

"In addition, materials are rarely included which would help the student





## Religious quest

### Key 73 and Jews...

By TOM REES

Rocky Mountain News Religion Editor

As comforting as the thought of "calling our continent to Christ" is for some Christians it's disquieting to some Jews.

Some Jewish leaders fear that the Key 73 evangelistic effort to bolster Christianity in the United States and Canada may rekindle proselytizing—a practice that has been generally frowned on by many Christians and Jews—or ever worse, respark some fires of anti-Semitism.



Rees

And, while Jewish leaders are carefully watching the development of the year-long evangelistic effort, they're advising: don't panic, and don't be unnecessarily frightened by approaches that inevitably will be made to the Jewish community.

Key 73 is endorsed by some 130 denominations, church associations and church groups. The program is aimed at 100 million uncommitted Americans.

Rabbi Marc H. Tanenbaum, national director of interreligious affairs for the American Jewish Committee, remarked that the year-long campaign "could well 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."

Incidentally, Rabbi Tanenbaum will give a free public talk assessing current evangelistic efforts at 8 p.m. Monday in the Jewish Community Center, 4800 E. Alameda Ave.

Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, has implored Christian denominations to curb fundamentalistic missionary efforts directed towards college and high school youth which harass Jewish young people.

HE CAUTIONED major Christian denominations that failure to confine these efforts to Christian youth "could damage the carefully cultivated roots of Christian-Jewish relations in our society and destroy the fabric of pluralism and religious freedom."

The concern raised by Key 73 involves not only the relationships between Judaism and Christianity, but the validity of their respective faiths and the correct objectives of proselytizing activities.

Both Christian and Jewish theologians have expressed the point of view that attempts to get devoutly believing Jews or Christians to change their convictions is a distortion of their purposes and slurs an allied faith.

These theologians maintain that the two-interrelated faiths are valid, both permanent living sources of truth, Judaism for Jews and Christianity for gentiles to whom Jesus extended the prior Jewish heritage on belief in one universal God.

Mindful that organizations such as "Jews for Jesus," "Hebrew Christians" and the American Board of Missions to the Jews already have been turning over the turf, reasoned concern on the part of Jewish leaders seems appropriate.

Writing in the ecumenical weekly, *Christian Century*, and the *ADL Bulletin*, Rabbi Solomon S. Bernards, director of the department of interreligious cooperation of the Anti-Defamation League of B'nai B'rith, observes:

"THE GROUPS concerned with proselytizing 'especially to the Jews' will ride on the coattails of the Key 73 appeal to the general community."

He notes that the "new approach" to evangelizing Jews "involves the suggestion that Jews do not have to drop any of their religious and cultural baggage in order to become Christians. Rather, the evangelists say, they will become 'completed' Jews."

Rabbi Bernards observes that an evangelistic endeavor as zealous as Key 73 seeks to be will inevitably take two stands.

"First, in the effort to win great masses of people, it will tend to pitch the evangelical message at the common-denominator level of biblicism and simplistic theology, with the heaviest emphasis on emotional appeals. Second, in the desire to 'convince' it will tend to disparage and downgrade other faiths and value systems."

Even worse, the rabbi adds regarding the impact of Key 73 on the Jewish community, "is the fact that an organization which undertakes a specific evangelistic thrust to Jews generally employs for this purpose evangelists recruited from the ranks of converted Jews."

"THEIR PRINCIPAL weapon is the proof text, and their favorite ploy is to vilify present day Judaism as a willfully distorted product of rabbinic Judaism."

The Union of American Hebrew Congregations, which represents 710 Reform synagogues in the United States and Canada, is preparing materials and programs designed to help Jewish youth challenge statements made by Christian evangelicals on the Jewishness of Jesus, resurrection and the Jewish idea of the Messiah.

Rabbi Balfour Brickner, director of the UAHC's Interfaith Department, stated that Jewish youth must know "how to respond to Christian fundamentalists who use biblical proof texts to amplify their points."

But, he added, "by far the greater challenge to such Christian missionary efforts, especially if directed toward Jews, is to the Jewish community who must increase and intensify its own opportunity for Jews to know and understand Judaism."



Rabbi Marc H. Tanenbaum

### Noted rabbi will lecture in Denver

Rabbi Marc H. Tanenbaum, internationally renowned Jewish ecumenist, will explore the impact of modern evangelical movements in talks Monday in Denver.

Rabbi Tanenbaum of New York is national director of the Interreligious Affairs Department of the American Jewish Committee (AJC). His Denver talks are sponsored by the AJC's Colorado Chapter.

The rabbi, an authority on Judaism and Jewish-Christian relations, will give a free public talk at 8 p.m. in the Jewish Community Center, 4800 E. Alameda Ave. He also will address the Rabbinical Council at a private luncheon earlier in the day.

Rabbi Tanenbaum will focus his remarks on the Key 73 evangelical thrust which has for its motto "Calling Our Continent to Christ." The year-long effort involves more than 130 denominations, church bodies and paraecclesiastical groups.

The rabbi has remarked that Key 73 "could well 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 conversation."

A religion historian, Rabbi Tanenbaum has written and lectured throughout the world on the history, theology and sociology of Judaism and Christianity. He is a founder and co-secretary of the Vatican-International Jewish Committee for Interreligious Consultations. He also is co-secretary of a similar permanent liaison body with the World Council of Churches.

He has worked closely with the American Catholic hierarchy to advance Catholic-Jewish understanding and has been active in a similar cooperative program with the World Council of Churches' Committees on the Church and the Jewish people.

Rabbi Tanenbaum holds a bachelor's degree in biological sciences from Yeshiva University and a Master of Hebrew Literature degree from the Jewish Theological Seminary of America.



## Evangelism: New Campus Issue . . .

(Continued from page 24)  
doesn't mean that young people in the mainstream of Jewish life will necessarily avoid the movement; they could somehow, at some time, be persuaded to lose whatever little Jewish faith they do have.

"Jewish parents are asking for answers 'to combat Jews for Jesus'. This is the wrong approach. They should have a commitment to Jewish life at home regardless of Key 73, because Judaism is what it is. The people committed to Key 73 have all the fundamental answers — they're Bible-quoters. It is up to Jews to instill a fundamental commitment to Judaism in the home."

When the "Jesus People" cult sprang to national notoriety, some Christian theologians and laymen acclaimed it as a "wholesome return to religion and moral uprightness," a positive alternative to the drug syndrome

of the '60's. Now they too are concerned about possible inadvertent anti-Semitic problems.

Dr. Trude Weiss Rosmarin, editor of The Jewish Spectator, writes that the Jesus movement appeals strongly to neurotics of which there is no shortage.

What is to be done about the missionary activities of the Jesus People aimed at Jews? She suggests that "we can and must tell all those within our hearing how Judaism differs from Christianity. Obviously we shall not vie with the Jesus People's witnessing in buses, airplanes, bowling alleys and on street corners and we shall not distribute tracts and put Moses stickers to compete with Jesus stickers in restrooms . . . It is difficult to be a Jew and there is no 'Instant Judaism.' Judaism does not appeal to the masses. If we manage to influence one — just one — Jew on the verge of converting to Christianity to decide 'I will remain a Jew' our efforts will not be in vain."

Steve Shifman, a member of the DU Hillel, offered a student viewpoint when he

commented that he doesn't feel the threat . . . News DU.

Graduating class at University of Miami where there was a Jewish student enrollment. Shifman said the movement "had no chance there," and so far the most aggressive activity he's witnessed at DU "has been a table set up in the Student Union."

Rabbi Marc H. Tanenbaum, director of the AJC interfaith program, feels the campaign will pose a serious threat to the "pluralistic idea that Jews, Catholics and Protestants and others are full partners in American society." He is concerned that literature and appeals will be based on the false concept that America is a Christian nation in which Jews and other non-Christians are tolerated as less than full partners in the democratic enterprise, and urges Christians and Jews together must evaluate the program before it imperils everyone.

Rabbi Tanenbaum will tackle the "crusade" problem in depth when he addresses a public meeting in Denver at the JCC on January 22.

Denver and its college students may be far removed from the densely populated campuses of the East, or the radical influences of West Coast schools, but our young people are just as interested — as curious — as Jewish students elsewhere.

The problem does exist, but for students who have a firm foundation in Judaism



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JTA-Jewish Telegraph Agency AJP-American Jewish Press SAF-Seventy Aits Press  
WNS-World News Service JCNS-Jewish Chronicle News Service

# Texas Jewish Post

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VOLUME XXVII NO. 4 THURSDAY, JANUARY 25, 1973 16 PAGES 20¢ PER COPY

## 'Key 73' Leaders Repudiate Talks On Anti-Semitism

NEW YORK, (JTA)—The leaders of "Key 73," the nationwide Christian evangelical campaign to call "the continent to Christ," have given assurances to Jews that they repudiate anti-Semitism and any evangelical resort to coercion. This was reported by Rabbi Marc Tanenbaum, director of the American Jewish Committee's interreligious affairs department who has been corresponding with the "Key 73" leadership in order to convey to them the serious concerns of the American Jewish community over the multi-media evangelical drive.

Rabbi Tanenbaum made public a letter he received from Dr. Theodore Raedeke of St. Louis, executive director of "Key 73" in which he stated, "We do not wish to persecute, pressure or force Jews to believe or do anything against their will." Dr. Raedeke insisted that "there is no anti-Semitism in either the ideology or the thrust of 'Key 73.'"

He added, however, "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 we enjoy in America." Rabbi Tanenbaum said the statement was a "welcome clarification" although it does "not respond to all the questions that the Jewish community would want clarified."

Among those questions, he said, were the implications of a nationwide evangelical campaign for the pluralistic character of America; will a campaign that views Christianity as a "substitute covenant" for that of Judaism feed negative and anti-Semitic attitudes among the people it reaches will the emphasis on personal testifying for Christ through neighborhood door-to-door canvases and col-

lege and high school campus crusades lead to coercive pressures against Jewish individuals and others?

Jews are especially sensitive to the impact "Key 73" and similar evangelical drives such as the "Campus Crusade for Christ" may have on Jewish high school and college youth. Rabbi Tanenbaum said he hoped the repudiation of coercive measures

by the "Key 73" leaders will filter down to the many evangelists on campuses.

Differing views of the threat—or lack of it—or "Key 73" to Jewish youth and Jews generally were expressed by two other New York rabbis. Rabbi Jacob J. Hecht, executive vice-president of the National Committee for Furtherance of  
Continued on Page 10

Jewish Telegraphic Agency.  
Room 511  
165 West 46th St.  
New York, New York 10036

Dayan's Son Save Himself



# A. C. Asks 'Clarified' Key '73

By VIRGINIA CULVER  
Denver Post Religion Editor

The American Jewish Committee (AJC) is not satisfied with the "clarification" from local evangelistic movement leaders about attempting to convert Jews to Christianity.

Rabbi Marc Tanenbaum, director of interreligious affairs of the committee, responded to a Wednesday story in The Denver Post, saying "Further clarification is needed" on Key '73 and its impact on the Jewish community.

Key '73 is a national interdenominational evangelistic thrust, the aim of which is "to bring the nation to Christ in 1973."

Rabbi Tanenbaum said in a Denver interview Monday that local leaders of Key '73 should make it clear Jews will not be made the aim of conversion attempts by Christians in the movement.

## JEWS 'PART OF WORLD'

Asked to respond to the request, the Rev. Emil Bunjes Jr., local Key '73 coordinator told The Post Tuesday that there is "no strategy" by Key '73 to convert Jews. But he added, "We must be obedient to the great commission, to preach the gospel and Jews are a part of the world."

The Colorado chapter of the AJC informed Rabbi Tanenbaum in New York Wednesday of the minister's comments in The Post and the rabbi replied with a statement Thursday.

"Jews," said the rabbi, "hold a special place of election in God's economy and therefore are not simply 'another part of the world' to be witnessed to."

## OBLIGATION CITED

"The evangelical community has an obligation, it seems to me, to take seriously that point of view," he said.

Rabbi Tanenbaum said Key '73 is an opportunity for evangelicals to come to a "new understanding of Judaism and to respect it in its own terms and to cease dealing with the mother faith of Christianity as if Judaism is simply another religion to be converted out of its existence."

He recommended a discussion of the matter between Denver Christian leaders and the Denver Rabbinical Council.

THE DENVER POST  
Friday Jan. 26, 1973



## Christian Efforts To Convert Jews "Unconscionable," AJC Group Told; Perils of "Key 73" Are Pointed Out

HOLLYWOOD, FLA. (SPL).--The year-long evangelical campaign, "Key '73," scheduled to begin in January, "could well become an historic turning point in relations between Evangelical Christians and Jews of the magnitude of Vatican Council II, provided it is used as opportunity to clarify Christian recognition of Jews and Judaism as valid sources of truth rather than as objects of conversion."

Rabbi Marc H. Tanenbaum, national director of Inter-religious Affairs for the American Jewish Committee, made that statement here recently.

"Key '73," he explained to the AJC National Executive Council, has been planned as a nation-wide campaign involving more than

130 evangelical, mainline Protestant, and Catholic denominations, church bodies, and para-ecclesiastical groups, using all forms of mass media as well as personal persuasion to "call the Continent to Christ."

Rabbi Tenenbaum characterized the movement as the latest evidence of a growing evangelistic thrust that has been taking place in the U.S. the past few years and shown previously in such movements as Campus Crusade for Christ, Inter-Varsity Fellowship, Jesus Freaks, and Jews for Jesus.

Rabbi Tenenbaum made his remarks in the course of a panel discussion on the implications for American Jews and Judaism of the increasing momentum of evan-

(Continued on Page 11)

*American Israelite - Centi. - 12/14/72*



## CONCERN OVER CONVERSION EFFORT

# Implication of Key 73, Evangelical Program Interpreted by National Jewish Leaders

By **ROBERT A. COHN**  
Editor-in-Chief

Key 73, a year-long evangelical drive by more than 140 Christian church groups in the United States and Canada, which has as its goal "confronting every person in North America with the gospel of Christ," has prompted concern among Jewish leaders

Milton I. Goldstein, a St. Louis attorney, is the chairman of the Commission on Church-State and Inter-religious Relationships of the National Jewish Community Relations Advisory



Council, which recently devoted a series of meetings to the subject of Key 73.

"While no one can question the right of Christian groups to engage in the free exercise of religion, many Jewish groups expressed concern that the Key 73 movement could give rise to a return to the kind of literalism and fundamentalism which downgrades non-Christian religions," Goldstein told the Jewish Light.

"All of the progress in Jewish-Christian understanding since the statements issued at the end of Vatican II which upheld the validity of Judaism as a separate faith could be undermined by strengthening fundamentalist groups," he continued. "Such discarded notions as holding Jews responsible for the Crucifixion, or regarding Jews as a people who need to be 'saved' could be revived

in such a movement."

The Key 73 program, which



derives its name from one of the Florida "key islands," is unique in that it brings together "establishment" churches of all major denominations with the more conservative evangelical groups. The program has not been universally endorsed, however.

The director of the fundamentalist evangelical youth group called Word of Life, Jack Wyrzten denounced Key 73 as "confusion and compromise — believers and unbelievers coming together." He was joined by Bob Jones, another fundamentalist, who called it a "Satanic compromise between Bible-believers on the one hand and liberalism and apostasy on the other."

Three major denominations on the "liberal" end of the spectrum also did not endorse the program: the United Church of Christ, the Episcopal Church and the United

Presbyterian Church have called Key 73 a "public relations pitch" not likely to have a lasting or meaningful effect.

Jewish leaders have agreed that the motive of Key 73 is clearly not anti-Semitic, but that it has been warmly welcomed by "Jews for Jesus" groups which have specialized in attempting to convert Jews to Christianity. The current "Jesus movement" fad

(See KEY 73, Page 17)

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ST Louis Jewish Light

1-24-73



..... DAILY SPOT COVERAGE OF MAJOR ACTIVITIES O

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.

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. J. H. 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."

(more)

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RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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THURSDAY, JANUARY 11, 1973

Dr. Raedeke's letter to Rabbi Tannenbaum 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."

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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.

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# Key 73 Group Is Hit by Jews And Catholics

By WILLIAM REEL

Key 73, the Christian renewal effort backed by most major denominations, continues to catch



flak from a variety of sources. In recent days the American Jewish Congress and the American Jewish Committee have raised sharp questions about the evangelism drive, and it was the object of a harshly negative editorial in

the Brooklyn Tablet, newspaper of the Catholic Diocese of Brooklyn.

A high American Jewish Congress official, Rabbi Yaakov Rosenberg, called on Secretary of the Navy John Chafee to repudiate a memorandum circulated among Navy chaplains urging them to play "a strong role in this effort (Key 73) to make the person and Gospel of Christ more meaningful to those we serve." The memo was authored by Rear Adm. F.L. Garrett, chief of Navy chaplains.

## Sees Role Switch

Rabbi Rosenberg wrote to Chafee that the memo "is completely at odds with the proper function of the chaplaincy" because 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."

Garrett replied that his support of Key 73 "flows from the same obligation as 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 faith groups."

An American Jewish Congress spokesman fired back in rebuttal: "Adm. Garrett's reply is totally unsatisfactory. It demonstrates a misunderstanding of the difference between an evangelical missionary campaign, such as Key 73, which it is improper for the Navy to support, and traditional religious observances, which it is the proper function of the chaplains to service."

The American Jewish Committee regards the stated goal of Key 73—"to share with every person in North America more fully and forcefully the claims and message of Christ"—as a possible threat to Judaism. Accordingly, it called on Key 73 leaders "to respect the convictions and feelings of Jews and to disavow specifically any intention to proselytize the Jewish community."

In its editorial, the Brooklyn Tablet accused Key 73 sponsors, which include 200,000 congregations in this country ranging from Catholic to Assembly of God, of simplistic "fundamentalism" and of caring only for saving souls and ignoring Christ's mandate to fight social injustice. Key 73 spokesmen have repeatedly denied such charges.



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# Catholic Dioceses Enrolling In Key 73

WASHINGTON (NC)—More than a dozen American Catholic dioceses have decided to participate in the evangelical program Key 73.

The dioceses generally joined the program after local bishops endorsed the concept "Calling Our Continent to Christ," theme of the St. Louis-based interdenominational program.

Although the number of dioceses announcing their decision to participate in the nationwide program grows steadily, not all have said what they will do specifically to help carry the Gospel to all parts of the country.

The Key 73 program, whose executive director is Dr. T. A. Raedeke, a Lutheran theologian, received its name at a meeting of churchmen of several denominations in a motel in Arlington, Va. five years ago.

The churchmen's meeting evolved into the Key 73 program, which now includes over 100 denominations, church bodies and para-ecclesiastical groups in spreading the Gospel across the country from Advent 1972, through 1973.

Methods used or to be used by the program have included special Christmas and Easter celebrations, Bible readings, literature distribution, house-to-house visits by Key 73 representatives, conventions and fair exhibits and prayer meetings.

Although the U.S. bishops as a body have not endorsed the Key 73 program, individual prelates have approved participation by parishes in their dioceses.

Dioceses known to have announced participation in the program are Kansas City-St. Joseph, Jefferson City, Springfield-Cape Girardeau and St. Louis, Mo., Dubuque, Iowa; Los Angeles; Albany, N.Y., Philadelphia; Orlando, Fla., Toledo, Cincinnati, Steubenville, Youngstown and Co-

lumbus, Ohio; Salt Lake City, Utah, and Sante Fe, N.M.

In the St. Louis Archdiocese, John Joseph Cardinal Carberry has already opened diocesan participation in the evangelical campaign. The archdiocesan participation will include attendance at Mass, devotion to Christ in the Eucharist, confession, bible reading, saying the rosary, common prayer, days of retreat and missions.

In the Philadelphia Archdiocese, where Cardinal John Krol announced his approval of the program through Auxiliary Bishop John J. Graham, archdiocesan participation began with a Noon Prayer Call on Christmas which was to run until at least Jan. 6. After that date, parishes can implement their own means of program participation, Bishop Graham said.

The Noon Prayer Call idea also is to be used in the Salt Lake City diocese.

The Key 73 program, although widely approved in the Christian community, has been criticized by several Jewish leaders, including Rabbi Marc H. Tanenbaum of the American Jewish Committee and Rabbi Maurice Eisendrath of the Union of American Hebrew Congregations.

Rabbi Tanenbaum said the Key 73 efforts were based on the idea that America is an "evangelical empire" in which non-Christians historically "were tolerated as less than full partners in the democratic enterprise."

Dr. Raedeke, Key 73 director, said in response to the statements of the Jewish leaders that he failed to see how they could interpret Key 73 efforts as being directed to converting a specific group, namely Jews.

"As Christians we have the commission to share and preach the Gospel and to share Christ with all creatures," said the former director of evangelism for the Lutheran Church-Missouri Synod. "We do this in love and with the Word, but not with the sword. In other words, no one is forced to accept Christianity."



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*T. O'Connell*

109 Grandview Avenue  
White Plains, N.Y. 10605

March 16, 1973

Rev. Harold Lindsell  
Editor-Publisher  
Christianity Today  
1014 Washington Bldg.  
Washington, D. C. 20005

Dear Rev. Lindsell:

Your editorial entitled "Driving Christ Out of Christmas" (Dec. 22) clearly is a serious and deeply felt one and it deserves a reply in kind. I will try to keep this brief, though there is much to be said.

No responsible group urges, as you suggest, that "all material with any religious association whatsoever must be rigorously banned from public institutions and facilities." Of course religion must be dealt with in public schools -- in history, literature, music and wherever else it may be an intrinsic element of the curriculum. Few reasonable people will object to this, provided it is presented fairly and objectively, in proper proportion and with due regard for the sensibilities of children of all faiths -- and by teachers who know what they are talking about. This applies, among other religious matters, to teaching objectively about Christmas or Easter, Chanukah or Passover. Nor is there any constitutional impediment to such instruction.

But the main issue you raise in your editorial is a different and more troublesome one. It has to do with the propriety of devotional, Christological observances or celebrations in public schools. Last December my wife and I were invited to attend a Christmas music service at a Presbyterian church. While we enjoyed this immensely, we would firmly and without apology oppose the presentation of a program of this nature in our local non-sectarian public school, on the very First Amendment grounds you seem to disparage. Moreover, on



the practical level, Jewish children in a public school should not be placed in the position of having to resolve a conflict between participating in a religious observance at variance with their own heritage, or asking to be excused and having to stand out as "different." Happily in our free country, where church and state are separate, there are innumerable houses of worship, denominational schools and other private facilities where people are free to worship God in their own way and to their hearts' content. Hence there is no necessity to enlist public schools, which ought to be religiously neutral, in sponsoring the religious observances or celebrations of any faith group.

Elsewhere in your editorial, the allusion to Nazi Germany, it seems to me, was ill-chosen. While it is certainly true that under the Nazis "Christian teaching became widely derided as 'myth,'" it is also a melancholy fact that most German church groups and clergymen nevertheless cooperated with the pagan despotism of Adolf Hitler.

Sincerely,

Samuel Rabinove

bcc: I. Terman  
M. Tanenbaum



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March 8, 1972

Our Dear, Dear Rabbi - Sir -

The Holy Bible and Billy Graham Declares  
Preach the Gospel to every creature (Matt 28:19-20)  
And to 'The Jew First' - in every city, state & country  
Romans 1:14 -

The Whole Bible - is written by 'Inspired' men  
Given - that a Gentile live in it - or we  
Could not believe it -

ISRAEL - one day will be the "Head"  
Nation on the world, when our Messiah  
Jesus Christ is on (His) Throne in Jerusalem  
Read Old Test - (Zechariah 9:9-13, 23)

Gen (Gogim) Gentiles will at that time  
take aboard of the chariot of the whole a Jew -  
Hallelujah! They will 'go' with us then,  
for the Lord of Glory our Christ will be on  
His Throne -



Why Envy? - The Jew then? Wise -  
Simply because cos "I'm Ym" dear -  
And because -

The Old Testament Promise -

- Two thirds of his people will be slain in  
the time of Jacob's trouble (Jeremiah 30:1-7)  
(Jeremiah 13: Vers 8, 9) -

Is Chastened of God Almighty first - and  
when rebellious, stubborn, stiff-necked  
Israel "repents" and "Calls On (His) Name"  
then - their future will be glorious -  
Miserable - you & every Jew and Gentile,  
without Christ Jesus, no good of Jesus, is  
lost and without hope - And so,  
we extend an (invitation) for you to be saved  
now - as it is forever too late.

In (His) blessed Name -



# Key 73 Ask Jews to Join Effort

The author is a member of the Omaha Key 73 Committee.

By Albert Holdorf

It was gratifying to learn through the news that the Jewish community no longer sees the Key 73 program of the Christian community as a threat to its well-being.

With this barrier lifted the Jewish community ought to join with Protestants and Catholics in the spirit of Key 73 to meet the real threat, not only to the entire religious community, but also to the continued existence of this nation as a free and democratic society. This threat is the effort by some to eliminate all religious influence in our national life.

It is historically true that behind the organization of any society in the world is a set of beliefs, a faith or religion that, for good or bad, motivates the people and determines their actions. One cannot really understand much that happens in the world without having an understanding of the beliefs that motivate the people.

This is especially obvious today in the Middle East, in Ireland, in India, in Africa and in the Communist countries. What happens in Russia, for instance — the attitude it has toward other peoples and nations, its ideas of what is right and true — all are the product of a set of beliefs embodied in communism — the prevailing state "religion."

\* \* \*

Historians agree that the United States was established on the foundation stone of man's belief in God as revealed in the Judeo-Christian tradition. More specifically, it is doubtful that this nation could have been brought into being on its founding principles before the Reformation.

Out of the Reformation came the then highest concept of the worth of the individual, his right to freedom which is God-given, and his right to a democracy which rejected the right of any individual or group to dominate any other individual or group. Our founding fathers translated these religious beliefs into political principles and on them founded a new nation.

Alexis de Tocqueville, the French observer who came to this country in the 1830s to see what this new nation was all about, wrote in his "Democracy in America" that "religion in America takes no direct part in the government of society, but it must be regarded as the first of her political institutions, for if it does not impart a taste of freedom it facilitates the use of it." And a few lines later he added that "I am certain that they (the Americans) hold religion to be indispensable to the maintenance of republican institutions."

James Russell Lowell was once asked how long he thought the United States would last.

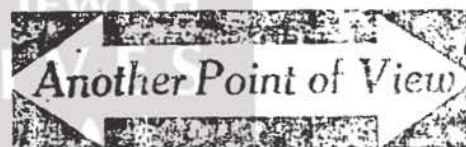
Drawing on the experience of history, that nations decline when they abandon their founding faith or philosophy, he replied that "the United States will endure as long as the ideals and principles of its founding remain in the hearts of the people."

\* \* \*

In the name of freedom of religion we are fast developing a national atmosphere of freedom from religion, thereby cutting ourselves off from our founding philosophy and faith. We are trying to develop a cut-flower society — assuming we can continue to have the fruits of the tree of the American way of life without maintaining and feeding the roots.

For some years we have been attempting to develop a substitute faith based on the ideas of freedom and democracy as objects of devotion.

While this concept may be attractive to many people, the fact is that it has no power — the power so badly needed to rally and rally our



people. Defying freedom and democracy as ultimate precludes the establishment of reasonable order so necessary for peace and progress.

Meanwhile the evidence accumulates that this nation is in trouble today to the degree to which our founding religious principles fail to motivate us and determine the quality of our actions.

Moral decline reflected in progressive deterioration of respect for the lives and property of others, violence, lack of goodwill, excessive conflict between groups of supposedly enlightened citizens, individual and group selfishness, indifference to continuing encroachment of massive government on the rights of the individual, acceptance of government as the principle agent of responsibility for whatever needs to happen — all this and more attests to an alarming decline of the influence of religion.

It is not a stated purpose of Key 73 to save the United States. The purpose of Key 73 is to bring about spiritual renewal in the lives of the people of this continent by helping them develop a personal, working and living relationship with the God who created them. But if Key 73 is a success a secondary result of its efforts could be the salvation of this nation as a free and democratic society.

The expressed and implied hope of Key 73 is that all who realize the need and value of religion in the lives of our people join in this timely effort.

Comments on this page reflect diverse points of view which are not necessarily those of The World-Herald.



ELLIOTT J. BLUMBERG, M. D.  
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3/15/73  
Dear Rabbi -  
Here is a photocopy of my  
thoughts during your talk in  
Dallas the evening of 3/13/73.  
I greatly appreciated hearing  
your views.

EB



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(1) Jewish response to Challenge of K.s.

① Cry foul!

② Willingness - based on our own preparation of our young people to know, appreciate & value our religion. Our corner may be ~~as~~ a recognition to do this effectively.

(2) Christian origin of Key 73

Recognition of the failure of Christianity to gain and hold its <sup>own</sup> members.

② the failure of <sup>established</sup> organized Christian ~~organisations~~ to deal effectively or affect human affairs.

③ guilt - for their own feelings & guilt for past actions against Jews. ④ threat - fear that Judaism may really be better.

① Missionism - turning away from contemporary society & its problems.

② "the global city"

③ Key 73 - the first 100 years of American history - Christianity = patriotism

At 8:10 o'clock

Missionary at the Door



DOMESTIC SERVICE

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THURSDAY, MARCH 1, 1973

10,000 ATTEND ABILENE  
BIBLE LECTURESHIPS

By Religious News Service (3-1-73)

ABILENE, Texas (RNS) -- About 10,000 persons gathered at Abilene Christian College here to attend its 55th annual Bible Lectureships for members of the Churches of Christ.

This year's theme was "Jesus" because, lectureship director Dr. Carl Brecheen said, "each year the lectureship committee tries to select the topic that is currently facing the church, and this year the tide of national and international events centers upon Jesus."

Dr. William S. Banowsky, president of Pepperdine University in Malibu, Calif., emphasized in his talk, "Christianity is Christ," that "Christianity is the only religion in the world which rests on the person of its founder....The degree to which people believe in Christ in His claims regarding God is the degree to which He will have influence over their lives."

James LeFan, minister of Western Hills church of Christ in Temple, Texas., told the audience that "Christian unity is a theme of such importance that the future of Christ's church will be vitally influenced by the individual Christian's response. Christian unity is not something we can be for or against. It is a part of our commitment. There is no ground for neutrality."

There are about 2.5 million members of Churches of Christ, with the largest concentrations in the South and southern Midwest. There is no denominational structure.

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DR. McINTIRE ASSAILS  
TIES TO CHINA REGIME

By Religious News Service (3-1-73)

NASHVILLE (RNS) -- Dr. Carl McIntire, the ultra-fundamentalist radio preacher, lashed out here at proposals to open U.S. trade with China.

"I am not interested in our nation buying goods from a slave nation for that is all that Red China is," the New Jersey and Florida based clergyman said.

He also criticized any U.S. aid to rehabilitate North Vietnam, criticized the World Council of Churches, and blasted the U.S. Supreme Court decision on abortion and also the women's liberation movement.

Dr. McIntire, 66, is head of the International Council of Christian Churches, composed of several smaller denominations. He also heads a college in Cape Canaveral, Fla., and is pastor of a Bible Presbyterian church in Collingswood, N.J.

(more)



RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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THURSDAY, MARCH 1, 1973

In a Nashville airport interview, he called abortion "murder in the womb," accused women's liberation of serving Communist ends and said U.S. aid to Hanoi would "be nothing but the rawest of reparations."

Instead of trying to "reconstruct Vietnam," he said, "we ought to reconstruct the U.S.A. and get the forces of patriotism and liberty ready to gird against the expanding Communist world."

He said he was planning a "Victory Over Communism" march in Washington, D.C., on April 14.

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FORMER PRESIDENT OF SCARRITT  
ACCEPTS CORNELL APPOINTMENT

By Religious News Service (3-1-73)

NASHVILLE (RNS) -- Dr. Gerald H. Anderson, who resigned as president of Scarritt College here in late 1972, will become a senior research associate at Cornell University at Ithaca, N.Y.

He will head a Southeast Asia Program at Cornell after he leaves Scarritt -- the only educational facility directly owned by the United Methodist General Conference -- in June.

Dr. Anderson announced his resignation in November, after heading the college for only two years. He was formerly a professor for 10 years at Union Theological Seminary in the Philippines.

In announcing his forthcoming post at Cornell, the clergyman said, "I continue to have a strong interest in Asian affairs and am attracted by the opportunity at Cornell University to relate myself once again to involvement in the concerns of Asia."

Under Dr. Anderson, Scarritt underwent an intensive self-study on its purpose and future. Once a center for training missionaries, it has in recent years functioned as a senior college and graduate school in religious education.

The study resulted in trustee action "to establish a flexible cluster of educational functions, including degree programs, continuing education and a program related to the concerns of women in church and society."

Dr. Anderson said that since a "major phase of this renewal phase" is completed, he felt it was time for him to make a professional change.

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# AMERICAN JEWISH ARCHIVES

THE JEWISH MESSIAH: A CONTEMPORARY COMMENTARY



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Can anything new be said about Judaism's Messianic ~~concepts~~<sup>beliefs</sup>? It is difficult to imagine, since the Messianic idea has been at the center of the Jewish imagination throughout Jewish history, and, as such, has been examined from every possible angle. The most that one can reasonably hope to do is to comment intelligently on what has been said before, remembering that, traditionally, a Jewish commentary focuses on a specific text with the intent of explicating, often at considerable length, important or difficult points. When the topic of the commentary is Judaism's Messianic ~~concepts~~<sup>beliefs</sup>, the text that immediately comes to mind is Maimonides' Thirteen Principles of Faith, which in its Ani Ma'amin formulation reads: "I believe with perfect faith in the coming of the Messiah, and, though he tarry, I will wait daily for his coming."

\*

\*

\*

"I believe with perfect faith in the coming of the Messiah..." --

Who is this Messiah about whom the Jewish tradition speaks, and who holds a central place in the classical Jewish religious consciousness? In order to answer this question it is necessary to approach the Messianic idea historically, i.e. in such a way as to underscore its developmental character. To be sure, the belief in a Messiah has been a source of hope and comfort to Jews throughout their history, but the precise nature of this belief has varied, as successive generations have reinterpreted it in the light of their own circumstances. Because scholars have thoroughly investigated



idea in Judaism, it is possible to outline with considerable accuracy the main stages of its development up to the time of Maimonides, who established the belief in a Messiah as an article of Jewish faith.

The term "Meshiah", "the anointed one", is first found, in the sense of a redeemer from bondage sent by God to His people, in the apocalyptic literature, but the idea itself dates back to the Biblical period during which it received emphases of various kinds in the writings of the Prophets. These writings have been brilliantly surveyed in Joseph Klausner's The Messianic Idea in Israel, which, additionally, offers a hypothesis as to the origins of the belief in a Messiah. Whereas all other ancient peoples spoke of a Golden Age in the past, Klausner argues, the Israelites were forced by the circumstances of their history to look to a Golden Age in the future. The formative period of Jewish history was one of trial, tribulation, and affliction, which precluded any possibility of the glorification of the past. The Patriarchs, after all, had been repeatedly forced to move from country to country because of severe famines. While they were wandering in foreign lands, they had suffered abuse at the hands of tyrannical rulers. ~~They~~ ~~were~~ ~~in~~ ~~the~~ ~~land~~ ~~of~~ ~~the~~ ~~Pharaohs~~. Shortly after the death of the Patriarchs the Egyptian bondage had begun, which brought in its wake terrible oppression and suffering. The historical memory of these experiences, preserved in sacred traditions, and thus etched into national consciousness, Klausner maintains, led the ancient Israelites, of necessity, to project their collective hopes and aspirations into the future. This was true of



the nation as a whole, but it had its greatest importance for the Prophets who, in their own time, were tormented by the gulf, particularly in the ethical realm, between the actual and the ideal. As Klausner expresses it: "The existing situation was bad in the eyes of these Prophets; only what should be - and according to their conviction it also could be - was good. The bad, therefore, was in the present, and the good in the future." Thus, though they were masters of negation, the Prophets insisted that in the idealized future the "is" would become the "ought," and evil and suffering would disappear. The prophets, in other words, were filled with Messianic hope and confidence.

Klausner's hypothesis, as I have presented it thus far, provides a plausible explanation of the origin among the Israelites of Messianic expectations, which may be defined as <sup>the</sup> Prophetic hope for <sup>a time</sup> ~~the~~ ~~time~~ ~~in~~ ~~the~~ ~~future~~, in which there will be political freedom, moral perfection, and earthly bliss for the <sup>Jewish people</sup> ~~people~~ ~~in~~ its own land, and also for the entire human race.<sup>o</sup> What remains to be accounted for is how these Messianic expectations came to be associated with a personal Messiah who was seen as <sup>God's</sup> ~~the~~ prime instrument in establishing the Messianic age. Here again, Klausner argues, historical memory played a vital role, in that the Israelites' sacred traditions glorified Moses as a redeemer and savior. In Jewish thinking, therefore, deliverance from bondage and suffering became associated with a specific deliverer who, in his functions, was patterned after Moses. Moses had not only ransomed the Jews from their material troubles



and ~~political~~ servitude, but had also redeemed them from ignorance and spiritual bondage. Likewise, the Messiah, particularly in the writings of the Prophets, was envisioned as both a national leader and a religious-ethical guide. <sup>As God's agent, he had</sup> ~~A D T S G~~ the dual task of bringing about, in the fullness of time, political salvation and spiritual redemption. What this implied in specific terms becomes clear when one examines the various Messianic conceptions of the Prophets.

Common to all the Prophets is the idea that sin brings punishment in its wake. National sinfulness is punished on the "day of the Lord", the judgment day when God ~~will~~ make the great reckoning. The Prophets dwell on the catastrophes of the time of judgment, which ~~will~~ include, among other things, war, destruction and exile. Some of the Prophets view these cataclysmic events as simply a punishment upon sinners; but others regard it as a means of achieving moral improvement. In either case, however, the catastrophes of the "day of the Lord" ~~will~~ lead to national repentance, and result in the Jewish people returning to the true worship of God.

Just as sin inevitably results in punishment, so also repentance, the Prophets proclaim, carries within itself the seeds of redemption. Redemption <sup>is</sup> ~~will~~ be the lot of the "remnant of Israel," the righteous of the nation, who, in an ingathering of exiles, ~~will~~ flock back to the land of Israel from the four corners of the earth. While some of the Prophets speak of the political power of the Jews in this context, the majority regard the purpose of redemption as the establishment



of those conditions necessary for the peace and security of all nations. To be sure, the nations ~~will~~ exalt Israel, but they ~~will~~ do so because they recognize its spiritual superiority and ethical qualities, and not because of any deference to political power.

What most excites the imagination of the Prophets in contemplating the Messianic future is the material and spiritual bliss that awaits mankind in general, and the Jewish people in particular. Those of the Prophets who emphasize material concerns focus on the abolition of war, harmony in the animal kingdom, the fecundity of nature, and the lengthening of human life. The majority of the Prophets, however, place greater emphasis on spiritual welfare which embraces the knowledge of God, and the capacity, brought about by the creation of a new heart and a new spirit, to practice justice and mercy. In a redeemed world, the Torah ~~will~~ exist in perpetuity, thus assuring the perpetuity of the people of Israel. ?

While the specifics of the Messianic age as conceived by the Prophets can be readily described, it is more difficult to outline ~~in detail~~ their views of the role of the personal Messiah. From the variety of the opinions expressed in the Prophetic writings, it ~~is~~ <sup>seems</sup> clear that the belief in a Messianic personality had ~~been~~ <sup>only</sup> established itself, in embryonic form during the Biblical period. Thus, some of the Prophets make no mention of a human Messiah, but rather present God as the ~~re~~ redeemer. Still others refer to a collective Messiah, the Kingdom of the house of David. A number of the Prophets (Hosea, Isaiah, Micah,



Jeremiah and Zecharia), <sup>however,</sup> do speak of a personal Messiah, and to attribute to him the most lofty spiritual and ethical qualities. Thus, he is wise and understanding, righteous and humble, and filled with the fear of God. A descendent of the house of David, the Messiah is the King of the redeemed Jewish people in both the political and spiritual realms. He is also, because of his righteousness and freedom from sin, the King of the nations of the world, which turn to him in order to learn God's teachings. The Messiah, in sum, is a towering figure, and, as such, is appropriate to the glories of the Messianic age.

The Biblical writings contain, in broad outline, the central elements of the Messianic idea as it came to be defined in the classical Jewish tradition. These elements were fleshed out and given various emphases by the Rabbis during the Talmudic period, thus providing the basis for the later medieval discussion in which Maimonides was the central participant. The great tragedies which occurred at the beginning of Talmudic times, particularly the destruction of the Temple and the defeat of Bar Cochba, brought to the fore deep Messianic yearnings to which the Rabbis addressed themselves. Since they were organic rather than systematic thinkers, however, the Rabbis did not pattern their views into a coherent whole, but rather presented them in numerous aphorisms which are scattered throughout the vast corpus of Rabbinic literature. Nonetheless, certain basic trends of thought are evident, and two, at least, merit specific attention.



Whereas the **P**rophets place primary emphasis on the nature of the Messianic age, the Rabbis lay particular stress on the personality of the Messiah. This is true to the extent that in Rabbinic usage "days of the Messiah" replaced<sup>s</sup> the Biblical phrase "end of days" as the reference term for Messianic times. The Rabbis simply cannot envision a Messianic future without the personal Messiah, since, in their view, he stands at the very center of the drama of redemption. To be sure, the Messiah remains within the bounds of human nature, but he clearly defines its outer limits. Klausner expresses this point as follows: "He is... the first of the human race and the chosen of his nation. As the chose of his nation, who is also the choicest of the human race, he must needs be crowned with all the highest virtues to which mortal man can attain." Thus the Messiah, in the Rabbinic writings, exemplifies both physical and spiritual perfection. With respect to might and authority, and with respect to holiness and goodness, he is the optimum human personality. Here, then, an embryonic Biblical idea has been brought to complete fruition.

The Rabbis' exultation of the personal Messiah is no doubt related to the suffering that the Jewish people experienced during the Talmudic period. The sense of loss occasioned by the elimination of the Temple and national independence fostered a need for a compensatory Jewish "superman" to whom the powerless Jews could turn in hope. Likewise, these historical experiences led<sup>the</sup> Rabbis, in



contrast to the Prophets, to speculate at length on the "signs" of the coming of the Messiah. Some of the Rabbinic figures, basing themselves on Biblical texts, point to specific dates. Others of the Rabbis emphasize such "birth pangs of the Messiah" as poverty, immorality, ignorance of <sup>the</sup> Torah, breakdown of family authority, and general anarchy. The prevalent view among the Rabbis, however, which closely follows the Prophetic position, is that the Messiah's coming is linked to the repentance of the Jews. In this connection, some of the Rabbis speak of the sufficiency of a single day of national repentance, while others stress the full observance of one or two Sabbaths. In either case, however, we are dealing, as in the matter of the personality of the Messiah, with a Rabbinic extension of a Biblical idea.

Having examined in outline form the development of the Messianic idea in the Biblical and Talmudic periods, we are in a position to appreciate Maimonides' insistence that the belief in the Messiah is a cardinal principle of Jewish faith. By his time, <sup>the</sup> Messianic belief had been woven into the very fabric of Judaism, and Maimonides was thus confirming authoritatively what was already taken for granted by the masses of Jews. Other medieval Jewish philosophers, such as Joseph Albo and Hasdai Crescas, might dispute Maimonides' claim as to the indispensable nature of the belief in the Messiah, but such a position found little or no echo in the larger Jewish community. On the contrary, in dealing with the Messianic idea, Maimonides found himself engaged in an effort to dampen the flames of Messianic



enthusiasm. This is true of the Jewish philosophers of the Middle Ages in general, who, while they retained the main elements of the traditional view of both the personal Messiah and the Messianic age, attempted to pare down the more fanciful, materialistic and supernatural notions that had captivated the popular imagination. That this was Maimonides' intent becomes apparent when one examines the specifics of his discussion of the Messianic idea.

What is most striking about the way that Maimonides treats both the Messiah himself and the characteristics of the Messianic age is his emphasis on the natural and the spiritual, as against the supernatural and the material. Thus, he insists that the only difference between the period of the Exile and the Messianic age is that in the latter time the Jews will live in the Holy Land, and will not be subject to the nations. Rather, they will be ruled by a great philosopher-King who will be known world-wide for his vast knowledge. Interpreting all the Rabbinic statements to the contrary as figurative expressions, Maimonides stresses that in the Messianic future there will be no radical changes in the natural order. Human labor, inequality, and death will remain realities of life. On the other hand, an increased bountifulness of nature, combined with the absence of war, will make possible conditions of general prosperity and longevity that will permit people to seek spiritual bliss. Specifically, this means, according to Maimonides, that the central preoccupation of mankind will be the quest for the knowledge



of God through the study of the Torah and the complete observance of the commandments. These pursuits constitute the ultimate good, and their realization is the true Messianic fulfillment.

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"... and, though he tarry..." -- Why has the Messiah not yet appeared? Only God, of course, is in a position to respond adequately to this question. Jews, viewing the ongoing historical process from the perspective of Jewish faith, can only bear witness to the fact that the Messiah's coming is an event that is yet to be consummated in the future. Bearing witness, however, is never a simple task, and given the remarkable energizing power of the Messianic idea, there has always been the temptation for Jews to give themselves up to those who claim that the Messianic age has dawned. Thus, the pages of Jewish history are filled with numerous examples of pseudo-Messianic movements, many of which have won the allegiance of large numbers of Jews. Of these, the most important, of course, is Christianity, which stakes out a fundamental claim to be the fulfillment of Judaism's Messianic idea. The insistence that Jesus is the Messiah is the central and indispensable doctrine on which Christianity stands or falls. This was the case more than nineteen hundred years ago and remains so today. Throughout this whole period, needless to say, Jews have steadfastly rejected Christianity's Messianic claim. For Jews to do otherwise



would be to deprive Judaism of its very raison d'etre. Why, from a Jewish point of view, Christianity is simply one, albeit the most important, of many pseudo-Messianisms is, therefore, a matter of central importance for Jewish self-understanding.

While there are numerous particular objections that Jews have to Christianity's claim that Jesus is the Messiah, two stand out as being of fundamental importance. The most basic of all objections arises from insistence of the classical Jewish tradition that success or failure is the final arbiter of a Messianic claimant's authenticity. The Messiah's role, as we have seen, is to bring redemption both to the Jewish people and the rest of humanity. If, therefore, history continues along its normal course, and evil and suffering remain central to the human condition, it is clear that the Messiah has not come. It hardly merits saying in this context that the tragic elements of life have been all too present in history during the last nineteen-hundred years. Judging from what has transpired in the twentieth century, i.e., Auschwitz and Hiroshima, one might even want to argue that things have gone from bad to worse. In any case, however, it is apparent that Jesus' Messiahship is refuted by the state of the world and by the normal lives of his own adherents. Without meaning to be facetious, it may be said that, from a Jewish perspective, the ultimate proof that Jesus is not the Messiah is writ large in the headlines of daily newspapers.



The second fundamental objection that Jews have to Christianity's Messianic claim relates to the matter of Jesus' supposed divinity. Christians assert that the Messiah (Jesus) who has come is human, but is at the same time completely divine, one of the person of the trinity that is God. Jesus is thus not simply the Messiah, but the Messiah-God who is variously referred to as "Son of God," "Logos," "Lord," and "God-man." To Jews, of course, all of this is totally unacceptable. To be sure, the classical Jewish tradition regards the Messiah as the central actor in the drama of redemption, and thus as a unique and, according to some, optimum human being. He does exemplify both physical and spiritual perfection, which are necessary for his task as God's agent. The key point, however, is that the Messiah, as far as Judaism is concerned, remains within bounds of humanity. While it may appear that the difference between Judaism and Christianity on this matter is only quantitative, i.e., a matter of degree, there is, in fact, a fundamental qualitative issue at stake. From a Jewish point of view, the Christian claim that Jesus is divine constitutes a profoundly jarring infringement on absolute monotheism. In Jewish belief nothing and no one that can be seen are God, although everything and everyone are His creations. Thus, while the unity of God is in no way infringed upon by the Jewish Messiah, it is, at a minimum, obscured by the Christian Messiah. Jews, therefore,



have no other choice but to reject the Christological Jesus.

Because of the irreconcilable nature of the Messianic claims of Judaism and Christianity, it is too much to expect that there can be such a thing as an "objective" assessment of the Jewishness of Jesus. Discussions of this topic, whether pro or con, are inevitably shaped by the investigator's own religious commitment. For ~~the~~<sup>this</sup> very reason, Trude Weiss-Rosmarin's Judaism and Christianity: The Differences commends itself to our attention, since it is forthright in its aim of providing a Jewish perspective on Jesus. By "Jewish," Rosmarin means the classical Biblical-Rabbinic tradition, and it is her contention that when this yardstick is employed Jesus appears as most decidedly "un-Jewish." Among the many points she cites in support of her contention the following merit particular mention:

a. Whereas the Biblical Prophets and the Rabbinic teachers never teach in their own names or on their own authority, Jesus does so, stressing his personal opinions as against the authority of the Torah.

b. While the Prophets castigate their contemporaries for their sins, they do not take it upon themselves to provide forgiveness. This is in line with Judaism's belief that God alone has the power to forgive. Jesus, on the other hand, arrogates to himself the powers of forgiving sins.

c. Both the Prophets and Jesus are said to perform miracles. The Prophets, however, invariably stress that they are merely acting



as God's instruments, and that the credit for the miracles is due not to them but to God. This is not true of Jesus, who claims to command Divine powers, including the ability to perform miracles.

d. There is an ascetic quality to Jesus' teachings that is foreign to the Jewish tradition. Jesus proclaims that his Kingdom is not of this world, and thus is able to idealize poverty. Likewise, he advocates celibacy and prohibits divorce except in the case of adultery. Jesus also disparages family ties of any kind.

e. While Jesus claims to be an upholder of Jewish religious law, he disregards and violates it in a number of important ways. Thus, both he and his disciples break the Sabbath rest by engaging in forbidden activities. Jesus, on a few occasions, discloses his contempt for the dietary regulations. He also violates the laws regarding public fasts and communal prayers.

Based on the specifics of her analysis, Rosmarin reaches the following conclusion as to the Jewishness of Jesus:

These examples of Jesus' hostile opposition to and non-conformance with basic Jewish laws and accepted principles, customs and ceremonies should prove conclusively that the title of "Rabbi" cannot be applied to him. Jesus, in fact, was opposed to and attacked all and everything the Rabbis of his time stood for. He opposed them not only in regard to some minor details and aspects of the Law but on principle and unqualifiedly... In all important respects Jesus placed himself in opposition to the faith in which he was born. It is therefore idle and futile to make room for him in Judaism which he himself rejected in theory and practice..."



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"I will wait daily for his coming" - For whom <sup>do</sup> present day Jews wait in hopeful expectation? To raise this question is to turn from the theoretical to the actual, from the historical to the contemporary. Thus far our focus has been the classical Jewish tradition which antedates modernity. But what of the modern experience itself, and its import on Jewish belief? Contemporary Jews, after all, are products of modernity, and their view of the Messianic idea, like their view of everything else, has been deeply effected by modernist catagories of thought. The fact of the matter is that present day Jews, in the majority, do not anticipate the coming of <sup>a</sup> personal Messiah. This, of course, is not the case with traditional Jews, and particularly the Orthodox. The bulk of Jews, however, even among religious believers, reject the idea of the personal Messiah, while they retain a belief in some kind of Messianic age. Why this is so, and why a reconsideration of the classical position might well be appropriate, are matters that merit close attention. Fortunately, in dealing with them, we have the brilliant analyses of Steven Schwarzschild ("The Personal Messiah - Towards the Restoration of a Discarded Doctrine" Judaism, 1956; "The Messianic Doctrine in Contemporary Jewish Thought" Great Jewish Ideas (Washington, 1964) ) to guide us. Schwarzschild has systematically examined the reasons for the modernist rejection of the personal Messiah, and finding fault with them, has strongly advocated a return to the classical Jewish belief.



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Schwarzschild points to three basic reasons why beginning in the early nineteenth century the belief in the personal Messiah began to lose its hold on Jews. Some of these reasons continue to be of direct influence today, but in their origins they were all bound up with the impact of the Enlightenment and Jewish Emancipation on Jewish life and thought. To the newly emancipated Jews of Western Europe, for example, the classical belief seemed overlaid with nationalistic overtones that threatened to ~~undermine~~ <sup>hinder</sup> the full integration of Jews into European society. This was so because the idea of the personal Messiah was tied to the hope for the eventual return of the Jews to the Holy Land, and could thus be seen as implying the alien character of Jews in the countries in which they lived. To many Jews it seemed that to retain the belief in the Messianic personality was to play directly into the hands of those anti-Semites who argued against Jewish emancipation on the grounds that Jews could not and would not be full fledged citizens. A major reason for the depersonalization of the Messiah, therefore, was that "personal" was taken to be synonymous with "political", and more specifically with "national."

The "dual loyalty" issue that Schwarzschild is describing has a quaint historical ring today, and is no longer taken seriously by contemporary Jews. The State of Israel has become a reality, and both Jews and non-Jews readily accept the fact that the former have strong attachments to the Holy Land. Schwarzschild, however, goes a step further and makes the important point that whether one



does or does not believe in the personal Messiah has nothing whatever to do with nationalism. As he states the matter: "Theoretically, there is no reason why the personal Messiah must mean Jewish nationalism and the Messianic age must mean universalism. It is just as possible, logically, to believe that the Messianic person will bring universal redemption... and that the Messianic stage in human history will bring with it the national restoration of Israel..." This, of course, explains why it was possible before the creation of the State of Israel for some Reform leaders, who did not believe in the personal Messiah, to be strong Zionists, and for some Orthodox leaders, who most certainly did accept the classical belief, to oppose Jewish nationalism.

Many of the same Jews who viewed the idea of the personal Messiah as politically troublesome likewise regarded it as theologically embarrassing. The Messianic concept, as I have indicated earlier, was never merely an abstraction. On the contrary, it was a pulsating reality that continuously shaped the lives of individual Jews and the scattered Jewish communities. Hence, the periodic outburst of pseudo-Messianic movements, many of which, in their antinomianism and other excesses, were extremely unsettling in terms of the stability of Jewish life. Since these movements always centered around a specific individual who claimed to be the Messiah, it seemed clear to those Jews who wished to appear, particularly <sup>in the eyes of</sup> non-Jews, as rational, enlightened and "modern", that it was necessary to remove the theological



precondition which might lead to the recurrence of enthusiastic Messianic claims. Here, then, was a second reason for rejecting the belief in the personal Messiah.

In responding to the issue of pseudo-Messianism and its relationship to the idea of the Messianic personality, Schwarzschild contends that to depersonalize the Messiah on this ground is to indulge in a classic instance of throwing out the baby with the bath water. Any idea, he points out, can be abused, but that is hardly a valid reason for rejecting the true together with the false. To do so consistantly, would be to end up rejecting all ideas, since each and every one is open to potential or actual abuse. Furthermore, Schwarzschild argues, pseudo-Messianism, while certainly extremely dangerous, is not necessarily an unambiguous evil. A strong case can be made for the argument that it is precisely periodic pseudo-Messianic outbursts which have preserved the Messianic belief as a living reality of Jewish faith. On this point, Schwarzschild quotes the words of Franz Rosenzweig, which because of their poetic beauty and theological insight may be cited at length:

"The expectation of the coming of the Messiah, by which and because of which Judaism lives, would be a meaningless theologumenon, a mere idea in the philosophical sense, empty babble, if the appearance again and again of a false Messiah did not render it reality and unreality, illusion and disillusion. The false Messiah is as old as the hope for the true Messiah. He is the changing form of this changeless hope. He separates every Jewish generation into those whose faith is strong enough to give themselves up to an illusion, and those whose hope is so strong that they do not allow themselves to be deluded. The former are the



better, the latter the stronger. The former bleed as victims on the alter of the eternity of the people, the latter are the priests who perform the service at this alter. And this goes on until the day when all will be reversed, when the belief of the believers will become truth, and the hope of the hoping a lie."

Rosenzweig's statement, Schwarzschild concludes, stands as a warning against facile attempts at finding theological shortcuts.

The third reason that Schwarzschild cites for the modernist rejection of the personal Messiah is without doubt the most relevant today in that it reflects the thinking of a large majority of contemporary Jews. As moderns, and thus as heirs of the Enlightenment tradition, contemporary Jews tend to be optimists in regard to their view of human nature. They see man as being a rational creature who can be counted on to shape his own destiny in a progressively improving world. This optimistic assessment of the nature of man, which has been dominant in Jewish thinking since the time of the Emancipation, has, of course, direct implications relative to the belief in the personal Messiah. The Messiah, after all, is both logically and historically a product of need. In the former sense, the anticipation of his coming implies that man by himself cannot achieve a perfect society, and that redemption, therefore, is a miracle brought about by God through the instrumentality of His agent. In the latter sense, it is clear, as we have seen, that as the circumstances of the Jews become worse the Messiah assumed a more central role in Jewish thinking about the



drama of redemption. Quite obviously, therefore, an optimistic view of man's capabilities will lead to a fundamental reconsideration of the very necessity for the personal Messiah. This was the case early in the nineteenth century when the leaders of Reform Judaism substituted the phrase "brings redemption" for "brings a redeemer" in the first blessing of the Eighteen-Prayer. While linguistically minor, this change is doctrinally major, in that it implies that man can be the agent of his own redemption, and, without God's intervention, can bring about the Messianic age. This belief, whether it is called "liberalism", "humanism", or "perfectionism", continues to have a strong appeal for moderns down to the present time, if for no other reason than that it is highly flattering to those who affirm it.

In addressing himself to the issue of the irrelevance of the personal Messiah within the context of the modernist outlook, Schwarzschild reverses the argument by maintaining that it is precisely that outlook which is irrelevant. It is simply absurd, he maintains, to view man as a rational creature who can perfect both himself and his world. History itself has refuted such a view: "We have learned for a fact that the nineteenth century was profoundly wrong in its vast overestimation of the social abilities of man. If persecution, pogroms, and oppression are indeed the rationale for Messianism, then our age is, and by right ought to be, the most Messianic age of all in the history of Israel." Against the back-



ground of the Holocaust it is mere "pie in the sky" theorizing to imagine that human history is progressing on its own momentum toward the Messianic age. If it is difficult to conceive of one extraordinary individual (the Messiah) accomplishing the humanly impossible, Schwarzschild asks, how much more so is it to believe that great numbers of people will be able to achieve it? Schwarzschild is careful to emphasize that the classical Jewish tradition demands that man exert himself to the full <sup>in dealing with</sup> ~~in~~ moral concerns. (This is a direct outgrowth of the Biblical ~~and the~~ Rabbinic preoccupation with repentance). There is all the difference in the world, however, between a necessary and a sufficient, a partial and an exclusive, ~~and~~ a preliminary and an ultimate, role in establishing the Messianic ~~time~~. The whole matter is <sup>succinctly</sup> ~~summarized~~ summarized by Schwarzschild as follows:

"Implied in the [classical] conception of the Messianic age is the recognition that God will cause something to be brought about that ought to be and must be brought about which, however, human beings by themselves cannot bring about. If man could achieve the goal of the perfectly good life by himself, God's intervention would not be needed... Man, [however], left to his own devices cannot attain the fulfillment that God has set for him... At best man is limited and fallible, and at worst sinful. If man's destination, on the other hand, is perfection, this perfection cannot, therefore, in its nature, be brought about by man. It must be accomplished by God. To say this is simply a somewhat circumlocutory way of saying that human salvation is a miracle, something which by the laws of nature and logic is impossible. That a single human person should be the instrument through which this miracle is to be performed is simply another way of underlining its miraculous nature."



As the Rabbis said: "When here below we do a little (as much as possible), God above will complete it."

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The last word, like the first word, on the Messianic idea belongs to Maimonides:

"Concerning these things... none knows how they will be until they occur. For the prophets veil these things, and the sages have no tradition concerning them save what they have deduced from the Scriptures, and so herein their opinion is divided. At any rate, neither the order of this event nor its details are the root of faith. Rather... wait and trust in the matter as a whole, as we have expounded."





bodies in the community.

3. While there are grounds for vigilance and concern, it would be a mistake to respond in over-kill, generating needless hysteria. We have some reports of individual conversions -- and they, of course, merit our earnest and active concern -- but there is as yet no evidence of substantial impact on Jewish youth.
4. JEWS FOR JESUS groups often seek to exploit Jewish holidays and symbols-- in Miami Beach, they sponsored a Chanukah celebration in honor of Israel's 25th anniversary -- and it is appropriate for the organized Jewish community to disassociate itself from such occasions and to condemn the public deception involved in such projects.

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Some things you can do in your community IF THINGS BECOME ACUTE:

A. START A "HOT LINE"

Many people, especially young people susceptible to conversionary efforts, are lonely people, who desperately want and need someone to talk to. Often, they are confused about their beliefs and their personal identity. Usually, they cannot be reached by the Jewish establishment's conventional methods.

A local community could set up a telephone "Hot Line", manned at certain hours of the day, say from 8:00 PM to Midnight, by rabbis, Jewish professionals, educators, psychologists, etc., who either know Judaism or who would be willing to learn enough to respond to the questions they would be getting. In addition, a list of referral resources would have to be prepared and made available to those manning the Hot Line.

Besides publishing the Hot Line phone number in the usual journals of the Jewish community, make certain you take an ad in the local paper and in whatever off-beat press and Jewish student press that may exist in your community.

The by-products of this kind of program are endless:

- FIRST: those who man the Hot Line will learn something about Jews and Judaism.
- SECOND: you will probably end up helping people who call.
- THIRD: if you have available some of the literature and information on Jews and Judaism which is obtainable from Jewish organizations, and distribute it to those who call, you might deepen their Jewish consciousness.

Of course, all of this will take two things which might kill the project before it gets started: Money and personal commitment.

B. SET UP A "COFFEE HOUSE" - They are successful!

Make sure it is someplace close to where Jewish youth congregates. Rabbis, Jewish educators, knowledgeable laymen, could be programmed into it for "rap" or "shmoos" sessions with the kids.

C. TRY A "WANT TO KNOW WHAT JUDAISM SAYS ABOUT.....?"

course for High School youth after school hours some place close to where our

(over)



Jewish youth gather.

Before setting up such a course, let a group of young people plan it with you. Let them tell you what they want to learn.

D. CONSIDER USING A RETIRED RABBI

It might be possible to utilize the services of a retired or emeritus rabbi living in your community to visit a nearby college or university campus informally and there to make himself available to "rap" with Jewish students about issues raised on the campus by "Key 73" type operations. Be careful not to conflict with existing Hillel rabbis or programs.

My office and our Department of College Youth are working closely with one another on this issue. Please keep in touch with us. On the local level make certain you coordinate your efforts with the rest of the Jewish community, either through the Community Relation Council's or Federations or other synagogues.





# Key 73 Ask Jews to Join Effort

The author is a member of the Omaha Key 73 Committee.

By Albert Holdorf

It was gratifying to learn through the news that the Jewish community no longer sees the Key 73 program of the Christian community as a threat to its well-being.

With this barrier lifted the Jewish community ought to join with Protestants and Catholics in the spirit of Key 73 to meet the real threat, not only to the entire religious community, but also to the continued existence of this nation as a free and democratic society. This threat is the effort by some to eliminate all religious influence in our national life.

It is historically true that behind the organization of any society in the world is a set of beliefs, a faith or religion that, for good or bad, motivates the people and determines their actions. One cannot really understand much that happens in the world without having an understanding of the beliefs that motivate the people.

This is especially obvious today in the Middle East, in Ireland, in India, in Africa and in the Communist countries. What happens in Russia, for instance — the attitude it has toward other peoples and nations, its ideas of what is right and true — all are the product of a set of beliefs embodied in communism — the prevailing state "religion."

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Historians agree that the United States was established on the foundation stone of man's belief in God as revealed in the Judeo-Christian tradition. More specifically, it is doubtful that this nation could have been brought into being on its founding principles before the Reformation.

Out of the Reformation came the then highest concept of the worth of the individual, his right to freedom which is God-given, and his right to a democracy which rejected the right of any individual or group to dominate any other individual or group. Our founding fathers translated these religious beliefs into political principles and on them founded a new nation.

Alexis de Tocqueville, the French observer who came to this country in the 1830s to see what this new nation was all about, wrote in his "Democracy in America" that "religion in America takes no direct part in the government of society, but it must be regarded as the first of her political institutions, for if it does not impart a taste of freedom it facilitates the use of it." And a few lines later he added that "I am certain that they (the Americans) hold religion to be indispensable to the maintenance of republican institutions."

James Russell Lowell was once asked how long he thought the United States would last.

Drawing on the experience of history, that nations decline when they abandon their founding faith or philosophy, he replied that "the United States will endure as long as the ideals and principles of its founding remain in the hearts of the people."

\* \* \*

In the name of freedom of religion we are fast developing a national atmosphere of freedom from religion, thereby cutting ourselves off from our founding philosophy and faith. We are trying to develop a cut-flower society — assuming we can continue to have the fruits of the tree of the American way of life without maintaining and feeding the roots.

For some years we have been attempting to develop a substitute faith based on the ideas of freedom and democracy as objects of devotion.

While this concept may be attractive to many people, the fact is that it has no power — the power so badly needed to rally and unify our

## Another Point of View

people. Defying freedom and democracy as ultimates precludes the establishment of reasonable order so necessary for peace and progress.

Meanwhile the evidence accumulates that this nation is in trouble today to the degree to which our founding religious principles fail to motivate us and determine the quality of our actions.

Moral decline reflected in progressive deterioration of respect for the lives and property of others, violence, lack of goodwill, excessive conflict between groups of supposedly enlightened citizens, individual and group selfishness, indifference to continuing encroachment of massive government on the rights of the individual, acceptance of government as the principle agent of responsibility for whatever needs to happen — all this and more attests to an alarming decline of the influence of religion.

It is not a stated purpose of Key 73 to save the United States. The purpose of Key 73 is to bring about spiritual renewal in the lives of the people of this continent by helping them develop a personal, working and living relationship with the God who created them. But if Key 73 is a success a secondary result of its efforts could be the salvation of this nation as a free and democratic society.

The expressed and implied hope of Key 73 is that all who realize the need and value of religion in the lives of our people join in this timely effort.

Comments on this page reflect diverse points of view which are not necessarily those of The World-Herald.



AND SOME DON'T  
EVEN KNOW THAT  
THE WHOLE NEW  
TESTAMENT IS A  
JEWISH BOOK !!!

JESUS IS YOUR  
MESSIAH

😊 "THANK FOR  
LETTING ME KNOW  
BUT I'M NOT  
JEWISH!"

YOU DON'T HAVE  
TO BE JEWISH  
TO LOVE JESUS..

"YEH, BUT I  
WAS BORN  
A CHRISTIAN" 😊

YOU THINK SO?!?

"WHAD'YA MEAN?"



WELL, BEING BORN INTO  
A CHRISTIAN HOME  
DOESN'T MAKE YOU A  
CHRISTIAN ANYMORE  
THAN BEING BORN IN  
A BAKERY MAKES  
YOU A BAGEL!!



"HUH!?"

YOU HAVE TO ASK  
JESUS TO COME  
INTO YOUR LIFE TO  
BE YOUR SIN-BEARER.

"REALLY?!"



THAT'S RIGHT! THEN  
YOU GET BORN AGAIN  
INTO GOD'S FAMILY!!

Jews  
for  
Jesus

BETH SAR SHALOM  
88-40 192<sup>nd</sup> St.  
Hollis, N.Y. 11423  
479-4565



WHY NOT  
JEW  
FOR  
JESUS?

WE'RE HAPPY TO  
TELL IT —

JESUS IS ALIVE  
AND WELL AND IS  
COMING BACK SOON  
TO BRING

PEACE  
TO EARTH!!

"OH BROTHER"

WE'RE SERIOUS!  
JESUS THE MESSIAH  
OF ISRAEL, COULD END  
THE MESS OF HUMAN  
GOVERNMENTS IN OUR  
LIFETIME!!



"HEY WAIT A  
MINUTE! JEWS  
DON'T BELIEVE  
JESUS IS THE  
MESSIAH!"

WHO SAYS  
SOME JEWS

DO BELIEVE JESUS  
IS THE MESSIAH!

WE DO!

"YOU'RE JEWISH?"

YES, MORE THAN EVER



"WHAD'YA MEAN  
MORE THAN EVER?"

JESUS HELPS US TO  
UNDERSTAND OUR  
**heritage**  
BETTER... AFTERALL  
HE IS A JEW, TOO!!

"YEH, I KNOW  
BUT IT'S  
CONFUSING!"

WHAT IS ??



"I MEAN, WELL,  
MOST JEWS  
DON'T BELIEVE  
JESUS IS THE  
MESSIAH DO THEY?"

YOU'RE RIGHT.... BUT  
THEN, WHEN HAS  
TRUTH

EVER BEEN DETERMINED  
BY A MAJORITY  
VOTE?

AFTERALL, MANY  
JEWS DON'T EVEN  
BELIEVE IN GOD!?!

AND OTHERS HAVE  
NEVER LOOKED AT ALL  
THE PROPHECIES IN THE  
OLD TESTAMENT

ISAIAH 9:6  
MICAH 5:2  
ISAIAH 53  
ZECH 12:10



# Commission on Interfaith Activities

A Joint Commission of the  
Union of American Hebrew Congregations, Central Conference of American Rabbis  
and the Jewish Chautauqua Society

838 FIFTH AVENUE • NEW YORK, N.Y. 10021 • (AREA 212) 248-0100

Director: RABBI BALFOUR BRICKNER

January 31, 1973

FROM: Rabbi Balfour Brickner, Director  
TO: All Interested Parties  
SUBJECT: Response to "Key '73": Resource Kit

As the impact of the "Key 73" operation becomes more evident, our office receives many requests for help.

To aid you in responding to "Key 73", we have prepared a basic Resource Kit, which is outlined on the sheet attached. We urge you to order it for yourself, for your congregation, and to send it to interested persons.

UAHC OFFICERS  
Chairman, Board of Trustees  
Harry K. Gutmann  
President  
Rabbi Maurice N. Eisendrath  
COMMISSION ON  
INTERFAITH ACTIVITIES  
Chairman  
Paul Dobin

The "Suffering Servant" passages from Isaiah, particularly Chapter 53, are frequently quoted by Christian missionaries as an example of how the Hebrew Bible predicted the coming of Jesus. Many of our adults and youth do not know how to respond to this assertion. We have therefore prepared a short, popular explanation of this matter. It is done briefly and in mimeo form, so you can either order it from us in bulk at no charge, or reproduce it yourself. We are working on a similar response for Isaiah 7.14, the difference between "Jewish law" and "Christian Love" and other questions, which are frequently asked of Jews.

In the meantime, contact our office for whatever additional help you feel we can give you.

\*\*\*\*\*

The following are some policy suggestions which we believe may provide some general guidance in community relations regarding "Key 73":

1. It is wrong to condemn "Key 73" per se as a program aimed at Jews. "Key 73" is designed to bring the entire country to Christ. Jews are incidental to the major campaign, although of course we are the special targets of groups like Beth Sar Shalom and other such bodies specifically organized to convert Jews.
2. When the State -- as represented by the Mayor, City Council, or the public school system -- endorses "Key 73" and participates in its program, there arises a violation of church-state separation which should be opposed by the Jewish community, hopefully in cooperation with other civic and religious





UNION OF AMERICAN HEBREW CONGREGATIONS  
Commission on Interfaith Activities  
838 Fifth Ave.  
New York, New York 10021

ORDER FORM

DATE \_\_\_\_\_

Please send the following:

<u>QUANTITY</u>	<u>ITEM</u>	<u>COST</u>
	<u>PAMPHLET</u> : Popular Studies in Judaism	
_____	The Synagogue through the Ages, Rabbi D. Jacobson	\$.25/.20 for 100
_____	The Jewish Prayerbook, Rabbi S. Freehof	\$.25 "
_____	Jewish Ethics, Rabbi S. Schulman	\$.25 "
_____	What is Reform Judaism?, Rabbi S. Freehof	\$.25 "
_____	The Concept of a Chosen People in Judaism & Christianity, Rev. James Parker	\$.25 "
_____	The Jewish Idea of God, Rabbi S. Cohon	\$.25 "
_____	JOURNAL OF ECUMENICAL STUDIES: Biblical concept of Jerusalem, Dr. Shemaryahu Talmon	\$.20
	<u>REPRINTS</u> :	
_____	Re-Judaizing Christianity, Rabbi R. Gordis	Free
_____	The Messianic Hope, Norman Gottwald	Free
_____	Are Jews the Chosen People?, Rabbi B. Brickner	\$.50
_____	Theological Anti-Semitism in the New Testament, R. Reuther	Free
_____	Judaism-New Look or Ancient Faith, Rabbi B. Brickner	Free
_____	End to the Christian-Jewish Dialogue, A. Roy Eckhardt	Free
_____	An Interreligious Guide to Passover and Easter, Rabbi Brickner	\$1.00
_____	Christian Beliefs & Anti-Semitism, Charles Block & R. Stark	Free
_____	REFLECTIONS: What can a Jew Believe about Jesus-and still remain a Jew? - M. Barth	\$.25/.15 in bulk
_____	REFLECTIONS: The Meaning of the Crucifixion, Hayim Greenberg	" "



# ORDER SHEET

<u>QUANTITY</u>	<u>ITEM</u>	<u>COST</u>
_____	If Jesus visited a modern synagogue, Rabbi Joshua Haberman	Free
_____	Answering your questions about Jews & Judaism, Rabbi Barnett Brickner	\$.15
_____	Is Key '73 anti-semitic?- Richard Gelwick	Free
<u>SYMPOSIUM:</u>		
_____	Christian-Jewish Relations, Rabbis J. Pearlson and M. Rothman, and Drs. F. Littel and Elwyn A. Smith	\$ .50
<u>TEXTS:</u>		
_____	Christians and Jews: The Tragic Past & the Hopeful Future, Roland DeCorneille	\$1.75
_____	The Rediscovery of Judaism, John M. Oesterreicher	\$ .20
<u>UAHC STATEMENTS:</u>		
_____	Resolution on Christian "Missions"	Free
_____	Reform Judaism article: "Evangelical Christianity Rears Up at Us Again", Rabbi Balfour Brickner	Free (limited) supply
_____	Rabbi Maurice Eisendrath's statement	Free
_____	<u>Kit</u> (including all of the material listed)	\$5.95

\*\*\*\*\*

PLEASE ENCLOSE CHECK FOR ITEMS DESIRED. WE CANNOT BILL.

TOTAL

NAME \_\_\_\_\_ CONGREGATION \_\_\_\_\_  
(please print)

ADDRESS \_\_\_\_\_

CITY & STATE \_\_\_\_\_

ZIP CODE \_\_\_\_\_



Suggestions for Further Reading

Jacobs, Louis, Principles of the Jewish Faith (New York, 1964)

Klausner, Joseph, The Messianic Idea in Israel (New York, 1955)

Sandmel, Samuel, We Jews and Jesus (New York, 1965)

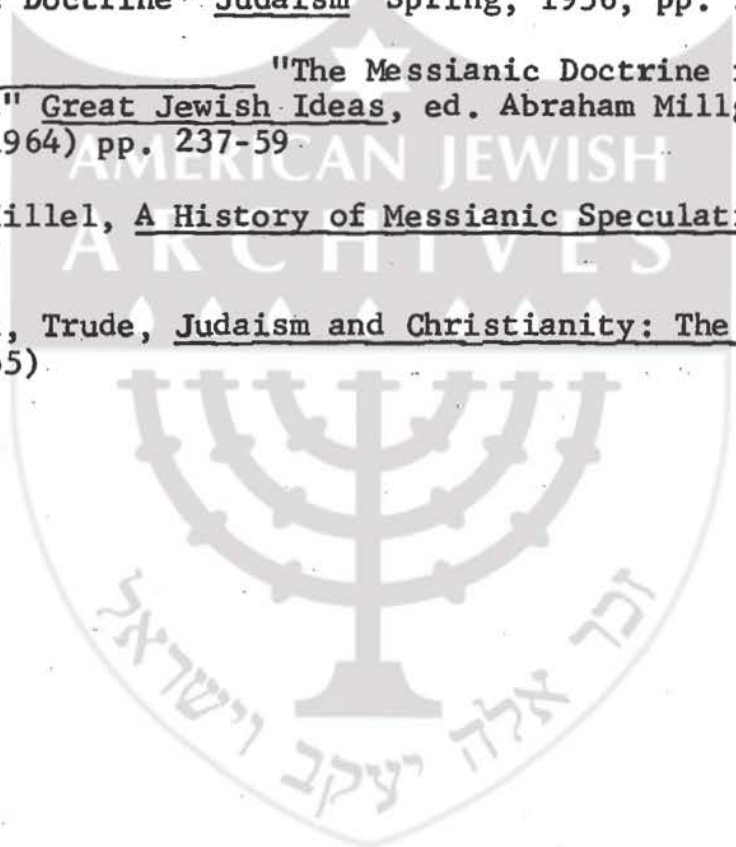
Schoeps, Hans, The Jewish-Christian Argument (New York, 1963).

Schwarzschild, Steven, "The Personal Messiah-Toward the Restoration of a Discarded Doctrine" Judaism Spring, 1956, pp. 123-35

"The Messianic Doctrine in Contemporary Jewish Thought" Great Jewish Ideas, ed. Abraham Millgram (Washington, 1964) pp. 237-59

Silver, Abba Hillel, A History of Messianic Speculation in Israel (Boston, 1963)

Weiss-Rosmarin, Trude, Judaism and Christianity: The Differences (New York, 1965)





## Community Relations

### NEW COMMITTEE PORTFOLIOS, CHRISTIAN PROSELYTIZING

The Community Relations Committee of the Jewish Welfare Federation held its first meeting in February, with new membership and under new chairman Allen Shapiro. Past chairman Harland Britz has stepped down in order to assume the presidency of EOPA. The committee members and their portfolios are: Education and Information — Gordon Hirsch and Charles Helburn, Jr.; Israel Anniversary — Paul Goldner and Nathan Miller; Key '73 — Richard Neller; Local Anti-Semitism — Allen Shapiro and Howard Friedman; Soviet Jewry — Bruce Siet and Nathan Miller; Other Minorities and Jews — Vincent Nathan and Doris Lehman; Intra-Community and Interfaith Activities — Harland Britz, Rabbi Pearlmuter, Roy Treuhaft and Al Levinson; without portfolio — Jack Gallon.

The Community Relations Committee is particularly concerned about the possibility that public school administrators in Toledo and suburban school systems in this area may be insensitive to the problems posed by Christian proselytizing efforts within the schools. This concern is heightened by announced efforts



Allen Shapiro

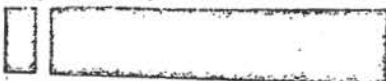
on the part of some groups to make concerted proselytizing efforts during 1973 and the fear that some of this activity may spill over into public schools if indeed it has not already done so.

With this in mind, the CRC has created a special ad hoc committee, headed by Vincent Nathan, to bring this matter to the attention of appropriate

school officials in Toledo, Ottawa Hills, Sylvania, and other school systems. The committee hopes that interested persons (parents or students) will share information and concerns which they have about this matter with a member of the subcommittee, who may be reached through the Federation Office (241-8111). The CRC, needless to say, views any school sponsored or approved efforts at religious conversion with the utmost gravity and intends to bring the concerns of the Jewish community before public school administrators in an effective manner.

In addition to the special ad hoc committee, the CRC is continuing many activities already in operation and welcomes opinion on these and other activities.

This column will be a regular feature of the Toledo Jewish News and will serve as a forum to report on the activities of the CRC and to air opinion on those activities.





The American Jewish Committee  
Institute of Human Relations  
165 East 56th Street  
New York 22, New York

Date March 5, 1973

FROM: RABBI MARC H. TANENBAUM

TO: Bert Gold

       Please circulate to:

       For Approval

XX For Your Information

       Please Handle

       Read and Return

       Returned as Requested

       Telephone Me

       Your Comments, Please

REMARKS:



San Jose, Calif. JCRC - 2/6/73

the Jews who had lost his job and who was hoping to obtain permission to leave the country for Israel. The situation in Russia is more difficult due to the new ransom law, now officially in effect. In order to be more effective in combatting the Soviet Jewry problem, the local committee is organizing a San Jose Chapter of the Bay Area Council on Soviet Jewry. A hot-line has been established (many months ago) to obtain the most current information on the Soviet Jewry problem. By calling Tel. 585-2033, San Francisco a recorded message, which changes every several days, conveys the updated information. Gerald Daniel reported that members of Cong. Beth David signed cards to the US Congress regarding Soviet Jewry. Rosa Lee Fox displayed a full page ad in the form of a petition placed in the New York Times by the Academic Committee on Soviet Jewry. The petition was to Kosygin.

### III. Long Range Planning

RABINOVITZ  
To state objectives of the JCRC. Functions and responsibilities - relationship to the Federation. A suggestion was made that Chairman Nat Kallman prepare a report to the JCRC on the status of activities in this area and present to JCRC for discussion by members. It was suggested that the problem of Christmas in the school should be a continuing endeavor the the JCRC.

It was felt by several members, who are also teachers in the Santa Clara County schools, that in spite of the message sent out by Dr. Glen Hoffmann to low pedal the Christmas theme in the schools, that teachers continued in a manner as established in previous years. It was generally felt that our continued emphasis on the subject has resulted in subdued Christmas programs and that perhaps an effort to educate the PTA groups as well as the principals of schools would pay off.

### IV. Key '73

TANENBAUM  
Program for the conversion of people (Jewish youth) to Christianity. Rabbi Robins concern that the Key '73 program was specifically aimed at the Jewish Communities here and elsewhere and that if this were the case it would tend to upset whatever delicate balance there was between the Jewish and non-Jewish communities. Continued harrassment to Jews by zealous missionaries would create irreparable antagonisms and more harm might be done to community relationships than any gains. Members discussed a number of viewpoints on what action should be taken regarding contacting Jewish youth on campus. It was agreed that the Rabbinical Council be contacted and furnished with evidence of the missionary activities should we obtain some.



[start]

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## Key '73 program

# Christians, Jews air tensions

By MARTHA MAN  
Religion Writer

Growing tensions between Christians and Jews over the continentwide Christian evangelical program known as Key '73 received a thorough airing in Dallas this week.

In a series of appearances Tuesday and Wednesday, Rabbi Marc Tanenbaum of New York, an outspoken critic of Key '73, expressed his fears about increasing incidents of proselytization stemming from the Christian evangelical effort.

The national director of interreligious affairs for the American Jewish Committee cited instances of harassment, eviction and social ostracism in the wake of overzealous efforts to convert Jews to Christianity.

Speaking Wednesday before a special meeting of the Dallas Pastors' Association at Temple Emanuel-III, Tanenbaum said, "The crucial issue is how do we (Christians and Jews) find ways in which we feel free to proclaim the truth as each of us perceives it, and at the same time feel free to be critical of other expressed truths in a way which is humbling rather than destructive."

Earlier in the day, the rabbi had outlined his concerns about Key '73 in an address to faculty and students of Perkins

School of Theology, Southern Methodist University.

He charged the evangelical program has served to "validate" what he termed extreme evangelical fringe groups such as Jews for Jesus, the American Board of Missions to the Jews, Campus Crusade for Christ, Young Life, Inter-Varsity Youth Fellowship and the Young Hebrew Christian Alliance.

Repeating his concerns and call for a firm distinction between "evangelization" and "proselytization" to the Dallas pastors' group, Tanenbaum said any religious group should have the right to witness to its beliefs, but should not "seek to undermine the faith commitments" of another group.

Responding to Tanenbaum's comments, Dr. Schubert Ogden, SMU Perkins School of Theology professor, said that "mission" is not an option for the Christian community but an imperative in response to Christ's "great commission" to "Go to all nations" to teach the gospel and baptize "in the name of father, son and holy spirit."

Ogden added, however, that "what mission is and means is something church history does not help in explaining" since the great commission has been understood to license inhumanities in Christian history.

Ogden said both Christians

and Jews must make the distinction between having the right to be and being right.

"To say every group has a right to be free is not to say every group is right," he cautioned. "Truth doesn't belong to anybody."

Rabbi Jack Bemporad of Temple Emanuel-El expressed agreement with Tanenbaum in protesting the use of coercion in attempts to make others believe anything.

"If I want to convince you I can play the violin, the way to do it is to play it, not beat you over the head with it," he said in drawing an analogy to some forms of evangelical methodology.

A group of Jewish Christians from Beth Shalom (Jews for Jesus) also attended

Wednesday's gathering of the pastors and mostly succeeded in merely underscoring the concerns expressed by Tanenbaum, Ogden and Bemporad.

Also present was Dr. Sanford Mills of Fort Lauderdale, Fla., senior field evangelist for the American Board of Missions to the Jews.

While expressing his agreement with the other men in opposing evangelical "subterfuge," Mills denied Tanenbaum's claim that the American Board of Missions has spent \$1 million for each Jew it has converted to Christianity.

On the subject of conversion, Ogden commented that "converting a person to Christianity is different from converting a person to God in Christ."



[end]

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March 20, 1973

Gerald Strober

Burt Siegel

Federation Meeting with Christian Clergymen on Key '73

As I reported to you during our phone conversation, the meeting between the local rabbis and Christian clergymen, under the auspices of the Federation, was held last week, but I'm not quite sure of the results. Mike Gettinger, the Federation Director, seemed to have only invited "friendly" ministers, who spent most of the time reassuring the Jews in the room that they did not support evangelism to begin with, and most certainly not conversion of the Jews. It was interesting to note that we seemed to know more about Key '73 than most of the Christian clergymen present.

I should also point out that only the reform rabbis accepted Federation's invitation, so by no stretch of the imagination could we say that either religious community was well represented. I'm sure a good part of it was a show for Gettinger's lay people, who were probably impressed by the cordial relationship between him and the Christian clergymen.

Father Thomas D. Bowers, an Episcopal minister and member of the Executive Committee of the Christian Council, agreed to take the question of issuing a statement regarding the conversion of the Jews before an Executive Committee meeting this week. However, Harmon Moore, the Executive Director of the Council, is somewhat annoyed that Mike did not invite him to the meeting, and this may well effect his attitude about such a statement.

Gettinger tells me that he intentionally did not invite Moore because this was a "strategy planning session" where we could speak honestly, and that Moore's presence would have inhibited a real sharing of feelings. He also claims that Moore was not invited because he is now an agency professional, rather than a mere clergyman, and that no professionals were supposed to be invited. This is also the reason that the NCCJ Director, also a Protestant clergyman, was not invited. He too was disturbed that a meeting between Christians and Jews regarding Key '73 was held behind his back, so to speak.

This is another example of the danger of Federation directors playing around in the community relations game. In some ways, the handling of this meeting may have caused more damage than good. I will let you know of any further developments, of course.



Gerald Strober

-2-

March 20, 1973

I look forward to seeing the IAD team in Nashville next week.

Best regards.

BS:lf

cc: ✓ Marc Tanenbaum  
Will Katz  
Samuel Katz  
Isaiah Terman

P.S. I am enclosing a copy of a letter I received from Father Bowers.





*Saint Luke's Church*  
(EPISCOPAL)  
435 PEACHTREE STREET, N. E.  
Atlanta, Ga. 30303

MAR 16 1973

March 15, 1973

Mr. Burton Siegel  
Area Director  
The American Jewish Committee  
100 Edgewood Avenue, N.E.  
Suite 526  
Atlanta, Georgia 30303

Dear Burt:

How very much I appreciate your fine letter with the enclosed attachment. It is my intention to appear before the Executive Committee of the Christian Council next Tuesday morning and to urge the adoption of some such statement by that board. What the outcome will be I do not know, but I do know that Dr. Harmon Moore, the Executive Director, was upset that he had not been invited to our dinner meeting. At any rate, I will do the best I can.

It was great to be with you for that evening session, and I do very much look forward to many more such occasions. It seems to me that such opportunities to share our feelings with each other are not only worthwhile but necessary.

Thank you again for your fine letter. God bless you.

Most sincerely,



Thomas D. Bowers,  
Rector.



THE AMERICAN JEWISH COMMITTEE  
COMMUNITY SERVICES DEPARTMENT  
COMMUNICATIONS AND SERVICING

TO: ISAIAH TERMAN

DATE

3/21

TO:

*M. Tannenbaum*  
*J. Rudin*  
*G. Stroter*

AMERICAN JEWISH  
ARCHIVES

<input checked="" type="checkbox"/> YOUR INFORMATION	<input type="checkbox"/> ADVISE	<input type="checkbox"/> RETURN
<input type="checkbox"/> YOUR SIGNATURE	<input type="checkbox"/> HANDLE	<input type="checkbox"/> RETAIN
<input type="checkbox"/> YOUR APPROVAL	<input type="checkbox"/> AS REQUESTED	<input type="checkbox"/> DISPOSE OF
<input type="checkbox"/> YOUR COMMENTS	<input type="checkbox"/> LET'S DISCUSS	<input type="checkbox"/> FILE

REMARKS



Lebanon → Rudin → Shober

## The American Israelite

America's Oldest English-Jewish Weekly

Founded July 15, 1854, by Isaac M. Wise

HENRY C. SEGAL, Editor

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Seven Arts Feature Syndicate.

The only English-Jewish weekly in Greater Cincinnati.

Thursday, March 15, 1973

ARCHIVES

Vol. 119 No. 33

*Shout unto the Lord, all the earth. Serve the Lord with gladness;  
Come before His presence with singing. Psalms 100:1.*

### "Key '73"--A Threat to Ecumenism

The American Jewish community is off limits to all  
proselytizing efforts.

That has been made clear in recent statements by  
a number of Roman Catholic and Protestant leaders,  
including Evangelical spokesmen.

Their statements have been made in gratifying response  
to the increasing concern on the part of many Jews  
regarding the "Key '73" campaign.

The campaign is described as "a nationwide ecumenical  
Evangelism campaign designed 'to call the Continent  
to Christ' and 'to share with every person in the North  
American continent the gospel of Jesus Christ.'"

Of special concern has been the fact that some evangelical  
groups have tried to proselytize Jewish students on high  
school and college campuses.

\*\*\*

The most recent disclaimer, the American Jewish  
Committee reported, has come from the Rev. Billy  
Graham.

The latter expressed his opposition "to all forms of  
coercion, intimidation and proselytizing" and said that  
"God has always had a special relationship with the  
Jewish people" with whom the Covenant is eternal.

We live in a nation where each person is guaranteed  
freedom to worship as he or she chooses. Any sort  
of pressure by any individual or group to subvert, im-  
pair or to destroy his or her faith runs counter to our



# Bishop College

3837 Simpson-Stuart Road  
DALLAS, TEXAS 75241

OFFICE OF THE PRESIDENT

March 13, 1973

Mr. Gerald Strober  
Institute of Human Relations  
The American Jewish Committee  
165 East Fifty-Sixth Street  
New York, New York 10022

Dear Mr. Strober:

It was good to see you in Pittsburgh at the meeting of the National Council of Churches. Thanks, too, for your letter of March 7th which came yesterday. I had planned to write you, but I left Pittsburgh ill with the "flu" and have been at home most of the time since then.

Thanks for the word about the status of the trip to the Soviet Union. Perhaps a word will come in response to Congressman Drinan's communication to Ambassador Dobrynin which will be positive with regard to the request.

I was glad that we were able to get the Council to approve the resolution opposing the unfair tactics being used by some of the youths on campuses across the country in the Key '73 program. It is unthinkable that such actions as you and others described could be taking place in America in 1973. It shows how far we still have to go before we achieve a decent and good society. But, we must never give up even if we have to fight on several fronts at the same time.

I talked with Sister Margaret Ellen Traxler yesterday. She has consented to give the baccalaureate message to our graduates. We should be in for a real treat!

Best wishes to you in all your endeavors. I shall look forward to dropping by your office the next time I am in New York City.

Sincerely,

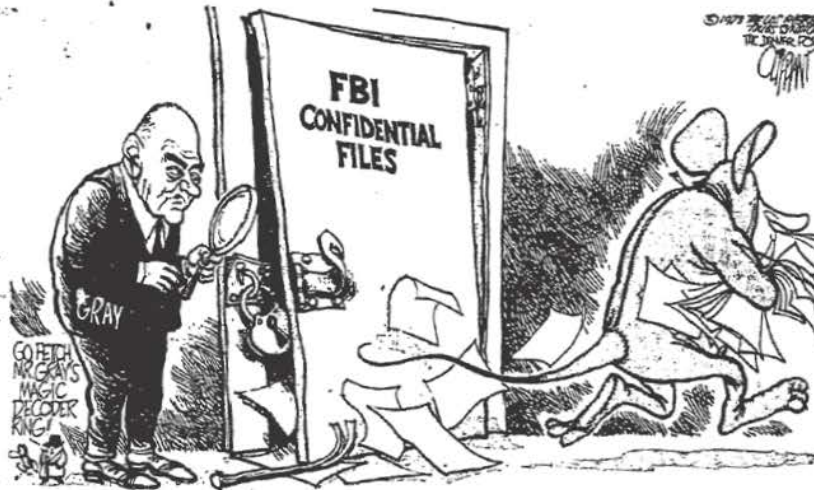


M. K. Curry, Jr.,





Oliphant—



'Mice!'



## Key 73 Has Many Paths; One: Listening to Others

The author is pastor of St. Paul United Methodist Church in Omaha.

By Dr. Alva H. Clark

Key 73 is an ambitious program with a minimum of central direction, designed to stir Christian individuals, groups and churches to deeper commitment to the faith which is professed. It speaks of "Calling Our Continent to Christ."

Depending upon the basic assumptions guiding the work of each Christian group, it has resulted in a variety of approaches, some of which are appealing to a broad representation of churches, and others which may appeal to a limited number.

The Christian churches are learning to accept such pluralism in their own basic value system. Instead of expecting everyone to agree with a given plan, it is understood that each will approach evangelism in his own way.

Because Key 73 is not a copyrighted phrase it is used as a cover title for many approaches. It is recognized by all that there are some points at which the Christian witness will come into conflict with accepted practices in our everyday culture. At these points, the Christian recognizes that his value judgment is in the minority, but he hopes for a wider acceptance of that point of view.

\* \* \*

One of the factors involved in Christian witness which frequently is not recognized is the importance of listening. The Christian not only witnesses to his faith, but he listens to what others have to say about that same faith.

It may be that the faith is not "coming through" with the understanding from which it was originally spoken. Therefore, one of the values which may not have been anticipated by Key 73 initiators is the message which comes to Christians from non-Christian faiths, and from the "secular world."

Key 73 leaders have indicated that the "secular world" is a target of their efforts, but there has been no agreement about the message which would be heard.

Persons of the Jewish faith are not a target of these efforts, but this has not always been stated.

\* \* \*

Christian groups have fragmented themselves into two basic approaches which often are used to contradict each other. Key 73 is an attempt to recognize the common concern which unites these two groups, the "social activists" on the one hand, and those concerned primarily for personal salvation on the other.

A recent conference on evangelism held in Bangkok, Thailand, emphasized the idea that the "social activist" is concerned for personal devotion, piety and value as well as social change; and that the "evangelical" recognizes the importance of being concerned for the quality of life upon earth as well as leading persons to eternal redemption.

This beginning of a recognition of common interests in proclaiming the Christian faith has not and probably will not result in a single approach to Christian understanding.

How much more important, therefore, that we recognize the pluralistic nature of the society in which we live, and take time to listen to those viewpoints with which we may differ.

Our efforts at "witnessing" are directed primarily to those who claim the name of "Christian" without devoting a worthy amount of time or energy to understanding what that means.

At the same time we respect fully the approaches of those who are committed to faiths not identified as Christian.

It is important for any group which has a dominant numerical majority to practice sensitivity at those points on which attitudes may become abrasive. The personal and social problems of our time are sufficiently serious to merit this sensitivity.

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AMERICAN JEWISH COMMITTEE  
ST. LOUIS CHAPTER  
818 OLIVE - SUITE 1068  
ST. LOUIS, MO. 63101 621-2519

DATE 3-21-73

TO

M. Vanenban

FROM

MORTON W. RYWECK

- ☒ FOR YOUR INFORMATION  
☐ RETURNED AS REQUESTED  
☐ PLEASE HANDLE  
☐ YOUR COMMENTS, PLEASE  
☐ READ AND RETURN

REMARKS:



## Campus Crusade For Christ Has Nine Workers In Area

Campus Crusade for Christ, an international evangelism program conducted by young persons predominantly for students, now has nine full-time staff members working in St. Louis area colleges and high schools.

The major effort is at St. Louis University, said Ronald L. Wall, director of the group here. Wall said that about 60 students at the Jesuit university had "committed themselves to Christ." Other Campus Crusade

programs are being conducted at the Florissant Valley Junior College and the University of Missouri at St. Louis.

Wall said there was no contradiction in the fact that the group was most active at a Catholic university. He emphasized that the evangelism programs were nondenominational, urging individuals to become active in their own churches.

Campus Crusade programs include personal witnessing by about 50 trained volunteers,

who stress "the four spiritual laws" first circulated 20 years ago by Bill Bright, the founder.

Full-time staff members now number about 4000 in 61 countries.

How staff members are drawn into the work is illustrated by the case of Kurt Gebhard of Brentwood, a recent University of Missouri football letterman. In his second year at the Columbia campus, Gebhard said, crusaders there "gave me the first real presentation of the

Gospel." *St. L. Post-Disp. 3-16*

After graduation last term, Gebhard attended a two-week training session at the group's international headquarters in San Bernardino, Calif.

Like all other crusaders, Gebhard must pay for his two-year ministry through finding sponsors in local churches. He is a member of Central Presbyterian Church, Clayton. When he has enough money, Gebhard will begin a high school ministry in Cincinnati.

AMERICAN JEWISH  
ARCHIVES

AMERICAN JEWISH COMMITTEE  
ST. LOUIS CHAPTER  
818 OLIVE - SUITE 1068  
ST. LOUIS, MO. 63101 621-2519

DATE 3-19-73

TO Mare Tanenbaum  
FROM MORTON W. RYCEK

- ☒ FOR YOUR INFORMATION  
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REMARKS:



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## GOD'S CHOSEN PEOPLE

It is not uncommon for people to misuse the expressions "God's chosen people," "God's people," "God's anointed people," "His people," and "The people of the book". These and similar terms are misapplied to people who not only deny that Jesus Christ (Messiah) came in the flesh (2 John 7), and who are declared to be anti-Christ, but also to people who are most notoriously avowed enemies of Christ. In James 1:1 we note that St. James was writing to those of the twelve tribes whom he identifies as beloved Christian brethren. The modern Jews are the pharisees. The only book they have is the Babylonian Talmud. There are only two groups of people on earth....the true born-again Christians ~~AND~~ are filled with the Holy Spirit, and the world which takes in all the unsaved; those that are lost and without Jesus Christ.

In Romans 2:28,29 the Apostle Paul makes it clear that "he is not a Jew which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the Spirit, and not in the letter; whose praise is not of men, but of God." This states concisely what has been repeatedly said by Moses and the other prophets in the pre-Advent Scriptures. Note how Paul rephrases this further on in Romans 9:6-8 "For they are not all Israel, which are of (out from, physically) Israel: Neither because they are the seed (a physical descendant) of Abraham, are they all children: but in Isaac shall thy seed (see Gal. 3:16) be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."

Paul has not differed with the earlier writers such as Ezekiel whom God sent "to the children of Israel, to a rebellious nation (margin; nations from Goyim, plural) that hath rebelled against me" (Ezek. 2:3). God went on to inform Ezekiel that "thou dost dwell among scorpions" (Ezek. 2:6) which is also the term used by both John the Baptist and Jesus to describe those who falsely professed to be baptism candidates (Matt. 3:7) or children of Abraham (Matt. 12:34, 23:33; Jn. 8:39,44). The word translated nations is also translated gentiles and heathen, so that to Ezekiel the Lord was depicting what so many of these people had become, heathen. Thus all along there have been those called or calling themselves Israel falsely, who were and are not the true Israel of God (Gal. 6:16), in very much the same manner as there are those today improperly called Christians both collectively and individually.

(Isaiah 65:15) - "For the Lord God shall slay thee, and call His servants by another name." Also Acts 11:26, "And the disciples were called Christians first in Antioch." The Jews looked on Jesus whom they pierced at the time of His crucifixion. This passage has been fulfilled. It is wrong to look for a future fulfillment (John 19:36,37).

There is no basis anywhere in the Scriptures for applying the term CHOSEN PEOPLE to any other individuals than those individuals who responded in faith to Christ both before and since Jesus came in the flesh. Merely calling a person a Christian does not constitute an unregenerate person as being in truth a Christian. Never at any time was an individual a truly CHOSEN or ANOINTED, or one of God's PEOPLE who were NOT chosen due to their heart's choice for God (Christ), or ANOINTED of God until their hearts had been cleansed by the BLOOD of Christ as indicated in the symbolical rites prescribed before Christ came. Remember that it was before Christ came incarnate that Moses esteemed or had reasoned that the REPROACH OF CHRIST was greater riches than all the treasures of the Egyptians (Heb. 11:26).

Circumcision was given as a token of the EVERLASTING COVENANT that God ESTABLISHED between Abraham AND his SEED, and the SEED is emphatically and unequivocally declared to be in the SINGULAR and with singular reference to CHRIST. (Gal. 3:16). Neither Isaac nor any of his offspring had yet been born at the time the COVENANT was



announced and initially sealed by the first participants with the prescribed token carried into effect physically (Genesis 17). At the time every person who truly believed what God had said to Abraham, except the female BELIEVERS for whom the token was not prescribed, without exception, voluntarily submitted with Abraham to this physically painful expression of their full faith and reliance upon what God had said as transmitted by their FATHER, the TRUSTWORTHY Abraham. Each one thus demonstrated practically in submitting to circumcision that he was in the true sense as used in the Scriptures, a SON OF ABRAHAM to whom God had just then announced his new NAME and its MEANING as He changed it from Abram (v.5). There was present and participating in this only ONE physical offspring of Abraham and even the PROMISE pertaining to THE ONE SEED (Christ) was not fulfilled through him, Ishmael. It is thus beyond question that both in the inception of the COVENANT, and at all times since, participation was never on the basis of physical birth or racial descent but solely on the basis of regeneration, a being born from THE HIGHEST, BORN OF GOD. From verse 27 it is quite evident that not a single man born in Abraham's house or purchased with money from foreigners continued with Abraham who was unbelieving or unwilling to submit in humility to what they believed in sincerity God had said to the one whom they had heretofore known as ADRAM. I believe it is safe to assume that had there been a single UNBELIEVER that person would have left Abraham's HOUSE or economy and joined elsewhere with their unbelieving kind.

In Romans 4 it makes it very clear that it was because Abraham BELIEVED (v. 3) or had FAITH (v. 5) that he was thus counted BLESSED or RIGHTEOUS, and the doctrinal point is established that the BLESSEDNESS, and being declared RIGHTEOUS because he believed, all took place before he was given and accepted the token or SIGN of circumcision. Since this DOCTRINALLY is declared as pertaining to ABRAHAM it is equally and doctrinally so with every person who truly BELIEVED AND WAS MADE BLESSED AND RIGHTEOUS with Abraham. Since it is DOCTRINALLY established that the TOKEN or SIGN had meaning only in consequence of FAITH it becomes clear that it has continuing meaning to those only who CONTINUE to believe. This becomes very clear in the subsequent judgements upon those who, though physically circumcised were not circumcised in HEART, of which the physical excision was set forth as a symbol or appropriate token.

With the foregoing in mind it should not be difficult to comprehend how absurd and without foundation in Scripture is the notion that there ever has existed or does now exist any person to whom the COVENANT truly pertains who is truly CHOSEN, who is truly ANOINTED, or can be properly characterized as one of the TRUE PEOPLE OF GOD, apart from true faith in Christ. NO TRUE absolute AUTHORITY of God existed in those USURPERS whom God tolerated to challenge the AUTHORITY which Christ had VESTED in His Apostles as He CONFIRMED by completing the CREATIVE act at the temple gate healing of the lame man (Acts 3). This AUTHORITY was vested in them solely to act IN HIS NAME according to His decrees or will as He made it known to them. He has not ever given anyone at any time any authority to act or speak apart from what He wills. He most certainly has not at any time or ever will give to anyone AUTHORITY AGAINST HIMSELF. Neither the Chief Priests, nor the apostles ever had any such authority either resident or even temporarily assigned to them. Christ always was the TRUE SOVEREIGN of this world as He NOW is and EVER will be. He was recognized as THE MOST HIGH by Melchizadek, by Abraham, by David and Nebuchadnezzar, as well as by hosts of others both before He came incarnate and since.

Being circumcised in infancy never made any offspring of Jacob an Israelite INDEED (Jn. 1:47) any more than being physically born into a Christian family makes one a Christian INDEED. It was those who BELIEVED ON HIM and who continued in or adhered to His teaching that were His DISCIPLES INDEED (Jn. 8:31). Jesus made clear to those whose father was the liar, the devil, that their false claim of being physical offspring of Abraham was not valid because the TRUE CHILDREN of Abraham are limited to such as DO THE WORKS OF ABRAHAM (v. 44,39) and Jesus did not leave to mere speculation as to what WORKS He made reference, for in John 6:29 in reply to a question on



this point He eliminated any alternative by saying, "this is THE WORK OF GOD, that ye BELIEVE ON HIM whom He hath send" which is exactly what Abraham did as well as what each and every scripturally TRUE Son of Abraham has done and continues to do. The instant any individual ceases to BELIEVE in Christ that instant he ceases to have ETERNAL LIFE and he likewise ceases to be a CHILD of Abraham, or in the case of a woman she ceases to be a DAUGHTER OF SARAH when she ceases to DO RIGHT in consequence of BELIEVING and CONTINUING to BELIEVE IN Christ. If to be included in the COVENANT had ever been contingent upon the mere physical TOKEN of circumcision, then at the outset all females would have been excluded therefrom. If the matter of physical lineage from Abram or Abraham had ever at any time been a prerequisite to inclusion in the COVENANT then neither the wives of Abraham's MEN OF HIS HOUSE, or of the men BORN IN HIS HOUSE, or wives of the men bought with money of the STRANGER, nor any one of them would have been included in the provisions of the COVENANT. And surely if to be physical offspring were required then Rahab, Ruth, and Tamar would have been likewise excluded. How absurd would be such an interpretation.

Today, just as in the past, THOSE WHO BELIEVE IN HIM (Jn. 3:16) like RAHAB (Heb.11:31) did NOT PERISH, but received and partook of His, (Christ's LIFE which is everlasting. If physical descent from Abraham were required then RUTH would not have qualified. Nor was it upon the basis of her being an offspring of a JUSTIFIED ex-member of Abram's economy for on that basis "even to the TENTH GENERATION" both Ruth and her OFFSPRING including DAVID, would have been excluded from the CHURCH of God which Christ purchased with His own blood, the BLOOD OF GOD (Deut. 23:3; Acts 21:28). As with all others it was solely by the GRACE of God that the MOABITE anathema was cancelled. The Moabite nature gave place to the regenerated Ruth whose utterance of TRUE faith is faithfully recorded, "Thy (covenant) PEOPLE shall be my people, and thy God (Christ)" (Ruth 1:16). Moreover it was solely by the GRACE of the REDEEMER (Christ) (Is. 49:26; 60:16) that the physical offspring of Jacob in consequence of an act devoid of faith could utter the TRUE statement that the WOMAN who, in the absence of any recorded circumcised progenitor, had nevertheless "BEEN MORE RIGHTEOUS THAN I" (Gen. 38:26) due obviously to her BELIEVING the PROMISES of Christ as the TRUTH of God became accessible to Tamar via her husband's father, Judah. Tamar took the risk of being stoned as an harlot and God so honored her FAITH that the PROMISE of the SPERMATI (Seed- singular) as made to Eve (Gen. 3:15) and Abram (Gen. 12:7) (the promise being further confirmed by changing his name to ABRAHAM) (17:8) was fulfilled through her and one of the children whom she bore to Judah. You will understand that this honor and response to FAITH was vouchsafed to comparatively few women from Sarah to the Miriam whom we call MARY.

It would seem superfluous in an article like this to marshal more from the abundance of evidence. Not in its inauguration nor at any time until now nor in the future will the COVENANT apply to a single human being other than individuals whom Christ has REDEEMED with His BLOOD. His LIFE is not in His enemies any more than the life of the TRUE VINE is in the BRANCHES that have through failure to bring forth the FRUITS of Christ's Kingdom (Matt. 21:43) been taken away (Jn. 15:2) or CUT OFF individually from his PEOPLE for having BROKEN My COVENANT (Gen. 17:14).

It is an extreme disservice to any human being to submit to them in any manner the unscriptural and FALSE notion that Christ has vested in them either individually or collectively any special favors whatever on account of their natural birth or lineage. For several years the Apostle Peter was so mightily filled with the Holy Spirit that he was the chief SPOKESMAN (Prophet) of God (Acts 2:14). His shadow cast upon sick people was God's means whereby they received from Christ their physical healing. Yet all these years this man of God held to an unscriptural concept. Peter held this wrong position, which was also the orthodox position of his fellow-Believers in spite of Christ's physical Presence and clear teaching while present. Obviously Peter's FALSE interpretation of the SCRIPTURES then available was distorted by the prejudice and bias that had become vogue, and this fallacy persisted until God in His proper



time dealt with it as recorded in Acts 10 & 11 first to Cornelius and then in the OPEN HEAVEN experience of Peter in which he saw a vessel descend as a great sheet by means of which God with finality demonstrated that God has no FAVORITES but always ACCEPTS those in EVERY ethnic group who FEAR or REVERE Him and do the WORK God requires of TRULY BELIEVING CHRISTIANS. Such BELIEVERS are in contrast to those who refuse to submit themselves to God's RIGHTEOUSNESS, who instead seek to establish a FALSE code of their own devising, a false, deceptive tradition and teaching that steals these words and phrases which are correctly applicable only to the TRUE BELIEVERS, the TRUE BRETHREN (Matt. 12:50) who DO THE WILL of Christ's FATHER. These false *people* apply these words and phrases FALSELY to themselves and promote this FALSE practice also among TRUE BELIEVERS.

This FALSE concept and attitude that represented the orthodox position of the Apostles and the CHURCH of the NEW COVENANT at the outset did not transform the FALSE into something TRUE. Neither does the fraudulent use of the SCRIPTURAL terminology which is ONLY applicable to BELIEVERS in CHRIST make these terms at all true when so erroneously applied to non-BELIEVERS and avowed ENEMIES of Christ.

For anyone to misapply Genesis 12:3 to those who call themselves Jews does not make valid such a fallacy. To assert that Christ will "curse him that criticise" these imposters on the false premise that in them "shall all the families of the earth be blessed" misconstrues what God has spoken. How illogical can people be? God had made this statement to Abram as a man of faith and obedience. It was entirely predicated upon continuing obedience. Upon hearing the statement Abram obediently left his country, his kindred and his father's house. The next verse records that in further obedience Abram went on from the half-way place. Is it then not evident that this promise to the OBEDIENT is deceitfully misapplied to that segment of humanity which from the time of its earliest DEPARTURE from the pathway of faith and obedience have collectively been apostate without having ever once amended their rebellious ways as an ethnic entity?

God kept that covenant and is still keeping that covenant, through the coming of Jesus Christ and the coming of the Holy Spirit on the day of Pentecost. The whole earth has been blessed. Blind misinformed Christian leaders put out the propaganda that if a believing Christian criticises an unbelieving Jew he will be cursed. Nothing could be further from the truth. The warning should be applied rather to the enemies of Christ who curse the believing Christian upon such is the curse of God. We Christians are of the seed of Abraham by way of the circumcision of Christ, which is indeed not a physical circumcision but a circumcision of the Spirit. Those who curse us will be cursed. Those who bless us will be blessed -- that is as long as we remain true and faithful to our blessed Lord and Savior. What bigger lie could satan tell than to represent the crucifiers of Christ and the organized enemies of Christ as "God's chosen people?" (Rev. 3:9).

Yes, God has a chosen people, but they are those who are led by the Spirit working through the Word to choose Him. God is fulfilling His covenant with Abraham by way of the lovers of Christ and not by way of the enemies of Christ. We must not be spineless cowards in the presence of those who curse Christ. We must stand up to His enemies. Otherwise we will forfeit the blessings which He has promised both here and hereafter.

After God has again and again made promises to Abram, or affirmed them, at Genesis 15:18 a covenant was introduced. In Genesis 17 the Covenant was further affirmed and as a TOKEN of it, circumcision, was introduced (Gen. 17:11). For neglect or rejection of that token individuals were CUT OFF from God's people of faith. If then merely over the token individuals were cut off, how much more certainly were those cut off who rejected the RIGHTEOUSNESS which was credited to the account of Abraham, (Gen. 15:6; Rom. 4:3; 9:22; Gal. 3:6; Jas. 2:23)? Righteousness was reckoned to



Abraham because "he believeth the Lord" and continued to do so. It was the obedience of faith (Heb. 11:8). Christ was the LORD whom Abraham believed (Acts 2:34,36; Jn. 8:58). Abraham believed that Christ was his one SEED (Gal. 3:16) or descendant (Singular) to whom all the land, the whole earth (Gen. 12:7; Ps. 24:1; Rev. 5:1,5,9,10), was given. The adherents of Judaism as an apostate body have rejected the only source of righteousness, The Lord, our Righteousness (Jer. 23:6; I Cor. 1:30). Because they have rejected Christ they continue to go about in a futile effort to introduce and "establish their own righteousness" (Rom. 10:3) or ethic. What individually may be done in ignorance (Acts 3:17) becomes on the part of a deliberative, corporate, continuing entity a matter of deliberate and utter contempt for Christ (Ezek. 2:2; Ps. 2:1; Acts 4:25-28). As individuals were hunted by Nimrod from various families of the sons of Noah, and organized against the Lord to build the first Babel (Gen. 10:9,10,32; 11:1-9), so the one thing these apostates, having varied ancestors from white to yellow and black, have in common is their interminable, corporate enmity to Christ. Individually their prospect of redemption through faith in the Good News of Christ is no more remote than was the conversion of the King of Babylon, Nebuchadnezzar (Dan. 4:1-3, 34-37), or the King and people of Ninevah (Jonah 3:5-10), but corporately as judgements ultimately came upon old Babylon and Ninevah so apocalyptic judgements are impending for the new continuing Babylon of anti-Christ (Rev. 17,18). Right up to the very terminus the message of Christ's extended grace and mercy goes forth to the individuals within the corporate body, "Come out of her, my people (18:4). The only way to be one of God's people is like Nicodemus and Joseph of Arimethea (Jn. 7:50, 51; 19:38-42) and the GREAT COMPANY of the priests that were OBEDIENT to the faith (Acts 6:7). That faith was the kind of faith that Abraham had in Christ, and that faith every one must have in order to be saved.

Many of the preachers and church members will say that there is no predestination. Yet, illogically, they continue to claim that God has predestined the so-called Jews to be saved in the "Great Tribulation". Nothing could be further from the truth. Today is the Day of Salvation (2 Cor. 6:2).

Should anyone reading this be among those who corporately reject Christ, or if anyone has not as yet received the Lord Jesus Christ as Savior and Lord, why not let this day be God's accepted time for your day of Salvation (Is. 49:8; 2 Cor. 6:2)? The first thing that the one time adherent of Judaism (Gal. 1:13,14), Paul, declared as good news to the Corinthians and others was what he himself had received, "How that Christ died for our sins according to the Scriptures" (1 Cor. 15:3). And to the Romans he made clear that "there is no difference between the Jew and the Greek; for the same LORD OVER ALL is rich unto all that call upon Him" (Christ) (Rom. 10:12). And the Prophet had declared that "Whosoever shall call on the name of the Lord shall be delivered" (Joel 2:32) or saved (Acts 2:31; Rom. 10:13). So that Paul could declare that "if thou shalt confess with thy mouth the Lord Jesus, and BELIEVE in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10:9). To those asking about WORKS Jesus replied, "This is the WORK OF GOD, that ye BELIEVE on Him (Christ) Whom He (God) hath sent" (Jn. 6:28, 29). It is clear from the Scriptures that Abraham, Moses, David and "All have sinned and come short of the glory of God" (Rom. 3:23), but it is also clear that while "he that covereth his sins shall not prosper," yet "whoso CONFESSETH and FORSAKETH them shall have mercy" (Prov. 28:13). Therefore, John could write, "If we CONFESS our sins, He (God) is faithful and JUST to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jn. 1:9). Through the pascal sacrifice of Christ in dying for our sins in our stead, "the blood of Jesus Christ His (God's) Son CLEANSETH us from ALL sin" (1 Jn. 1:7b).

When Christ, the WORD (MEMRA) of ancient writings came to Abraham (Gen. 18:1,3), Christ, the Memra, was received by Abraham, as on other occasions He was by Moses (Ex. 3:2,3; 4:20,28), and Samuel (1 Sam. 3:4,10), and others. They RECEIVED Him just as Nicodemus and others did later of whom John wrote that to as many as RECEIVED HIM (Christ), to them He gave power (Margin, right or privilege) to become the sons of God, even to them that BELIEVE on His name" (Jn. 1:12).



Finally, if as yet you have not yet BELIEVED and RECEIVED Christ, the Messiah, as your personal SAVIOR (Is. 43:3; Luke 2:11), be assured that Christ is "NOT WILLING" that any should perish, but that all should come to repentance" (2 Peter 3:9). It is God's WILL for you, with Abraham (Gen. 15:6) and all TRUE children of Abraham, to "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Do this right now and let this be your day of acceptance, your day of salvation (Is. 49:1), the end of time is near! God's judgment is at the door! (Rev. 22:26; Jude 14,17).

NO ONE CAN Be  
ETERNALLY SAVED Who  
REJECTS Jesus Christ.

"Jews" WILL Be IN HELL  
For REJECTING Jesus.  
The SON OF God.



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readings of New Testament passages, and has contributed to the sad history of anti-Semitism and to the immense tragedy of the Nazi holocaust.

Our devotion to religious freedom and our respect for the rights of other religious communities are rooted in the life and work of Jesus Christ who invited and persuaded persons but did not coerce or take unfair advantage of them. We believe it is inappropriate for Christians to single out Jews as Jews (or indeed to single out any racial or ethnic group as such) for special evangelistic attention.

It is also our faith that we should use our freedom to make known, to all who will listen, those mercies we have received from God through Christ in keeping with his loving spirit. In our witness we invite others to look with us to Him who has brought us to faith in God. We stand ready to listen in love to their witness to the truth that has claimed them.

..... Jitsuo Morikawa  
Executive Director, American Baptist  
Key 73 Program.

..... L. Doward McBain, Chairman, American  
Baptist National Key 73 Planning Committee

3/10/73

Statement drafted in consultation with biblical scholars related to the American Baptist Churches of the USA:

Dr. Walter Harrelson, Dean of Vanderbilt University Divinity School, Nashville  
Dr. Robert Handy, Professor of Church History, Union Seminary, New York  
Rev. Joseph Ban, Associate Professor of Religion, Linfield College, McMinnville, Ore.  
Dr. David Wallace, Professor of Biblical Theology, American Baptist Seminary  
of the West, Covina  
Dr. Elmer Million, Professor of History and head of history department, Linfield  
College, McMinnville.

*National Planning Comm. of the American Baptist Churches*  
*1973*



RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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WEDNESDAY, MARCH 7, 1973

'ATHLETES IN ACTION' ATTORNEY  
RAPS A UNIVERSITY BAN

By Religious News Service (3-7-73)

OMAHA, Neb. (RNS) -- A university does not sponsor a view if it simply permits that view to be expressed on campus, an attorney for Campus Crusade for Christ has advised.

Christopher Hall, a San Bernardino, Calif., attorney, wrote an opinion on the subject in connection with a controversy involving the appearance of an Athletes in Action wrestling team on the University of Nebraska campus here. Athletes in Action is sponsored by the Campus Crusade for Christ.

Earlier this year, the AIA team was scheduled to wrestle the Nebraska U. team and give public testimonies for Christ after the matches. Because of a complaint from an assistant professor of philosophy, the athletes were not permitted to give testimonies over the loudspeaker system, but were allowed to distribute literature and meet with interested persons.





RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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WEDNESDAY, MARCH 7, 1973

MARYLAND RATIO: 163 ABORTIONS  
IN THOUSAND LIVE BIRTHS

By Religious News Service (3-7-73)

ANNAPOLIS (RNS) -- Both the number of abortions and their ratio to live births in Maryland hospitals continued to rise during the first three months of fiscal year 1973, the Maryland State Health Department reported.

One hundred and sixty-three abortions were performed in Maryland hospitals for every 1,000 live births during the 90-day period, said Dr. E.E. Seegar, Jr., chief of the agency's maternity and family planning section.

The report disclosed that 55 per cent of the patients obtaining abortions had never been married. More than two-thirds (or 69 per cent) were either unmarried or separated from their husbands by death, divorce or legal separation.

The largest percentage of abortion patients (28 per cent) were between 20 and 24 years old. The second largest group were women between 15 and 17, who accounted for about 20 per cent of the abortions performed.

All told, 2,167 abortions were performed in Maryland last July, August and September, compared with 2,105 during the same period the previous year. The abortion rate of 163 for every 1,000 live births compares with 141 per 1,000 from July-September the previous year.

Dr. Seegar said the upsurge in the ratio of abortions to live births was due chiefly to a decrease in live births, reflecting a national trend.

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BILLY GRAHAM SETS  
TO DROP COMMERCIALS

By Religious News Service (3-7-73)

BLACK MOUNTAIN, N.C. (RNS) -- Radio stations WFGM and WMIT-FM, operated by the Blue Ridge Broadcasting Corporation, of which evangelist Billy Graham is president, has approved a plan to drop all commercials and to operate, instead, under an entirely religious format.

No more advertising will be sought or accepted, and contributions will be solicited for the \$175,000 a year it costs to operate the stations.

The stations are heard in seven states. Mr. Graham founded WFGM in 1961. It is one of the few 50,000-watt stations in North Carolina.

WMIT-FM, founded in 1941, is the oldest FM station in the Eastern U.S.

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JEWISH AGENCY REJECTS NAVY'S  
RESPONSE ON KEY 73 POLICY

WEDNESDAY, MARCH 7, 1973

By Religious News Service (3-7-73)

NEW YORK (RNS) -- An explanation of the role of Navy chaplains in Key 73 has been rejected by the American Jewish Congress.

Rabbi Yakov Rosenberg, chairman of the American Jewish Congress Commission on Jewish Affairs, declared that "Key 73 is a proselytizing effort. That is its whole point. Hence, 'support' of Key 73 is bound to be viewed as support of proselytization."

He was replying to a letter of explanation that had been sent to the American Jewish Congress by Capt. James J. Killeen, Deputy Chief of Navy Chaplains. Capt. Killeen's letter had been a response to a letter that Rabbi Rosenberg sent to Navy Secretary John Chafee.

In his letter, Capt. Killeen said that the Navy's involvement in Key 73 would be limited to "only those chaplains whose denomination identity permits their participation," and added, "The Navy's support of Key 73 in no way implies proselytizing efforts."

He explained that "it is the desire of the Chief of Chaplains to allay any concern in the Jewish community that Key 73 or any other such program would be used by chaplains either to proselytize those of another faith or to reflect in any way on them."

In his letter of response to Capt. Killeen, Rabbi Rosenberg wrote: "My previous letter (to Secretary Chafee) was not prompted solely by concern about Christian proselytizing of Jews. We protested also against the chaplaincy engaging in proselytization of any kind. Your letter seems to confirm that such proselytization is envisaged, subject only to exclusion of efforts addressed to those of the Jewish faith."

"It is important for the Navy Department to make clear to its chaplains that proselytization is not one of their responsibilities, in connection with Key 73 or otherwise."

In his original complaint to Secretary Chafee in January, Rabbi Rosenberg had charged that an October 1972 memorandum written by the Navy Chief of Chaplains encouraged Navy chaplains "in effect...to engage in religious proselytization."

The memorandum, written to Navy chaplains by Rear Admiral F.L. Garrett, the Navy Chief of Chaplains, said, "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."



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He feels Mr. Blatty's novel has inspired to a great extent the spate of "pseudo-possession" recently. About 10 were reported to him in the Chicago area by a scholar-friend of his, and there has been a small "siege" of exorcism requests within the Catholic Archdiocese of New York, he said.

Pope Paul delivered a major address on the reality of Satan in the world today, branding him as "the No. 1 enemy." At the same time, however, the priest said, the Pope warned against excesses in identifying Satanic influences in specific cases.

"I doubt very much whether (the Pope's address) had much to do with inspiring these pseudo-possession cases," Father Nicola said.

"The Pope's statement was dogmatic and philosophical and as such doesn't have the power to set off these hysterical reactions the very dramatic and emotional way the novel and movie does. This is the thing that has a tendency to cause these conversion reactions in people."

"There are several other indications in society which give us reason to be alarmed about the possibilities," he said, "such as satanic cults, black masses, witchcraft, demonology, and the resumed interest in things like ritual murders."

"In addition to latent superstitions in people in general," the priest said, these sorts of things "lend credence to the fact that our modern society isn't so far beyond this type of atrocity."

Father Nicola has been teaching a course in demonology for adults only the past four years, but last Fall the enrollment jumped from 50 to 250.

While he has long been interested in exorcism, he has never performed one. He said he knows of "two cases in the Western world" where special bishop-appointed exorcists are currently attempting to cure persons adjudged to be possessed by the devil.

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### SALARY INCREASE FOR NUNS

By Religious News Service (3-7-73)

ST. PAUL (RNS) -- Roman Catholic nuns in the Archdiocese of St. Paul-Minneapolis will receive a \$200 salary increase effective Sept. 1, Archbishop Coadjutor Leo C. Byrne announced.

The raise will bring a nun's annual stipend to \$3,200, which includes \$300 per nun for pension funds.

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WEDNESDAY, MARCH 7, 1973

PRIEST SEES NOVEL, 'THE EXORCIST,'  
CAUSING 'PSEUDO-POSSESSION' INCIDENTS

By Religious News Service (3-7-73)

WASHINGTON, D.C. (RNS) --A best-selling novel about a girl possessed by the devil has apparently been responsible for a rash of cases of "pseudo-possession" or "obsession" around the country, according to a Roman Catholic scholar of exorcism.

Father John J. Nicola, assistant director of the National Shrine of the Immaculate Conception here, was referring to the novel, "The Exorcist," written by a Georgetown University alumnus, William Peter Blatty.

The book is being made into a movie, and Father Nicola is serving as technical consultant to the film production. The priest fears there will be an upsurge of such cases of "pseudo-possession" or "obsession" after the movie comes out in the fall.

"There are a lot of people bothered by this thing right now," he said, adding he has heard of "a few score" cases from areas throughout the country where persons, apparently influenced by the novel, have sought out priests or psychiatrists, asking them to drive out the devil from supposedly "possessed" or "obsessed" friends or relatives.

Father Nicola noted, in an interview here, that he would hear of more such cases than most people because of the publicity he has received as adviser to the movie. Currently he commutes weekly to New York where portions of the movie are being filmed.

"I fear that when the movie is released there could be an increase in pseudo-possession due to an increase in hysterical reaction," he said, although he believes the film can also have a good effect by causing people to "think about spiritual realities."

The novel and screenplay are based on a Roman Catholic Church-documented case of exorcism involving a suburban Washington Lutheran boy in 1949 from whom the devil was exorcised. Mr. Blatty recounts the bizarre, medically inexplicable behavior of the young daughter of a movie star who is on location in Washington's fashionable Georgetown section.

In the novel as in the actual case on which it is based, the ancient Catholic and now seldom-used rite of exorcism is performed by a Jesuit priest, purging the young person of the devil and ending what had been a nightmare for all concerned.

"We have to be extremely careful in discriminating between diabolical influence and abnormal psychology," Father Nicola said.

(more)

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... forget, encyclical, "that  
and ethnicism often obscure and betray the divine mission

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CAMPUS CRUSADE'S GOAL:  
RECRUIT 100,000 BY 1980

By Religious News Service (3-29-73)

SAN BERNARDINO, Calif. (RNS) -- An international missionary effort aimed at recruiting 100,000 men and women for Christian service by the year 1980 has been launched by Campus Crusade for Christ International.

Called The Agape Movement, its initial project involves the training of 1,000 men and women to serve in South Korea at the invitation of that country's government. The mission workers will teach English using the Bible and Campus Crusade literature, and will serve as professional doctors, nurses and agricultural workers.

Mission teams will obtain the approval of the government of each country to which they are sent before beginning their work, which will be done in consultation with existing Christian missionary groups in each country.

Volunteers must be college graduates or have equivalent experience, although there are no teaching and language requirements. All Agape staffers will receive extensive training in the history, language, and culture of the country to which they are assigned at Campus Crusade's Arrowhead Springs headquarters here.

Participants will be required to raise their own financial support to cover living expenses, training costs, and transportation. Single persons and married couples with no dependent children are eligible to apply.

Dr. Bill Bright, founder and president of Campus Crusades, commented on the new program: "As evangelicals using English instruction as a vehicle for evangelism, our goal is to establish bridges of real friendship that will result in innumerable opportunities to share the message of Christ. We will teach the best English possible, and actively seek opportunities to present the Gospel."

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THE AMERICAN JEWISH COMMITTEE  
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MARKS



And it is this search for values and meaning which characterizes a segment of the Jewish student body on campus today. They are more mature than their predecessors and although they are Jewishly ignorant, they still make an effort not only for knowledge, but also in grappling with Jewish issues.

We are speaking of only a minority of the Jewish students, but this has always been the case. The ultimate positive result of this situation depends on the American Jewish community, and the depth of its concern with the campus.

Rabbi Joel Poupko (Associate Director, Hillel Foundation, University of Michigan)

The Jewish community became fascinated with the campus in the mid-1960's; however, the fascination ended with the upheavals of the late 60's.

There has been a significant change on the campus in the past two years. The counter-culture scene is dead. Social action and political action are also dead. A new word, "privatism", aptly describes what is happening on the campus today. The kids are interested in themselves. Things are back to skating parties and bagels and lox gatherings. They are interested in Jewish studies. It is a period of introspection, study and honest commitment to Jewish values.

The conversionist activity on campus, which has seen a marked increase in the past few years, will "be a bomb." Evangelists do not have the sophistication and intelligence to really have an impact on many students other than those (mostly from small communities) who are devoid of any Jewish background.

Introspection manifests itself in a sincere quest for religious expression. Students are experimenting with new ways of praying. The important point to remember is that they are praying. The relationship with Israel is similar to the relationship which exists in the adult community. However, students feel that to criticize Israel should not be taken as any lack of love or lack of a relationship with Israel.

Jewish students are very much like Jewish adults. They question a great deal, but that is a characteristic of their generation. While generally accepting the adult Jewish structure, they also want the right to explore different alternatives in Jewish living.

Gordon Silverman (College Student Coordinator, Jewish Community Center)

There is very little student relationship to Jewish issues. Key '73 or other conversionist activities will not have much impact except on those who are already marginal Jews.

Jewish activism failed because the leaders had very few followers. Despite the activism and infatuation with the campus by the adult community, very little has changed. Most students are just unconcerned, they do not even have a negative feeling toward Jewish life.

American society, and the Jewish society within it, prevent the possibility for true inter-action. As Heschel has said, "Our society is fostering the segregation of youth."



RELIGIOUS NEWS SERVICE

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THURSDAY, MARCH 29, 1973

'TRILOGUE' PARTICIPANTS ISSUE  
STATEMENT ON MANY ISSUES

By Religious News Service (3-29-73)

NASHVILLE (RNS) -- An interreligious statement on social action, Soviet Jewry, Key 73, and televised motion pictures was issued here at the conclusion of a three-day "trilogue" of Protestant, Roman Catholic, and Jewish scholars.

The 60 participants expressed appreciation for the discussions, and hoped that they could be continued on the local level in the future.

Sponsors of the "trilogue" were the Department of Interfaith Witness of the Southern Baptist Home Mission Board, the Secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops, the Roman Catholic Diocese of Nashville, the Interreligious Affairs Department of the American Jewish Committee, and the Jewish Federation of Nashville and Middle Tennessee.

"We have greatly appreciated hearing and sharing each other's concerns through these three days. We hope that such meetings can continue at the grass-roots level. In this way we hope to challenge effectively and forcefully the creeping secularization of American society.

"We applaud the reported easing by the Soviet Union of the so-called 'education tax' or 'head tax,' which has inhibited the exodus of Soviet Jews to Israel. We hope that this new policy will be continued.

"We welcome and are encouraged by the program and purpose of Key 73 to revitalize the faith of Christians on this continent. At the same time, we wish to express the caution and hope that Key 73 will avoid offending the religious heritage of non-Christians, and avoid any temptation to make targets of non-Christian faith groups.

"We ask for the establishment of a rating system by all segments of the media for movies on television, to assist parents in exercising moral judgment over what comes into their homes as an influence over their children.

"We call for a re-commitment to social consciousness and social action by religious groups in America. Specifically, we call for religious leaders to come together in all cities as a coalition of concern on social issues. We express our willingness to meet with representatives of the press and media to discuss the safeguarding of First Amendment rights. We express our willingness to work with representatives of women's groups, the Blacks and the Indians, Chicanos and other minorities, the poor people and the working people, to make common cause with them in their struggle for legal and social justice and economic opportunity.

"Finally, we declare war on the greatest sin of all -- despair. Working together, with the help of God, we believe we can build a world fit for human beings to live in."



## Miracles, mass conversions reported

# Evangelistic tide sweeping world

WASHINGTON (UPI)—A spiritual awakening is taking place in the world. Some of it is in the United States, but the most dramatic movements are happening outside the Western world.

Africa will be a Christian continent by the year 2000 if the present trend continues. In Ethiopia, about 25,000 persons have been converted to Christianity and 100 churches begun.

During a seven-year revival in Indonesia, there have been reports of all the New Testament miracles—persons raised from the dead, water changed to wine, people walking on a river. More than 10,000 persons turned out during four days of evangelistic meetings in Cambodia, a country where Christianity has struggled along for years with about 600 believers.

Revival meetings have swept Canada, especially in western provinces.

The reports come from a large number of mission and other primarily evangelical publications, the kind generally ignored in the secular press. The awakening quite literally is spiritual, not religious, for the emphasis is on a personal, mystical relationship with God, not institutional, denominational movements for social reform.

There are various reasons and observations offered.

"In the independent nations of Asia, Africa and Latin America, evangelical churches are growing faster than they did during the era of Western dominancy," Warren Webster wrote in the magazine *His*. Webster is director of the Conservative Baptist Foreign Missionary Society and was a missionary to West Pakistan for 16 years. "This is one of the great facts of the mid-20th Century—the growth of biblical Christianity which after all began in Asia is not dependent

upon Western political presence and power."

Indonesian evangelist Mel Tari, 25, tells how the Holy Spirit came to his Presbyterian church on the Indonesia island of Timor in 1965—"it sounded like a small tornado." The congregation began to pray in tongues; a woman who knew only her tribal language began to speak in perfect English.

Teams of laymen spread out. Revivals began. A person who refused to confess sin dropped dead. Tari said that his dirty clothes became clean and stayed clean. There were other such reputed miracles.

In Vietnam, the Christian and Missionary Alliance (C&MA), reports that a revival broke out in Nhatrang in December, 1971, while a Bible

school student was giving a class report on the Indonesian revival. The students fanned out over Christmas and the revival spread into the Raday and Dalet tribal churches, and there were hundreds of conversions among the Steng tribes 100 new churches and 1,000 new believers in Vietnam, including hundreds of conversions and healings in the Koho tribe and around Banmethout.

The U.S. News & World Report quoted a study by Dr. David B. Barrett, a British missionary, as saying that Christianity has grown by a third in Africa in a five-year period and Christians now outnumber Moslems in black Africa.

According to the Sudan Inter-

rior Mission (SIM) and other mission reports, more than 15,000 new believers in southern Ethiopia's Wallamo tribe were baptized in 1971 and Wallamo evangelists baptized more than 10,000 from neighboring tribes. SIM said 10,000 animists turned to Christ in a three-month period alone.

Ralph and Lou Sutura, twin 37-year-old evangelists from Mansfield, Ohio, were holding 10-day evangelistic meetings in the small Ebenezer Baptist Church in Saskatoon, Sask., in December, 1971 when revival struck. According to Shirwood E. Wirt, editor of *Decision*, who flew there, thousands began attending and the campaign lasted more than a month.



These four young Oak Cliff residents have won the right to advance to the Miss Charm Pageant, scheduled to be held in Dallas June 12-18. Winners in the four categories during the Oak Cliff contest are, from left, Diane Van Hose, senior division; Michelle Moraske, preteen; Shawna Gayle Snow, junior; and Jena Kae Young, la petite. The local pageant was presented by Mrs. Ruth Welborn, owner and operator of Welborn's Day Nursery in Oak Cliff.



story of the Church's mission gives us many examples of this. The recent discovery of anti-Jewish trends in Christian preaching has revealed to us the hidden power of ideology in the Church. We have learnt to listen to our own religion with new ears.

In the Church, and indeed in every social system, truth and ideology are in conflict. It is God's Word addressing us who redeems us from ideology. It is possible to say that the struggle between true and false religion refers to a dynamics that goes on in the Christian Church as well as in the other world religions. It is possible in every one of these religions to attach oneself to the ideological elements, to the various disguises of truth, to the aspects that protect personal and social advantages, and thus to live out what may be called false religion. It is also possible, thanks to God's powerful Word, to be delivered from these ideological elements and be open to the truth. In each religion, we may add, there is a wisdom tradition that offers to the faithful critical tests against the ideological distortions of the truth. This wisdom introduces them to the possibility of superstition, superficiality, self-elevation, group egotism, and idolatry, operative in their own religion. But it is especially the modern discovery of the more hidden nature of ideology that has enabled us to detect in every religion, including the Christian Church, the struggle between true and false religion.

As Christians we believe that it is God's Word that liberates us from ideology. Good teaching in the Church, therefore, frees men from the ideological distortions of the truth.

### **Religious Pluralism**

A second issue raised by the anti-Jewish trends in Christian preaching, related to ideology, is the Church's openness to religious pluralism. How useful and effective are Christian declarations of friendship in regard to the Jews if the Church is unable to acknowledge the independent validity of Judaism and other religions? If the Church upholds the one true religion and makes an unqualified claim to absolute truth, then it is inevitable that despite assurances of dialogue and brotherhood, the Christian community will generate a world view and a language for dealing with the world, in which there is no room for other religions. The claim of absoluteness will inevitably translate itself into social attitudes and actions. If this were the only Christian position, then the Church would be the necessary enemy of religious pluralism and have to identify itself with the political régimes and cultural trends that try to preserve something of the traditional hegemony of the Christian West.

The preceding remarks on true and false religion suggest that the Church may well be able to reconcile

itself with religious pluralism. The Christian zeal for true religion need not exclude the recognition of God's presence in the world religions. It follows from the preceding that by acknowledging other religions present-day Christians do not imitate the optimistic, superficial liberalism characteristic of the nineteenth century: they recognise, rather, that the struggle between true and false religion goes on in all religions, including their own. The Church's mission may then be understood as an ongoing dialogue with other religions, designed to liberate all partners, including herself, from the ideological deformation of truth. Through conversation and action men may learn to attach themselves to the authentic, life-giving and humanising elements of their religious traditions. Can such a viewpoint be reconciled with the traditional doctrine of Christ's unique mediation?

This, it seems to me, is precisely the issue raised by the Jewish-Christian dialogue as well as by the present world situation which demands a new appreciation of pluralism. In the early Church, the universal claim of Christ referred to the then known world, the civilised *orbis terrarum*. Christ brought the light of Israel to the nations. He was the one who delivered the people from their superstitions, their idolatries, their illusions and their ignorance. He brought them a new and unexpected freedom from the manifold religio-cultural oppressions of the Empire. There was no salvation apart from him.

At the same time the early Church felt the need to relativise its language about Christ. Christians probably knew very little of the ancient religions of India. But while they regarded Christ as the one mediator of truth in the civilised world known to them, they did not wish to exclude from truth and grace the wise men of Israel and even of Greece. The famous *Logos-christology*, the roots of which are found in the Fourth Gospel, enabled the ancients to affirm that the Word of God, embodied and revealed in Christ, had from the beginning made itself known to men, to the prophets of Israel and the wise men of Greece, and to this day was operative in man's conversion from blindness to truth. It is basically this *Logos-christology*, revived and refined by modern theologians (Blondel, Rahner), that provided the theological basis, on which Vatican II was able to formulate its important teaching on the universality of divine grace, God's saving presence in the world religions, and the Church's openness to religious pluralism. The *Declaration on the Church's Attitude to Non-Christian Religions* invites Catholics to enter into conversation and collaboration with members of the other religions. For 'the Catholic Church rejects nothing that is true and holy in these religions. She looks with sincere respect upon those ways of conduct and of life, those rules and teachings which, though differing in many particulars from what she holds and



sets forth, nevertheless often reflect a ray of that Truth which enlightens all men'.

But is this Logos-christology adequate for the present day? Does it leave enough room for other religions? While it acknowledges God's saving Word presence in the world religions, it does suggest that these religions find their fulfilment only in the Church and hence are destined to disappear from the face of the earth. They are but preparations for Christianity. Religious pluralism may be tolerated, but it is an interim state, an anomaly, an imperfection. In particular, does this universal view of Christ leave enough room for an honest acknowledgment of Judaism? Is the Church committed to regard itself as the completion of the ancient covenant, as the true Israel, in whom the promises recorded in the Hebrew scriptures are fulfilled? If Christianity is committed to such a theology of fulfilment and substitution, then it can appreciate Jews and members of other religions only as potential Christians and is not capable of acknowledging religious pluralism as part of the divine dispensation.

Since the great mass crimes over the last twenty-five years have all been due to the incapacity of dominant social systems to acknowledge and protect particular traditions, and since the present revolutionary ferment in the world promotes the survival and unfolding of particularities, the question posed to the Christian Church is a serious one indeed. As the ancients were willing to relativise the doctrine of Christ's universal mediation in correspondence with the spiritual sensitivity of their day, so must the contemporary theologian be open to new ways of reconciling God's self-revelation in Jesus with religious pluralism. He must entertain the possibility that the unqualified absolutising of the Christian religion was an ideological trend, a hidden power-game to assert the Christian community's superiority over others.

I venture to propose that what God has revealed in Jesus Christ once for all, and in this sense uttered himself in an unsurpassable way, is that the crucial decision regarding the divine is made by man in his relationship to the community of men. The locus for man's trusting surrender to God is the love of one's neighbour. What has been revealed in Christ is that true religion humanises and reconciles. A man does not relate himself to God in worship and then, as a second step, seek the right relationship to his brother; what is revealed in Christ is precisely that in his relationship to the human community, in friendship, solidarity, conversation and fellowship, man is open to the divine, is addressed by the divine, and commits

himself to it. In other words, God is love. And he who does not love does not know God. He is the saving interconnectedness between people that draws them and impels them toward a more human future. The ultimate test in the struggle between true and false religion, then, is the reconciliation of men.

This understanding of Christ's universality does not demand that the members of the world religions become Christian. They are summoned to live out the divinely induced redemptive dynamics between true and false religion in their own particular traditions. The Christian struggles for it in the Church. But the universal test for all is the love of neighbour.

The universal brotherhood of men, we conclude, is not to be created by the entry of all into a single, world-wide Church. Such an ideal inevitably leads to the depreciation of particular religious traditions and to social attitudes destructive of them. What is to be hoped for, rather, is the conversation and collaboration of world religions to assist one another in the dynamics that liberates them from ideology. Here the individuals belonging to different religions will be united by a common struggle, each in his own tradition, to be saved from ideology and open to the truth. If people are engaged in their own religious community in the ongoing liberation from false religion, then they find it easy to be friends across the boundaries: they then have much in common, share many important experiences, feel united in the same basic struggle, and never think that anyone should change from one religion to another.

This is in fact a common experience today. People engaged in the renewal and reform of their communities find that at inter-faith meetings or at other international gatherings they experience spontaneous fellowship. They know that they belong together: they are caught in the same redemptive dynamics: they understand one another's hopes and pains even though they define themselves out of different religious traditions. Each one tries to purify his community from ideology and make the most spiritual and authentic values of his tradition the dominant factors in the common life. Each one hopes to make his religion an element that serves the humanisation of men. While they belong to diverse traditions, they seem to be ruled by a common norm.

The Christian Church can acknowledge religious pluralism and thus recognise Judaism as a valid religious tradition, related to Christianity but having its own *raison d'être*, only if it is ready to discern within itself the ideological elements and engage itself in the ongoing quest for truth.

Gregory Baum



## TURMOIL IN ISRAEL

## 'Christians, Go Home'

Christian missionaries and evangelistic workers in Israel face an uncertain future now that the land's fragile religious peace has been shattered. Arsonists last month set fire to several buildings that house Christian agencies, demonstrators protested missionary efforts, and the Knesset (parliament) reportedly agreed to debate the missionary question. Some Israeli leaders are calling for the ouster of missionaries and a prohibition against evangelism.

Representatives of six Knesset factions and four cabinet members met informally February 19 to discuss "the problem of mounting missionary activity in the country by fringe movements, such as 'Jews for Jesus,'" the *Jerusalem Post* reported. The article said Moshe Baram, the chief coalition whip, had persuaded the other factions that the problem should be probed quietly, "avoiding the negative repercussions abroad" that might result from a full-scale Knesset debate. The full debate is still a possibility.

In a memo to Prime Minister Golda Meir, religious-affairs minister Zerah Warhaftig stated his concerns about the evangelistic activity and suggested countermeasures. These suggestions were not immediately disclosed, but the Ministry for the Interior, in cooperation with the Religious Affairs Ministry, has apparently already outlined steps to limit evangelism through a Christian-excluding application of the Law of Return, which guarantees every Jew the right to settle in Israel. (The law defines a Jew as a person born to a Jewish mother or converted to Judaism.) A number of Christians, primarily from America, have registered their "conversion" to Judaism in rabbinical courts and emigrated to Israel to engage in evangelism. These may have their conversions rescinded if it is proved they were obtained under false pretenses, then be ousted when their visas expire. Additionally, the visas of persons working independently, such as members of the controversial Children of God sect, will not be renewed, according to *Post* reporter David

Landau. However, the interior ministry was reportedly holding off on immediate implementation at the request of the Foreign Ministry.

The *Post* said film producer Carole "Shira" Lindsay, 32, daughter of an American evangelist, was expected to have her conversion to Judaism rescinded. The Orthodox court in Boston that granted it did not know of her belief in Jesus, Israeli authorities contend. (It is known that rabbis in some cases have granted conversion credentials to persons confessing to be followers of "Jeshua" [Jesus], a practice likely to become rare if pressure from Israel persists.)

But Justice Minister Y. S. Shapiro came out against any use of the law that would deny immigrant status to Jews "who profess Christian ideas." The fact that a Jew says he believes in Jesus does not necessarily mean he is no longer Jewish, he affirmed. The fact that evangelical preaching is a fundamental element in Christianity must be accepted in a tolerant country like Israel, where no state religion exists, he said.

His remarks were akin to those

made earlier on radio and television by Shlomo Hizak, director of the Mount of Olives International Bible Center, after the center was damaged by arsonists. Said Hizak: "A Jew can be a criminal Jew, an atheist Jew, a Communist Jew, and still be accepted. Why don't the people accept a Jew who believes in the Messiah?" (Two Jerusalem *yeshiva* [seminary] students and four members of Rabbi Meir Kahane's Jewish Defense League [JDL] were arrested in connection with the blaze, but Kahane denied JDL involvement in that and other recent arson attacks.)

Warhaftig does not buy the logic put forth by Shapiro and Hizak. Even Jewish-born "Jews for Jesus" are not believing Jews in any accepted sense, he says, and should be excluded. (There is a growing influx of Jesus-movement Jews from America, and an indeterminate number of immigrating Soviet Jews have turned out to be Christians.)

Rabbi Shlomo Lorincz of the Aguda (religious party) argued that Shapiro's remark contradicts *halacha* (Jewish religious law). And Chief Rabbi Shlomo

## IN DEFENSE OF THE FAITH

President Harold M. Jacobs of the Union of Orthodox Jewish Congregations of America last month called on Key 73 leaders to help stop evangelism aimed at Jews. Despite stated intentions of Key 73 officials, he complained, "there has been a significantly increased effort to missionize among Jews and to encourage their defection from Judaism."

But Rabbi Henry Siegman, executive vice-president of the Synagogue Council of America, charged in the American Jewish Congress newspaper that Jewish reaction to Key 73 is "accusatory and hostile," and has "bordered on the hysterical." This brought rebuffs from other Jewish leaders, including Rabbi Marc Tanenbaum. (Tanenbaum

was reportedly outraged during a visit to a Key 73 planning session last year when a Methodist leader tried to lead him to Christ on an elevator. Since then, he has led the Jewish attack on Key 73.)

Jacobs went on to urge his people "to be alert and vigilant and to act decisively to thwart missionizing efforts directed to Jews and the Jewish community." Some members of the hard-core Jewish Defense League apparently took the counsel literally. During a demonstration against a Jewish Christian mission in New York City, one of them assaulted the mission leader, sending him to a hospital with shattered glasses and a broken nose. He declined to press charges.



Goren called on the public and authorities to act non-violently against the missionary activities.

Government officials, religious leaders, and the press have spoken out against the scattered incidents of violence directed at the Christians. The victims themselves seemed to be more worried about Israel's image and possible anti-Semitic repercussions than about their losses. Hizak stressed that the violence was the work of extremists and that he had no criticism of the government's handling of the matter. He said he had received calls of encouragement from many Israeli well-wishers. (Also the target of arsonists: the print shop of the Seventh Day Church of God in Jerusalem.)

One of the problems is that Israel has no constitution. Its 1948 Proclamation of Independence promised religious freedom and safety for "the holy places of all religions." Jewish spokesmen explain that their understanding of religious freedom differs from the traditional interpretation. In their thinking, if a person is born, say, a Catholic, he is free to practice Catholicism within the bounds of ecclesiastical rules. It does not mean necessarily that he is free to change his religion or attempt to make others change their faith.

On the eve of Golda Meir's visit to Washington, Dean Arthur F. Glasser of Fuller Seminary's School of World Mission fired a letter to President Nixon. In it he said:

We deplore . . . the situation in Israel where the stated policy is freedom of religion and conscience, but where the actual practice is one of harassment, intimidation, and discrimination against those of other than the Jewish faith. . . . We categorically abhor and resist all anti-Semitism . . . [but] when a Jew or a convert to Judaism is persecuted and threatened with violence simply because he believes in Jesus, we see this as anti-Christian and feel we must reject it with equal vigor.

The Glasser letter urged Nixon to discuss the issues with Mrs. Meir, to consider internationalizing Jerusalem, and to evaluate future aid to Israel "in the light of Israel's intransigence concerning other religions."

CHRISTIANITY TODAY correspondent Dwight L. Baker attended a meeting in Tel Aviv between representatives Shaul Schiff and Eliezer Schaeffer of the newly organized Public Committee for Combating Mission (PCCM) and United Christian Council of Israel (UCCI) chairman Roy Kreider, a Mennonite, Baptist editor Chandler Lanier, and religious-affairs ministry official Michael J. Klein. The PCCM people requested a statement from the UCCI denouncing aggressive proselytizing activities and divorcing itself

from the use of material inducements to woo the indigent, sick, ignorant, or children into the Christian fold. (Years ago, heads of the major churches issued such a statement.) Kreider promised to raise the issues at the next UCCI meeting.

For their part, the PCCMers denounced violence and JDL tactics. The UCCI concurred in disapproval of the methods of the Children of God, who have encouraged young Israelis to leave their homes in the name of Christ. Schiff and Schaeffer claimed to possess documentation that the Children were receiving money from Egypt, a common rumor in Israel, but did not produce it.

The meeting was reported in *Ma'ariv* the next day, serving to calm somewhat the troubled waters. Churches and mainstream missionaries, most of whom work among the Arabs, were portrayed as moderates not wanting to cause waves. Most knowledgeable government leaders don't want to cause waves, either, thus they decline to endorse wholesale eviction of missionaries and crackdowns against churches.

An ominous note, however, was sounded by a *Post* editorial warning that evangelism is viewed by Jews as a threat "only a little short of physical murder." It said:

It might be wise for the churches themselves to give some thought to the problem created by the fact that the active search for converts—never practiced by Jews—is looked upon with such abhorrence by religious Jews that it could in the end threaten the privileged and protected status of the churches in Jerusalem.

Baker attributes much of the turmoil to a "vast residue of insecurity" inherited from centuries of "Christian harassment of Jews in Diaspora" that Kahane "and his cohorts are churning up—with apparent success." □

### Key 73: No Violation

United Church of Canada officials have replied to Jewish criticism of Key 73 by affirming that their church dissociates itself from "any tendency within the Key 73 program to single out any group as a particular 'target' for our evangelistic thrust." The statement was in response to barbed comments from sources within the church and outside it. In commenting on the move, the Reverend W. Clarke MacDonald, deputy secretary of the Division of Mission in Canada, explained that some rabbis and United Church ministers felt there was an anti-Semitic bias in the North American Key 73 document used as a handbook for organizers."

Dr. N. Bruce McLeod, moderator of the United Church, had earlier affirmed

### MIGHTY MAN OF CLOTH

When Charles Chandler, a mild-mannered pastor, finishes preaching at First Baptist Church in Metropolis, Illinois, he ducks into a nearby phone booth and emerges as . . . Superman! The pastor, clad in the familiar blue and red costume of the man of steel, is part of a promotion by the southern Illinois community to put Metropolis on the map. Chandler is a look-alike for George Reeves, who played the comic-book hero in the early days of television. With the local newspaper changing its name to the *Daily Planet*, local church members are afraid Chandler will take up leaping the spire in a single bound.

that his denomination "should have no part in any campaign that implies we want Jews to be converted."

The statement went on to affirm that "we will continue to support those aspects of Key 73 which declare the good news of God's love for all people, and to encourage their response as persons without violation of their own integrity." LESLIE K. TARR

### Cash on the Road

Off camera Johnny Cash sings and narrates. His wife, June Carter, plays Mary Magdalene, and director Robert Elfstrom stars as Christ. *The Gospel Road*, Cash's new movie on the life of Christ, which cost him over \$500,000 to film on location in Jerusalem, purports to take Jesus to the people. As Cash told reporters, "A lot of people are doing films and plays on Christ, but I don't think they have the results in mind I do. Our goal was based on the last great commission."

The film premiered late last month in Charlotte, North Carolina, as a benefit for Baptist-related Gardner-Webb College, located nearby. (The school in 1971 awarded Cash an honorary degree.) Through the publicity the film generated, the school has already received a \$25,000 gift. The premiere netted nearly \$4,000 for the school.

Cash was not left in the cold. Twentieth Century Fox bought the film for an undisclosed sum. □

### Hotline

The first nationwide Christian hotline for drug users who need immediate counsel was opened by the church-related Melodyland Drug Prevention Center in Anaheim, California. The toll free number outside of the state is 800-854-3234. □



HAROLD MATTHEW SPINKA, M. D.  
6132 SOUTH KEDZIE AVENUE  
CHICAGO, ILLINOIS 60629

WALBROOK 5-2670

De Rabbi Tanenbaum:

The enclosed photo-copies indicate added problems for us; we must work with a greater intensity in education, as well as to a larger group of people.

Most cordially yours,

*H M Spinka*



CHRISTIANITY TODAY

### Billy Graham on Key 73

The reports about a growing misunderstanding in Christian-Jewish relationships over Key 73 has become a source of concern to me. In order to help ease some of these tensions, I want to explain my own position. While I have not been directly involved in the developing organization of Key 73, I have from the beginning publicly supported its concept.

First, as an evangelist, I am interested in establishing contacts with all men concerning personal faith in Jesus Christ. Implicit in any belief is the right of sharing it with others. The message that God is Love prompts any recipient of that love to declare it to others.

Secondly, just as Judaism frowns on proselyting that is coercive, or that seems to commit men against their will, so do I. Gimmicks, coercion, and intimidation have had no place in my evangelistic efforts, certainly not in historic biblical evangelism. The American genius is that without denying any one expression of their convictions, all are nevertheless partners in our society. The Gospel's method is persuasive invitation, not coercion.

Where any group has used overbearing witness to seek conversions, the Bible calls it "zeal without knowledge." I understand that it is the purpose of Key 73 to call all men to Christ without singling out any specific religious or ethnic group.

Thirdly, along with most evangelical Christians, I believe God has always had a special relationship with the Jewish people, as St. Paul suggests in the book of Romans. In my evangelistic efforts I have never felt called to single out the Jews as Jews nor to single out any other particular groups, cultural, ethnic, or religious.

Lastly, it would be my hope that Key 73, and any other spiritual outreach program, could initiate nationwide conversations, which would raise the spiritual level of our people, and promote mutual understanding.

MAR 16, 1973. P. 29 (625)

Marty calls "educationally elitist" to specify what

### Shame Over Sinai

The Arab atrocities at the Munich Olympics were called to mind again by the action of the Israeli air force in shooting down a lost commercial airliner, caught in heavy clouds over Sinai and straying because of instrument difficulties. Munich was perpetrated by an illegal terrorist band, and most of the Arab governments did not endorse its actions. (Admittedly, they should have more frankly condemned what was done.) But the attack on the plane, with the resulting deaths of more than one hundred civilian passengers, was launched by order of the Israeli military chief of staff.

28 [624]

CHRISTIANITY TODAY  
MAR. 16, 1973

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To compound the tragedy, the Israeli government, instead of frankly admitting a horrible wrong, initially defended its action, stressing that it was routine procedure. Subsequently it did accept partial responsibility, but Defense Minister Moshe Dayan still stressed that "we didn't do anything to put us on the guilty side." Although Israel offered to make payments to the victims' families, it deliberately avoided calling the payment of "compensation" lest admission of guilt be implied.

Why are most nations, like most individuals, so concerned to avoid admitting guilt and accepting blame? ☐

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CHRISTIANITY

of "things that matter" and "things having real substance"



# Directory Of Key 73 Part Of 'Christ Call'

By BEN L. KAUFMAN  
Religion Reporter

A directory of Key 73 activities in the Greater Cincinnati area is being distributed by the Council of Christian Communion, evidence that more is happening that is easily discerned.

Key 73 is a national program to "call" the continent to Christ, in which about 130 groups are going their ways together and alone in a common cause.

It began with a national kickoff day in January, but its substance will be local or nothing.

Now, James Ballou has been named chairman of the Greater Cincinnati Key 73 Task Force of the Council of Christian Communion. His task is to encourage and co-ordinate local efforts where possible, and a major step has been the directory of ecumenical Key 73 efforts.

Typical activities listed include door-to-door Bible distribution, neighborhood evangelism programs, Bible study, clergy and laymen getting to know each other, and distribution of literature with the names of co-operating churches so that laymen can affiliate if they like.

The ecumenical groups, as reported by Ballou, are:

- Northeastern Colerain Ministers Association in the Pleasant Run area, with Phil Schmutz lay chairman and the Rev. Charles Kalous, ministerial chairman. Membership includes seven churches.

- Mt. Healthy Ecumenical Council, Ed Arnult, lay president with...

Interfaith Council, William Hudak, lay chairman, and the Rev. Earl O'Neal general Key 73 chairman, has four congregations.

- College Hill-North College Hill, has the Rev. Larry Pigg as its chairman, and eight congregations active.

- Northern Hills, Alvin Casselman and Warren Hoffman, cochairmen, has nine congregations.

- Bond Hill-Roselawn has the Rev. Edward W. Hof chairman, and nine churches.

- Reading-Lockland-Arlington Heights has the Rev. George R. Wilch as its chairman and six congregations.

- Mt. Washington area has two clergy at the helm, the Revs. John Brown and Lowell Peterson, but the directory did not indicate how many groups are involved.

- Oakley has Ed W. Diefenbach as lay chairman and the Rev. William Dorrman, ministerial chairman, and it involves eight congregations.

- In Mt. Auburn-Corrville Gospel Fellowship, Dr. Carl C. Smith is the layman named and the Rev. R. L. Mitchell is chairman. There are six churches.

- Greater Loveland involves two co-ordinators, Marilyn Finnegan and David Ross, and eight congregations.

- Northern Kentucky's Interfaith Commission reports, through the Rev. Raymond Gibson, that its members are involved in most aspects of Key 73.



THE AMERICAN JEWISH COMMITTEE  
COMMUNITY SERVICES DEPARTMENT  
COMMUNICATIONS AND SERVICING

FROM: ISAIAH TERMAN

DATE

3/29

TO:

M. Tarentain

J. Rudin

G. Strocker

\_\_\_\_ YOUR INFORMATION

\_\_\_\_ ADVISE

\_\_\_\_ RETURN

\_\_\_\_ YOUR SIGNATURE

\_\_\_\_ HANDLE

\_\_\_\_ RETAIN

\_\_\_\_ YOUR APPROVAL

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\_\_\_\_ YOUR COMMENTS

\_\_\_\_ LET'S DISCUSS

\_\_\_\_ FILE

REMARKS



TV Guide - 3/24/73



## A LES CRANE REPORTS ON **JEW FOR JESUS**

What's behind this movement sweeping the country, particularly among the youth? Is it just a thing of the moment? Will it last? Grow bigger? Who does it affect? The orthodox? The fringe Jew? Just the young? What happens when a Jew accepts Christ? Join Les Crane as he probes these questions so many of us are asking. Produced by Beth Sar Shalom Hebrew Christian Fellowship.

**New York WPIX-TV Ch. 11**

**Thur., March 29, 12 Midnight**



### **FREE BOOKLET:**

Watch the telecast, and use this form to order the booklet "Smiling Faces" containing the personal stories of 39 Jews who accepted Christ. Learn how it affected them, their families, and their place in the community. Free of charge or obligation.

**Beth Sar Shalom**

**Box 1331**

**Englewood Cliffs, N.J. 07632**

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**State** \_\_\_\_\_

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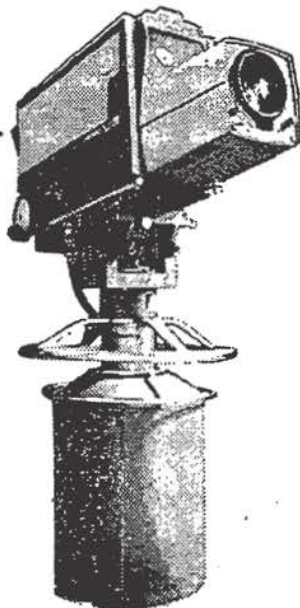


# AMERICAN JEWISH ARCHIVES **LES CRANE** **REPORTS ON** **JEWES FOR JESUS**

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*NY Times 3/29/73*



M. Tenenbaum

Cleveland

THE PLAIN DEALER, SATURDAY, MARCH 24, 1973



**RELIGIOUS HANDOUT**—Chris Christley, center, and Sue Deane hand out scripture portions to Mrs. Charles Schoolcraft at 3084 W. 56 Street in a Key 73 canvass.

Plain Dealer Photo (Karl J. Rauschkolb)

## Churches Deliver Bible Leaflets Door-to-Door

Some Cleveland area churches are doing door-to-door work in the name of Key 73.

Four West Side churches, Brooklyn Memorial, Faith, and Oehlhoff United Methodist and St. Rocco's Catholic, will distribute Bible excerpts containing Luke and Acts.

Three Parma churches, Ridge Road United Church of Christ, Ridgewood United Methodist and Bethany Evangelical Lutheran, will do a religion survey and distribute gift copies of Luke to 5,000 homes in their vicinity tomorrow.



# TEMPO

Vol. 2

BLAUSTEIN

February 1973

\$2.00 per year

A Dialogue For Today 1973

## Evangelism And Church Renewal

If the post-event demand for documents and texts is any indicator, the high point of the National Council of Churches' last General Assembly (Dallas, Dec. 3-7) was the dialogue on evangelism and church renewal conducted by Colin W. Williams and David A. Hubbard. Their different theological backgrounds and points of view—liberal for one, conservative for the other—led to a yeasty examination of what most agree to be the critical, central concern of the Church today. So many requests for the texts of their addresses have reached NCC's Department of Information that much of this issue of Tempo Newsletter is given over to them. Readers wishing an extra copy or two may write to the department, available free while the limited supply lasts.

### A Conservative Evangelical View

by David A. Hubbard

*Dr. Hubbard serves Fuller Theological Seminary as both its President and Professor of Old Testament. Known for his theologically conservative views, Dr. Hubbard is a member of the Conservative Baptist Church. Before joining Fuller, he was Professor of Biblical studies at Westmont College, in Santa Barbara. He is a member of the California State Board of Education, appointed to this post by the Governor of California.*

I have some brief thoughts on directions for renewal and evangelism. I speak first about renewal because it preceeds evangelism. Evangelism flows out of renewal. A changed, excited, obedient community begins to bear witness to its faith in a fresh, vital way, and evangelism takes place. There may be many directions for renewal with profound results concerning justice and responsible social and political involvement. We must hope for a growing and maturing dedication to the total needs of men and women in anything that is to be called true spiritual renewal.

The context, it seems to me, in which this mature dedication will be nurtured and is being nurtured is in the close knit group within the local congregation, or perhaps across congregational lines where our laymen and our pastors can know the love and support of Christians who accept them and care about them. Much of this renewal, by the way, is starting with pastors in their relationships with their official boards, moving beyond questions of budget and program to deep sharing and spiritual fellowship. These groups represent a

(continued on page 4)

### A Liberal View

by Colin W. Williams

*Dr. Williams, who has frequently been identified with "liberal" theological views, was appointed Dean of Yale University Divinity School in 1969. In 1968 he headed a special ministry program at the University of Chicago. An Australian by birth, Dr. Williams came to this country in 1963 to direct the evangelism program of the National Council of Churches where he served until 1968.*

You can sense that David and I are not here as adversaries. The time for an adversary relationship within the church on this matter is now past. We have common adversaries and it is against those that we must struggle, and struggle together in the name of Jesus Christ our common Lord. And yet having said that, of course we must recognize that we represent here a profound tension within the church, and it is about that tension we are here to speak. The tension between the conservative-evangelicals and the liberals who have been dominant in mainline Christianity in America. What we're here to do is to speak to each other and seek that mutual correction which will allow us to be more nearly one in the life of Christ.

Quickly, I need to say from our side that we have left adequate room for criticism, some of it made already by David. Too often, for example, we have left too little room for the demand or the promise of Christ. Too often we have made Christian life seem so continuous with natural life that there has been hardly any apparent need for conversion, no apparent need for a cross or a resurrection. Therefore it is important for

(continued on page 5)



# Paulo Freire Discusses Church And Social Change

American perceptions of social change—its relation to theory, reality, mass consciousness, minority groups and the church—have been gently but profoundly questioned by a noted Brazilian educator last week-end.

Paulo Freire, author of *PEDAGOGY OF THE OPPRESSED*, Brazilian exile, coiner of the phrase “conscientization” and currently consultant on education for the World Council of Churches, met with some 75 Protestant and Catholic church people at Stony Point, New York, February 7 through 9.

It was a final three-day workshop, capping for Mr. and Mrs. Freire six weeks of criss-crossing the U.S. to meet with minority leaders, religious and secular educators of the American oppressed, in an attempt to share the Freire method of literacy education.

The workshops were sponsored and planned by the National Council of Churches’ Task Force on Action Education for Justice, Liberation and Development and the World Council of Churches.

Summing up his impressions, Mr. Freire called the U.S. “incredibly complex” and detected an intense “will to be” among its people, despite the fact that many forces serve to “manipulate, alienate and oppress.” He also found a “lack of ideological clarity” in America and a “magical expectation that techniques will solve problems.”

A tremendous interest on the part of American academic circles and others in Mr. Freire’s revolutionary method of literacy education had swamped sponsors of his visit here with applications for participation in the workshops. But attendance was limited to representatives from Black, Chicano, Indian and other minority groups and to religious and secular educators actively working in community groups. Mr. and Mrs. Freire have been meeting with them in the South, midwest, southwest and northwest since January 1.

Commenting on the church and social action, Mr. Freire said: “Christians have a tendency to think of social change as a moral problem and it is not—it is an economic, class problem. Church people are not outside history. They are people, not angels. Solutions to social change touch the interests of class, not faith.”

But, he said, “The church cannot be neutral. To wash one’s hands in front of antagonists is to help the stronger.”

## Three Kinds Of Churches

In a broad sense, Mr. Freire recognizes only three churches: the traditional, the modern and the prophetic church. The traditional, he says, “emphasizes the dichotomy between the spiritual and the practical and thus increases the alienation of the people and the illusion that they have a voice.”

The modern church, “which substitutes community centers and social workers for sewing circles, contains the same elements as the traditional church but has simply become more efficient in her compromise with the system.”

The prophetic church, he continues, “is not afraid to die so that she can be born again. This church does not speak for the silent, but commits itself to the silent so they can speak for themselves.”

On American minorities, Mr. Freire’s impression was that “each one sees itself through itself, seeking solutions within itself.” This may be necessary at this historical moment, he ventured, “but sooner or later the different minorities will recognize that there is only one real minority and that that is the ruling class.”

He predicted that the minorities’ difference will be overcome because of the object of all of their struggles will be clarified through their action.

When asked which of the U.S. minority groups had the

(continued on page 8)

# New RSV Common Bible To Be Published In Spring

For the first time since the Reformation, a complete Bible acceptable to Protestants, Roman Catholics and Orthodox is about to be published, it has been announced by Miss Emily V. Gibbes, associate general secretary for the Division of Education and Ministry of the National Council of Churches.

Bearing on the title page the words *The Holy Bible, Revised Standard Version, An Ecumenical Edition*, and on the cover the words *Revised Standard Version Common Bible*, this Bible contains the Second Edition of the RSV New Testament; the books known to Protestants as the Apocrypha and to Roman Catholics as Deuterocanonical; other Apocrypha, and the RSV Old Testament.

The RSV Common Bible, heartily endorsed by representatives of the three major branches of the Christian Church, will be published in the U.S. on April 2, making it available for Easter. Publication date for the British edition was January 21, coinciding with the 1973 Week of Prayer for Christian Unity, the publisher being William Collins Sons & Co. Ltd. who plans an American edition.

Appearing about 20 years after the first Revised Standard Version Bible, published in 1952, the RSV Common Bible represents the continuing efforts of an ongoing group of distinguished Bible scholars, ecumenical as well as international, whose work has been authorized by the National Council of Churches since the NCC was founded in 1950.

The group of scholars, known as the RSV Bible Committee, was chaired for many years by Dr. Luther A. Weigle, Dean Emeritus of Yale University Divinity School; he continues to serve as consultant. The Rev. Dr. Herbert G. May of the faculty of Oberlin College, long associated with the committee, is the present chairman.

Within the National Council, responsibility for the work of the committee is lodged in the Division of Education and Ministry, formerly the Division of Christian Education which was successor to the International Council of Religious Education.

The latter body initiated work on the first Revised

(continued on page 7)



# Church Broadcasters Ask Halt To News Media Threats

Congress has been called upon by leading Protestant and Orthodox broadcasters "to protect the integrity of the Federal Communications Act and the right of all reporters to confidentiality of their sources."

The Board of Managers of the Broadcasting and Film Commission of the National Council of Churches, at the conclusion of its Annual Meeting here, also called upon other organizations to join with them in making the public aware of recent threats to its access to information that have been brought about by governmental attacks on broadcasting and the press.

"Freedom of expression in the press and broadcasting is essential for the dissemination of information, for the preservation of civil and religious liberty, and for cultural initiative," the Board's statement said.

"One of the most important civil liberties issues before the American people is the matter of maintaining freedom of access to information through broadcast frequencies and publications. Government censorship is a denial of the dignity, resourcefulness and intelligence of press and public," it went on.

The Rev. Dr. William F. Fore, Executive Director of the Broadcasting and Film Commission, charged that "the First Amendment is under more serious and insidious attack today than any time since the McCarthy era.

"We are particularly concerned about the recent jailing of reporters for refusal to reveal their sources, government pressure on broadcasters such as the December 18, 1972 speech of Clay T. Whitehead, and last year's veto by President Nixon of the Public Broadcasting Bill," he explained.

"The Board feels that Mr. Whitehead plans to reduce the

power of the Federal Communications Commission, which was created by Congress to regulate the stations in the public interest," Dr. Fore said.

"For this reason the Broadcasting and Film Commission has written to every local and state council of churches alerting them to the need to develop a broad base of community support for strong and vigorous news from as many sources as possible—both local and national."

On December 1, 1972, the National Council of Churches' General Board adopted a resolution expressing concern about encroachment by government on the rights of the public to access to information, and on the rights of freedom of speech and of the press and broadcasting, as guaranteed by the First Amendment of the Constitution.

The board also directed the Broadcasting and Film Commission to work to protect these rights.

At a news conference, BFC Chairman Nelson Price had this to say:

"If stations or newspapers or advertisers are afraid to deal with controversial news and issues, the American public is the loser. But for the most part, the public does not know that the news sources on which they have come to depend, have new restrictions, new shackles. When they know, they will take action—because as press freedom is abridged, soon to follow will be speech, assembly and religion. They are a part of the same First Amendment. The abridgement of religion has already started at that point at which news sources are unwilling or unable to deal with controversial issues. Religion is controversial as witnessed by the issues of abortion, amnesty and the Vietnam war." ■

## UCC Head Calls For Amnesty

The president of the United Church of Christ has called upon President Nixon to heal the wounds of the Vietnam War by showing as much compassion for dissidents at home as he has for our former enemies on the battlefield.

"This is a time for healing in both our country and in North and South Vietnam," the Rev. Dr. Robert V. Moss, New York, told an interdenominational meeting of ministers in the auditorium of the Continental Illinois Bank here.

Dr. Moss is chairman of the Emergency Ministries Concerning the War of the National Council of the Churches of Christ in the U.S.A.

"We must have amnesty for those men who, in an earnest expression of the demands of their conscience, refused to participate. Only history will decide whether those who waged the war or those who refused to participate were right, but we must have peace and unity at home, and only a general amnesty can make us a whole people again," Dr. Moss declared.

Dr. Moss said that President Nixon was mistaken when he said that amnesty means forgiveness.

"In this view he misunderstands what has been tearing this country apart. On the one hand, there are those who cry for the law's vengeance, while on the other hand there are those who say they were right to resist the war, and that there is nothing to forgive," Dr. Moss said.

"It is in precisely such a situation," Dr. Moss said, "that a sovereign government may exercise its healing power by stating that it simply will not raise the question of criminality for a class of political offenders who do not regard themselves as such."

Pointing out that every president from Washington to Truman had granted some form of amnesty, Dr. Moss observed that "America is no stranger to amnesty."

"We applaud the peace the President has achieved and his decision to commit our resources to rebuilding war-ravaged Vietnam, both North and South.

"But we must rebuild and heal in this country, as well," he declared.

Dr. Moss, who is the father of two veterans, one of whom was wounded and disabled in Vietnam, asserted that those who suffered most during the war will support amnesty. "When the parents of sons who died or were disabled in Vietnam—and I am one of them—and the families of prisoners of war, and the disabled veterans themselves, begin to ask for amnesty—and I am convinced they will—the President will discover how generous this nation really is," Dr. Moss said.

"This is a time for prayer, for reappraisal, for unity," he concluded. "Let the churches and synagogues of this country exert their moral leadership for a lasting peace at home as well as abroad. It is to be hoped, prayerfully and devoutly, that the President, too, will lead us in that direction." ■



practical demonstration of the meaning of justification by faith. They provide opportunity for deep encounter with the Scriptures and their crucial doctrines in a fellowship of study. They offer an extended exercise in identifying and cultivating the spiritual gifts which are part of the Holy Spirit's legacy to every believer.

A great deal of what's going on, in congregational renewal focuses on discovering and liberating the spiritual gifts of the members of the congregation. There is a well supported participation in some aspects of the church's ministry where this renewal is taking place. And there is continual opportunity to share one's strength and weaknesses with each other in conversation and in prayer. In short, these group structures springing up all over the country are one of the clearest signs of and means for renewal. They are also an ongoing experience in an extended family. They provide a base of security and acceptance, a practical application of justification by faith out of which mission will flow.

#### Outside Groups

Now it is a pity, I think, that so many laymen have come to this renewing experience of group life outside of the normal congregational structures. I think that we as churchmen have some things to confess. I'm not sure that we have done a very good job motivating laymen for social and political action, which is a key concern for a great many of us. We have assumed the prophet's mantle at times when we should have come in shepherd's garb. We have left people unpastored in the midst in what we consider to be a prophetic ministry. Many have tried to appeal to Biblical authority as a basis for social and political involvement, while for lengthy periods neglecting the Bible's authority in other areas of doctrine.

This neglect of Biblical authority has boomeranged at the point at which many in the church have wanted it most as a support for their social concern. They have a deficit in the authority of Biblical background and doctrine which has caught up with them at this particular juncture. We have sounded the divine imperatives of law and justice without an adequately compelling proclamation of the divine indicative: the high deeds of God in Christ Jesus who died in our stead and rose again.

There are no Christian imperatives that are not responses to the Christian indicatives. And until a Christian congregation and its members are captured by those indicatives, they have no valid Christian way of making response to the imperatives. We have neglected the eschatological hope of the Scripture. We have been so open to the future as to make the future almost meaningless. We have left it so vague in content that the Christian tension between this age and the age to come has grown limp, and our people have been asked to engage in massive political and social reform deprived of the hope of God's ultimate dynamic intervention in Jesus Christ.

I think of that little passage in the first chapter in Colossians where Paul commends the Colossian church for the love that they have because of their hope. To be deprived of the Christian hope of the second coming of Christ with all its eschatological significance is in Biblical terms to rob present day love and service of its meaning and its context.

#### Fractured Loyalties

We have made some mistakes here. We have ignored or been hostile to agencies and movements with which laymen readily identify and to which they are most strongly attracted. In so doing we have often caused them to be fractured in their loyalties, torn between their appreciation of a charismatic group in which they found new spiritual vitality, a television evangelist who said things about the Gospel that for some reason they have not heard from their local pulpit in just that way, a campus ministry which captured their young people in a way that the denominational chaplaincies did not. They've been torn between those loyalties and their local church or denominational units. To put a layman in this particular form of tension in my view has been a mistake. The birth of lay groups and organizations within several major denominations ought to be heeded. The gifts and needs of laymen have been felt to be neglected and overlooked.

It is a questionable practice for us as church leaders or as theologians to talk about the body of Christ and to ignore the messages being telegraphed from so many parts of that body. There is a crying need for pastors, denominational servants, seminary professors and administrators to hear laymen. The need for us is to encourage structures that will support and enhance the renewal which is already going on. I give group life and family life the number one priority. This is theologically, spiritually, scripturally, the basic social structure. It is very difficult for me to see any form of valid renewal taking place on social legislative or political structures unless we concentrate first on the basic needs of that family and extended family group. And from the security and acceptance and the power base of the application of the Gospel and the study of Scripture, we then move out to these other areas of Christian presence and Christian witness.

#### Whither Evangelism?

Just a thought or two on evangelism. Again there needs to be a reemphasis on the saving acts of God which are the Good News. It strikes me that we're in danger of a new form of legalism, of a new salvation by words in the stress that I often hear in papers, talks and discussions in these churchly circles about political and social responsibility not predicated on our response in grace to what God has already done for us through Jesus Christ. Are we in danger of a new legalism that tests the color of our salvation by the form of our political involvement, rather than by our appropriation of the significance of Christ's death and resurrection, which certainly does have social and political ramifications for God's people? But we must mark the historical invasion of the power and love of God in Jesus Christ and we herald that as the Good News, or there will not be any evangelism in a form that the New Testament purveyors of evangelism would recognize.

I think we need a new openness to the spiritual hunger of our day. From young and old we see it—magnificent movements of the spirit of God among the young people in our campuses, in our military and other places. Among rich and poor we see it—men and women of all walks, stations and classes. These people are begging for a word from beyond.

(continued on page 6)



(continued from page 1)

us to recognize that the Christian faith does talk about a profound crisis which is brought into our lives, into our world, by the coming of Christ and by the offer of new life by the new spirit. And that this new life does demand from us radical change and radical commitment. It is a judgment upon our churches that in today's world when so many people are searching for grace, they all too often find that our churches have so protected themselves against the disturbing invasion of the spirit that they are not the arenas in which that encounter can occur. And so we are seeing the burgeoning phenomenon of new fundamentalisms, of new pentecostals, of new evangelical movements, with all their promise and with all their difficulties.

### Vanished Authorities

It is about some of the difficulties of tension that I now wish to address myself. It has been pointed out that one of the grave problems of our present culture is that we have no common texts. For centuries the west at least has had common texts. The Bible, classical texts, Shakespeare. Now we're increasingly illiterate in all three. No longer do these give us a common language, common interpreting myths, common visions of meaning, a common sense of authority—the authority of truth of life. In the midst of that confusion, where we are searching for unifying visions, it is not surprising, I think, that we have large numbers of people who are drawn to authoritative statements of faith which say “thus saith the Lord.” It's not surprising that lots of people are beginning with a return to what appears to be simplistic forms of authority. They begin with fundamental statements, centering around belief in the unerrant work of Scriptures, interpreted through a particular set of organized doctrines of a conservative-evangelical kind.

Now however, from the other side we must ask why is it that so many people find a starting point for their new life in this way? The only starting point in new life is this way. And I think it must be said about our liberal churches that they do not create the arenas in which people can again become a little child and enter the kingdom of heaven. Our churches believe that everybody must begin as adults, and so they give them complex, diffuse, rational statements of Christian tradition which have no clarity, not pointedness, no simplicity, no capacity which allows people to begin again as children and grow within the kingdom of God.

### Problems For The Reborn

On the other hand the problem with so much of the conservative starting points is that they give them a starting point, but a starting point which gives clarity and simplicity at the price of ignoring complexity, and so create inevitable problems for the tomorrows of those who are born again. It is as if they find that the framework of their beginning is too narrow for their growing spirit, too narrow to take their continued intellectual reflection as they start to consider their new faith from its starting point. And so I think that it's fairly clear that we are going to see again one of the tragic repeated phenomena of American church life: that the mainline churches don't give people a starting point and that the conservative churches don't give people a continuing life. And

so many people, finding a new life in the conservative churches then go on the road of upward mobility and finish up in what used to be the Episcopal Church (nobody knows what the top is now). But with all our humor about that, it does speak something of the tragedy of our division in the way that our churches speak of the adult problems of Christian life but do not adequately give the starting point of commitment, how we can be born again and start as children in the kingdom of God—whereas the evangelical churches do not allow people adequately to grow in the breath of their spirit and in the intellect of their commitment, because they're being too narrow—at the starting point. How we work together on that, it seems to me, is probably the crucial problem of evangelism and renewal of our time.

But there is a second problem related to it. If the starting point of evangelical movements is too often simplistic, intellectually restrictive and narrow, so also its emphasis is too often individualistic. Something David has already said, I want to expand on a little, for it's an essential point when we are at the moment talking about theologies of liberation. For conservative evangelicals are observably too individualistic in their definition of sin, the sin of which we are called to repent.

### Corporate Sin

People like Reinhold Niebuhr long ago told us that in our contemporary world, in our technological society, sin is increasingly corporate. In our technological society we increasingly allow our institutions to do our sinning for us. We are happy for the real estate broker to sin for us to preserve our cultural privilege. We are happy for our zoning boards to do our sinning for us and to protect us from what ought to be the mutual cost of social change. We are happy for our unions to do our sinning for us and to hold the lines of historic prejudice. We are happy for our corporations to do our sinning for us and to destroy our environment without us being directly responsible, except for conspicuous consumption. And we are happy, above all preeminently, for the nation to do our sinning for us, relieving us, for example from our guilt over the war by using technology to remove us from direct involvement in the killing.

And so an evangelism which deals only with individual sins and which leaves untouched the corporate sins that are done for us by our institutions is not Christian evangelism. There is in the New Testament the doctrine of principalities and powers, an emphasis that sin does have its corporate structure. If you will talk about me, you must talk about me as a context of those institutions in which I find myself, and in which I find my life, and which so often have mastery over me. The Epistle of Paul to the Ephesians talks about preaching to the principalities and the powers and so directs evangelism not only to persons but to the corporate structures, the fallen angels of mythology of that time.

It's not by accident, for example, in Revelation we're told about the deathly character of principalities and power. They hold us in thrall. We are taken up in their death-dealing capacity, and who can doubt that! If I am to be delivered from sin and from death I must be delivered in the context of those relationships, and that's why I think I have a disagreement

(continued on page 6)



They're flocking to the occult, they're turning to mysticism, there are more people who read the astronomical charts everyday than there are who would read the Scriptures. They are unfed by the technology and the secularism of our age. What a time it is for the confessing Christian community to minister to this hunger and to this lostness! And I have to underscore *lostness*.

It is really part of my theology that people without Jesus Christ are lost. They are not saved and need to be told. They are lost and need to be reborn. Confrontation and proclamation are possible within the church today in a new way. It is true that in many areas we have to win a right to be heard. But in other situations the spiritual hunger, belonging, the sense of alienation is the good soil in which the Good News can be planted.

Now I'm not at all against social concern and its relationship to evangelism, or social concern unrelated to evangelism. But I am saying that there is room for bold and open confrontation in evangelism in our land today such as I have never seen in the years that I have been part of Christ's church. We need to acknowledge the various means that God uses in evangelism: individuals face to face in sharing of their faith, the lay witness movement, congregations that are being renewed and drawing others in sharing their vitality, the use of literature, the media, preaching the Gospel of social action and the love that that social action can demonstrate.

#### **Selling Human Dignity Short**

Evangelism is not head-counting, it's not manipulation, it's the highest regard for human dignity. It's a regard for human dignity which is so high that it realizes that without dealing with human brokenness it cannot take human dignity seriously. To minister to all other needs, but to neglect the need of man for reconciliation to God through Jesus Christ and through Jesus Christ alone, is to sell short the dignity and the glory and the fullness of what it means to be human. Man is stunted and warped until he finds out who he is as a worshipping person, made and loved by the triune God. Human wholeness is God's aim and it must be ours in evangelism. There is a spiritual satisfaction which is crucial to this wholeness whatever else a man's circumstances might be, whatever other ministries we may render to him in the changing of his political structures, in the meeting of his physical needs, in dealing with the bigotry and oppression that have held him down. We are not true to him and to his need unless we offer to him in the name of Jesus Christ the freedom of forgiveness, the openness to love, the joys of worship and the selflessness of service.

My tradition has become increasingly aware in recent years of its flat sides in its approach to Christian wholeness and evangelism. And one of the encouraging aspects of renewal in our conservative evangelical tradition is its increasing sense of the social and political implications of the Christian Gospel. I would hope that the movement towards wholeness on the part of my conservative-evangelical brethren in the tradition of which I am a part is being matched by movement of other groups, where social and political concerns have held priority sometimes to the diminution or almost to the exclusion of man's spiritual need to know what Jesus Christ has done to deal with his lostness. Perhaps towards that center we can meet. ■

with David. I do not disagree when he says to talk about the latter without talking about the personal change which must accompany is a fault of evangelism. On that I agree. But I do not agree that you can always make an ontological priority and say that the personal comes first and the corporate comes last. That I think is wrong. And I think I can illustrate.

#### **Reverting To 'Human Nature'**

I think one of the tragedies in the last few years has been the way in which this government has regressed from what I believe to have been one of the insights which it had gained. The insight said, if you at last through law, commonly recognized by all, say that there isn't any chance to escape from your obligation to overthrow your race prejudice, if the law doesn't allow you any possibility of escape from that even though you want to personally, then new levels of corporate life can be reached. So when the Supreme Court moved, when law began to move, the inevitable began to change human nature. And the government then took off the inevitable, and allowed those prejudices held so dearly personally to reassert themselves. It is true that that's what people wanted. Mr. Nixon is right. That is what we wanted. We wanted to be freed from the principalities and power. And therefore I believe that the intuition of liberals was correct. You cannot separate personal and corporate responsibilities in this way. It's not without accident that Jesus did not always address himself first to the inner, personal, so-called "religious" needs of people. He often first liberated the margins of their life so that they could then be free at the center. The subtle relationship between personal and corporate, therefore, I believe does not allow us to talk about one as being prior over the other.

Now it's true that in liberal churches we have given the corporate priority over the personal, even have been ashamed of the personal. And for that we must be judged. But it is equally true that in the conservative-evangelical churches they have so talked about the personal that they have allowed the corporate to go unjudged. And it is not an accident that it's in many of the evangelical-conservative groups that culture Christianity which does not judge at all the way in which our society is held in thrall by corporate powers of evil, that that's too often not only left unjudged but accepted.

Our great need, it seems to me, is to recognize the essential inter-relationship of these in the one Gospel of Jesus Christ with the fullness both of its demands for personal and corporate change and the fullness of its promise. If we will begin with Christ, then we can be opened up to a growing new life, a life in which our personal and corporate reality as human beings in his one cosmos can begin to move toward the cosmic vision of one new man. ■

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## **Spreading The Message Overseas**

INTERMEDIA, mission communication arm of the NCC's Division of Overseas Ministries, provides training, funds, advice and personnel for 17 Christian publishers, 18 long-term literacy programs, 29 radio/TV studios, eleven magazines and newspapers for adults, 14 magazines for children—in Africa, Asia and Latin America. ■



## A 'Bill of Rights' For The Aging

"Rocking Chair Deserters" and "Senior Power" are slogans that may make you blink twice but they represent a new force in American life, according to the churches' latest resource for the elderly.

Called "More Than Tea and Toast," it's a tabloid publication filled with practical information for church people who want to supplement spiritual with nutritional aid for older citizens.

A lot of elderly people, it states, faced with earlier retirement and longer life, are protesting the way they are treated in between these milestones. Human neglect and economic hardship mark the dishonoring end of many an honorable life, and organizations of the elderly are forming to protest.

The 12-page issue was researched and prepared under the direction of Mr. Hulbert James, director of the National Council of Churches' Crusade Against Hunger, in cooperation with the Food Research and Action Center.

Readers interested in the how-to of beginning a nutritional program for the elderly in their community are told where to apply for money, federal regulations, state guidelines, project applications and technical assistance.

Also the publication carries a "bill of rights" for elderly nutrition programs, gives the experience of several communities which began one, predicts expenses for a project, and explains how best to find the isolated oldsters who most need the program.

One of the most powerful political assets of older citizens, says Mr. James, is that they have an 80 per cent voting record. The tabloid also explains the status of bills before Congress which provide funds for nutrition programs for the elderly.

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

## New TV Series To Profile African Churches

Churches in Africa seen through African eyes is the focus of a four-part CBS-TV Network Look Up and Live series to be aired on consecutive Sundays, March 4, 11, 18 and 25.

Two months on location in Ghana, Tanzania, Zaire and Ethiopia with a production team headed by producer and interviewer Joe Clement furnished the footage from which the series was drawn.

Africanization, modernization and mission are themes recurring in the series. Except for Ethiopia, which has no colonial past, African churches are seeking to recover and reassert traditional values lost during the years they were subject to the Western church.

The series was produced with the cooperation of the National Council of Churches Broadcasting and Film Commission. For local air times, consult newspaper TV program listings, or local CBS outlet. ■

## COMMON BIBLE ...

(continued from page 2)

Standard Version Bible, and was the previous copyright holder. Thus RSV materials today are copyrighted by the NCC division.

Many public ecumenical celebrations throughout the country are planned to herald the Common Bible. The first was held in Chicago on Sunday, January 21, as part of the observance of the Week of Prayer for Christian Unity.

Other ecumenical celebrations are slated during Lent for New York City, Boston, New Orleans, Pittsburgh, Denver, Seattle and San Francisco. Preliminary plans are under way in Detroit, Los Angeles and San Diego.

### Commendations

"The RSV Common Bible comes to us as the result of many years of ecumenical cooperation and hard work," said Miss Gibbes. She sees it as "a beacon to further ecumenical effort in the translation of the Bible, and to the understanding of the Bible by clergy and laity."

Among those commending the RSV Common Bible and its usefulness are Dr. Eugene Carson Blake, immediate past General Secretary of the World Council of Churches; John Cardinal Willebrands, President of the Vatican Secretariat for Promoting Christian Unity; Francis Cardinal Koenig, Archbishop of Vienna and President of the World Catholic Federation for the Biblical Apostolate.

Also Archbishop Athenagoras II of Thyateira and Great Britain, Exarch of the Ecumenical Patriarchate of Constantinople; Archbishop Iakovos of the Greek Orthodox Archdiocese of North and South America, and Michael Cantuar, Archbishop of Canterbury.

The RSV Common Bible offers the reader an opportunity to become acquainted with the Scriptures of Christian communities other than his own. For it contains—with the exception of Psalm 151 and 3 and 4 Maccabees from the Greek Bible, which are now being translated by the RSV Bible Committee—all the Churches' Scriptures.

Great care has been taken to arrange the books in a manner which acknowledges the different Canon (books considered genuine and inspired Holy Scripture) of the Christian churches.

Following the 39 books of the Hebrew Canon which constitute the Protestant Old Testament—Reformers rejected as canonical those books in the Vulgate, Latin version of the Scriptures, which were not in the Hebrew Canon—the Common Bible places the Apocrypha/Deuterocanonical books.

### Ancient Controversy

These seven books, and parts of two others, are in both the Roman and Greek Canon, and are dispersed among the other books of the Old Testament. Controversy raged in the Western Church in the Fourth Century as to whether they were canonical.

The New Testament in the Common Bible posed no such knotty problems as did the Old; the Second Edition RSV New Testament was a text resulting from ecumenical scholarship and had ecumenical accord.

In the years since the first edition of the RSV New Testament a wealth of ancient materials has been recovered,

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such as the Bodmer Papyri containing parts of Luke, John, Acts of the Apostles and the Letters.

The earliest of these dates from about 200 A.D. This and other manuscript support have restored passages to certain texts, and have also furnished material for significant notes.

Ancient non-Biblical materials such as everyday letters, records and business accounts—a great body of Greek papyri unearthed in Egypt—have also contributed to a better understanding of the vocabulary, grammar and idiom of the Greek New Testament.

There are also changes in the Second Edition resulting from reconsideration of ancient textual evidence with fresh insights of scholarship. This may result in word substitution, clarification of meaning through rephrasing or reordering of the text, or in restoration of passages to the text.

The Second Edition RSV New Testament is not only incorporated within the new RSV Common Bible, but is also being published separately.

Dr. Gerald E. Knoff, who recently retired as NCC associate general secretary of Christian education, had many years of close association with the RSV Bible Committee. He says of the Second Edition: "We now have a more accurate New Testament than ever before, embodying scholarly discussions, new findings and responsible criticism."

And of the new RSV Common Bible, Dr. Knoff says: "It will extend the usefulness of this RSV Bible to the Roman Catholic and Orthodox worlds, far beyond the original Protestant constituency and readership of the RSV Bible of 1952."

Licensed by the NCC division to publish the RSV Common Bible, are the following: William Collins Sons & Co., Ltd.; A. J. Holman Co.; Thomas Nelson Inc.; Oxford University Press; World Publishing Co. and Zondervan Publishing House. ■

—Kay Leslie

most definitive thrust, Mr. Freire replied: "Why Blacks, Chicanos, students, women? Is that a class? Change does not happen outside a class. Where is the working class? It is robbed of its being by the ruling class. No definitive thrust comes from any so long as these exclusive factors prevail. When they reach unity in their struggle, they will transform themselves to a starting point."

He called for greater political ideological clarity and for a global consciousness. "If we are not clear about our dream, we will be confused in our action. If we can't look at problems in a global way, we only see communities as things in themselves. Becoming parochial is a form of escape from responsibility."

It was clear that the Freire workshops have offered a fresh view of an old problem among hundreds of those most active in seeking change, sponsors agree, as well as among the church people committed to them.

Chairwoman of the task force which sponsored the workshops is Ms. Peggy Billings of the United Methodist Church. Ms. Palmera Peralta of the NCC's Division of Church and Society was staff person. ■ — Dorothy Rensenbrink

#### Covering The Governing Board

The first full-fledged business meeting of the new NCC Governing Board, at Pittsburgh, Pa. Feb. 27-Mar. 2, will be reported fully in the next (March) issue of Tempo Newsletter. Issues to be dealt with by the new body, that now takes the policy-making role over from the former General Assembly and General Board, include: policy on the abortion question, social criteria guidelines for NCC investment, relief and rehabilitation in war-torn Indochina, salvation today, racism and mission in Latin America. Seventeen topics in all are on the agenda, for discussion in the newly organized section meetings and plenary action where deemed advisable. ■

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## Jews and Jesus

Except for occasional differences over Arab-Israeli tensions, relations between many U.S. Christians and Jews have progressed over the last decade from a somewhat wary fellowship to joint social witness, scholarly collaboration and, in some cases, acknowledgement of mutual dependence. Encouraged by declarations from Vatican Council II and the World Council of Churches, a number of Christian scholars have even arrived at a new "theology of Judaism" that places Jews off limits to Christian proselytizers. Their theory is that the promises made by God to Israel in Biblical days constitute an eternally valid covenant that, for Jews, was not abrogated by the "second covenant" established through Jesus Christ.

Evangelical Christians, however, still insist that there is only one way to reach God—a solid belief in Jesus and his teachings. And through "Key 73," a massive, year-long crusade to "call our continent to Christ," the evangelicals hope to harness 100 million Christians from 140 participating church organizations into a "troop-like movement of messengers" for Jesus. Not surprisingly, many Jewish leaders regard Key 73 as a return to a muscular Christianity that seeks to discredit their faith. "They're saying we are rejected by God and need salvation," complains Rabbi Norman Frimer of New York. "I'm insulted by that kind of presumption."

**Crusade:** Although Key 73 is not aimed only at Jews or any other religious group, guidelines for phase three of the crusade, which was launched on Ash Wednesday last week, include special directions for "sharing Messiah" with potential Jewish converts. Part of phase three's strategy is a doorbell-ringing campaign, developed by the Campus Crusade for Christ, in which messengers use the pretext of taking a religious survey to invite non-Christians to pray for faith in Jesus. "We don't interpret this campaign as coercive," says evangelist Bill Bright, director of Campus Crusade and national chairman of Key 73's phase-three program. "If anybody loves the Jew, it's the true believer in Christ."

In somewhat the same spirit, a significant number of Christians in Key 73 have issued statements assuring their Jewish brothers that they will not be proselytized. In a memorandum from the U.S. Bishops' Ecumenical Committee, Catholics in the 40 dioceses that are participating in Key 73 have been told not to look for converts within the Jewish community. Similarly, nearly two dozen local church councils and other Key 73 agencies have publicly assured Jews that

they are not regarded as conversion fodder. Still, many Key 73 stalwarts resist any hands-off policy toward Judaism; they argue that to make any exceptions in spreading Christ's message is to undermine the universal validity of Christianity. The Jewish question, observes Dr. John Anderson, an amiable Southern Presbyterian who sits on the Key 73 executive committee, "touches a very sensitive nerve among Christians. We're at the point of a great theological debate on the subject."

In one effort to win some kind of peace with honor, a Jewish delegation headed by Rabbi Mark Tanenbaum of the American Jewish Committee recent-



Jews picketing Jews: Beware the evangelists

ly journeyed to the North Carolina home of star evangelist Billy Graham. Following their meeting, Graham issued a statement declaring that "gimmicks, coercion and intimidation" have no place in evangelism. "I believe," he declared, "that God has always had a special relationship with the Jewish people."

Last week, Graham acknowledged that he was "giving a lot of thought" to what that special relationship between God and Israel might imply for evangelists who want to proselytize Jews. When he returns from his own current crusade in South Africa, Graham told NEWSWEEK's Kenneth L. Woodward, he plans to go before a Jewish audience with a fuller statement on Judaism. "The fact that in God's providence 16 million Jews have survived as Jews, despite scattering throughout the world," Graham allowed, "is a very mysterious thing to me."

Although Graham is not personally

involved in Key 73, any change in his attitude toward converting Jews would certainly affect morale within the crusade. "Billy would never accept a two-covenant theory," insists the Rev. John Streeter, a close friend of Graham and the Baptist head of Key 73 operations in the San Francisco area. "A Jew is just like everyone else. If he does not accept Jesus as his savior, he cannot be right with God."

That sort of stand helps explain why several Jewish organizations are taking precautionary steps. Agencies serving both Conservative and Reform Judaism have mailed to Jewish families special materials that are to be used to counter claims by Christian crusaders. Meanwhile, secular Jewish defense agencies are closely watching Key 73 for civil-rights violations. In some instances, zealous Christian evangelists have gained platforms in colleges and high schools, and some Jewish students have complained of mandatory assemblies at their schools, that are aimed at countering supposed political radicalism with conservative Christianity.

**Sky:** "Everybody has the right to proselytize," says Reform Rabbi Balfour Brickner, "but people also have the right to resist." Brickner distrusts, as do many Jews, the evangelical spirit that they see in Christianity just now. "This coming together of religious and political conservatism, especially this looking to the sky for salvation," he feels, "is exactly the kind of environment which led to the advent of Jesus 2,000 years ago."

Indeed, the only kinds of Christianity that seem to appeal to young Jews are those messianic Jesus cults that offer ecstatic religious experiences and the promise that Christ is in fact about to reappear in the Second Coming. To adult Jews, the most abhorrent of these groups is "Jews for Jesus," which pickets outside of synagogues and teaches converts that they can accept Christ without giving up their Jewishness. "We believe there are two ways to become a Jew," says 31-year-old Moishe Rosen, a spokesman. "You can put yourself under the Mosaic covenant and obey the laws, which most Jews don't. Or you can let Jesus make you kosher."

Billy Graham and Key 73 officials have publicly lauded "Jews for Jesus." But as Christian evangelists they have not yet responded to the question put to them by the renowned Jewish scholar, Abraham Joshua Heschel, who died two days before Key 73 was inaugurated. "Do Christians really believe," Heschel asked, "that it is God's will that every synagogue throughout the world be closed?" The strain between tolerance and evangelism has always been a problem in Christianity, and Key 73 has now brought it back into prominence, along with all its dangers and sensitivities.



# How Big a Threat Do Evangelistic Campaigns on Our Campuses Pose?

Jewish News  
1/12/73

BY DORIS SKY

If "Key 73", "Campus Crusade for Christ" or "Jews for Jesus" aren't common phrases in your vocabulary today, they might be shortly.

So far the local universities — mainly CU at Boulder and Denver University — haven't been greatly affected by this rapidly mushrooming movement, but it already has gained momentum on the West Coast and in some Eastern schools.

Defense agencies, student organizations, rabbis, lay leaders, and others who are constantly on the alert for indications of what trends new movements may take are keeping a watchful eye on these evangelistic campaigns.

To some it is a threat and a challenge to the American Jewish community . . . to others it is another link in the ever-growing search by our youth to "find themselves."

However they view it, few leaders are dismissing it lightly.

Rabbi James A. Rudin, Assistant Director of the Interreligious Affairs Department of the American Jewish Committee, warned 1300 US high school teenagers that Key 73 "poses a threat to young Jewish men and women."

The rabbi claims AJCommittee reports indicate widespread activity around the country and young people will be the target of Christian missionizing efforts. "We view the school and the campus as a central focus of the Christian missionary effort."

But if Rabbi Rudin is alarmed over the trend, that alarm is dispelled by a survey of 80 American campuses made by the B'nai B'rith Hillel Foundations. The study found only a "negligible percentage" of Jews attracted to fundamentalist ap-

peals, although "some form of missionary activity" was reported at 50 of the schools.

These findings challenged estimates that as many as 7000 Jewish youths are being converted to Christianity each year.

Dr. Alfred Jospe, Hillel national director, described such claims as "zealously overblown" for Jewish college students. "While aggressive Christian proselytizing inherently constitutes a threat," the present reality of Jewish student reaction "does not justify some of the rising fears and alarm in the Jewish community."

He rejected the contention of Jewish spokesmen who have intimated that the rise in evangelism is "making the campus a Jewish disaster area."

The survey showed that the missionizing efforts of such groups as "well-organized, and well-founded" Campus Crusade for Christ, which adopts a conventional campus style, and "Jesus Freaks," which makes its appeal to young, counter-culture, holds little allure for the 400,000 Jewish youths at American colleges.

Locally the movements appear to be making no headway, although Rabbi Norman Weitzner, CU Hillel director, adds that it is "too early" to make a true assessment.

At CU the past eight years, Rabbi Weitzner has witnessed numerous "problems", but through it all the Jewish students who have had a solid Jewish background in their home life, have "remained Jews."

It is his contention that the Jewish community may be "over reacting." The average Jewish student on campus today is "proud and comfortable" with his Judaism and the majority, when approached on the subject of conversion, assume a "leave

me alone" attitude.

Why does a Jewish student pay heed to any of the arguments offered by the evangelistic groups? Most of them say they're seeking a "religious experience," says Rabbi Weitzner. "They don't want only 'ethical Judaism' — they want a discipline to live by. When they begin to study Judaism in depth they soon realize that they don't have to look elsewhere for this 'experience'."

In an effort to stem the tide, many of the American Jewish Committee leaders have started talks with Christian leaders to sensitize them to concern over the potential dangers the nationwide campaigns may carry for Jews.

Although the "Jews for Jesus" campaign, aimed at bringing Jewish youth to the acceptance of the Christian religion, may not be intentionally anti-Semitic, organizations fear it may lead to interreligious tensions.

Especially disturbing is the fact that the evangelistic movement seeks to revive the notion of America as a Christian nation. Some 130 denominations and church groups are affiliated with the Key 73 effort, for which the sum of \$5M has been budgeted.

The ADL is concerned that these campaigns directed towards Jews will tend to thrive on notions about Jews and Judaism which nurture anti-Semitic attitudes.

Working closely with college and high school young people, Rabbi Steven Foster of Temple Emanuel claims "The students who would be most responsive to the Jews for Jesus movement are not actively involved in Jewish life and also have problems in interpersonal relationships — they're loners. That seems to be the way it is now, while Key 73 is still not widespread. However, this

(Continued on page 14)



Friday, February 2, 1973

→ ~~WFF~~ → Tamberlan  
THE JEWISH POST AND OPINION

## Synagogue Council Head Sees

# Little Harm In Key '73

NEW YORK — Making the point that not for a moment did he believe that any significant number of Jews will be won over to Christianity by Key '73, a leading rabbi has challenged criticism of the gigantic evangelical effort by some Jewish leaders.

Rabbi Henry Siegman, executive vice president of the Synagogue Council of America, said such criticism is "alarmist" and "harmful to Jewish interests." The Synagogue Council is composed of lay and rabbinical groups of all three wings of Judaism.

→ **THE ORTHODOX** rabbi said that he finds Key '73 personally unappealing. "The emphasis on sin, the promise of easy salvation, its promotional and manipulative approach — none of these is calculated to inspire confidence in the depth of its spirituality," he said.

Continuing, he added, "Those few who will convert will do so because of our own failures, because we have allowed Jewish life to become so secularized, so emptied of transcendent meaning, that

some of our children will turn to Christianity and to other faiths in order to fill a terrible spiritual void."

Rabbi Siegman's remarks will appear in the forthcoming issue of Congress-Bi-Weekly, the organ of the American Jewish Congress.

**RABBI SIEGMAN** also criticized "the imputations of Jewish insecurity and internal weakness implicit in this defensiveness — as if Judaism stands on so frail a reed as to be blown away by the slightest wind that comes along."

"It is an implication that is not lost on Christian evangelists," he said, "and, more importantly, on our own youth."

Rabbi Siegman's views clash with those of the Union of American Hebrew Congregations (Reform), the Anti-Defamation League, the American Jewish Committee, and the Rabbinical Council of America (Orthodox) all of whom have criticized the Key '73 and called on its sponsors to use caution in approaching members of the Jewish community.

Friday, February 2, 1973

THE JEWISH POST AND OPINION

The Forum Series co-sponsored by Temple Jeremiah and the American Jewish Committee is scheduled to present "The Invisible Jewish Poor" at 10 a.m. Sunday, Feb. 11 at Temple Jeremiah. Ann Wolfe, Social Action Department of the American Jewish Committee, will speak.

### ITALIAN A.S. PROBED

NEW YORK — The American Jewish Committee is conducting a survey of Italian anti-Semitism in cooperation with the Union of Italian Jewish Communities.



*R. G. Herald-Examiner*  
*1/21*

# Catholic- Jewish Relations Stalled

*M. T. ...*

(C) 1973 New York Times News Service

ROME—A document drafted by a Vatican body more than three years ago in an effort to improve relations between Roman Catholics and Jews is stalled, and chances that it will ever be adopted are considered poor.

A Dutch priest who had a leading part in working out the draft, the Rev. Cornelius A. Rijk, says: Frankly, I don't know what status, if any, that document has. As far as I know, it doesn't have any possibility now of being issued."

For six years the Rev. Rijk was in charge of a Vatican office for Catholic-Jewish relations. He resigned last month, and no successor has been named so far.

The document that is being held in abeyance by the Vatican was intended as a supplement to the historic declaration on the church's attitude toward Jews that ecumenical council Vatican II approved by 2,221 to 88 votes in October, 1965.

The council's declaration absolved the Jewish people from the charge of decide—collective guilt in the death of Jesus—that has historically been a major cause of anti-semitism.





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4 p.m. Teen Minyan break-  
fast Sunday 9 a.m.

Bar Mitzvah has been ap-  
pointed to the Education  
Committee of the Rabbinical  
Council of America. He will  
attend the RCA Educational  
Conference in Chicago and  
will preside Wednesday at  
the session on "The Day  
School, The Talmud Torah  
and Communal Agencies."

(Continued on Page 16)

The American Israelite is  
the oldest English-Jewish  
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# 'Key 73' Falters

By HELEN PARMLEY  
Religion Writer

At this point, Dallas churchmen appear less than enthusiastic about the year-long ecumenical evangelistic campaign "Key 73" which was launched nationally this week.

None of the spokesmen for 22 churches called at random by The News opposed the program, any more than they would oppose prayer. But only a few spoke about it with any fervor and none could detail his congregation's participation.

A top denominational official explained that his

The Dallas Morning News —

## RELIGION

22 A Saturday,

\*\*\*\* January 6, 1973

church had endorsed the campaign on a national level and that all the materials for use throughout the year had been received in Dallas and are available for distribution to local churches on request.

But when he learned he was speaking "off the cuff," he confessed, "Frankly, there has been very little interest shown so far."

KEY 73 is an effort to unite churchmen throughout North America in prayer, study and evangelism throughout the year. It was initiated in 1967 during a meeting co-sponsored by Dr. Billy Graham and Dr. Carl F. H. Henry, former editor of "Christianity Today," in Arlington, Va.

In 1970, Dr. T. A. Raedeke, former member of the evangelism staff of the Lutheran Church-Missouri Synod, was named campaign director.

It is difficult to pin down the specifics of the interdenominational drive aimed at confronting more people with the gospel of Jesus Christ. Although more than 130 denominations and religious agencies have given support to the effort, its programming is loosely knit, allowing each branch to do its own thing using materials and literature provided.

It is further complicated by its locally autonomous nature. For example, the Episcopal Diocese of Dallas did not choose to participate, but a few of its churches might take part. The annual conference of the United Methodist

Church endorsed Key 73, but some of its churches have elected to have their own evangelistic campaign.

The Council of Bishops of the Roman Catholic Church gave tacit endorsement but avoided responsibility by leaving the choice for participation up to local parishes. (The Diocese of Dallas has its own evangelism program, "Hope 73," which has ecumenical overtones.)

The United Presbyterians, United Church of Christ and The Episcopal Church did not endorse the effort as denominations, but the Southern Baptist Convention did.

Jewish leaders feel religious pluralism is threatened by the program's very theme, "Calling Our Continent to Christ," and have expressed fear it might result in a setback for Jewish-Christian conversations.

As planned, Key 73 is reconciling and renewing. It is recalling the church to its primary mission of proclaiming the gospel and conversion of souls.

But the official literature also implies further action by stating that the spiritual message includes "applying the message and meaning of Jesus Christ to the issues shaping man and his society in order that they may be resolved."

If there are any faults with the program, they seem to lie in the reason the churches are foundering in attempts to get it started. While it has been in the making for five years and 1972 was designated as the year of preparation, Key 73 has not yet gotten off the ground in most areas of the Christian community of Dallas.



RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

-11-

TUESDAY, JANUARY 9,

KEY 73 IN THE NEWARK REGION:  
CATHOLIC-PROTESTANT COOPERATION

By Religious News Service (1-9-73)

NEWARK, N.J. (RNS) -- Catholic-Protestant cooperation is a notable feature of Key 73 as it operates in the Newark metropolitan area.

A report by Anne Buckley in The Advocate, newsweekly of the Roman Catholic Archdiocese of Newark, cites a comment from "one elderly Protestant minister" that "the time had arrived when Catholics and Protestants really came together in a spirit of fellowship."

Although the interdenominational, continent-wide evangelistic effort had been "pretty much an unknown quantity in Catholic parishes" at the start of the year, Miss Buckley wrote, Newark's parishes are now becoming aware of, and participating in, its various aspects.

Phase I, which began on Thanksgiving Day last year, got underway in Roselle and Roselle Park, N.J., with a "Call to Repentance" program held in the Roselle Catholic High School auditorium on Nov. 30. Sponsored by the Interfaith Council of the two towns, it drew a crowd of 750 for a multimedia presentation that focused on youth.

Attracting youth back to the Church is one Key 73 goal of Father Edward Cooke of Queen of Peace Parish, North Arlington, N.J.

"I feel that there has been a great defection from the institutional Church by young people and that amounts to defection from Christ," he explained, adding "any program that tries to address itself to this is worth exploring."

Father Donald C. Rackley of St. Joseph's church in Roselle agreed, at the same time denying charges that Key 73 poses a threat to the Jewish community because of its evangelistic emphasis.

"The thrust is to people who have abandoned the Church, to get them back through expression of our Christian concern," he said. "And the recommended Summer activities, for example. They are intended to reach people not ordinarily reached by Christians."

Msgr. Thomas Tuohy of Queen of Peace Parish anticipated that during Phase III -- "Calling Our Continent to the Resurrection," scheduled to begin after Easter -- Christians of different traditions will have an opportunity to develop an increased consciousness "of what we have in common in the Bible, of our union in Christ."

"It is when we come together to pray," he added, "that we begin to accept, like, and love each other in the Christian sense."



## Point of View

# Key '73 TV Show Carries Little Impact for This Viewer

BY SEYMOUR BRIEF

Jews and Jewish organizations have been troubled by what is acknowledged as a major evangelical Christian thrust, with headlines "calling our continent to Christ".

Christian magazines are filled with the controversy that this nationwide effort known as Key '73, has elicited from Jews and Jewish organizations. The Cleveland Plain Dealer's religion editor indicated that Key '73 activities may stir resentment among Jews because of the possible effect on the pluralistic nature of the American scene.

Leading Jewish writers, scholars, and community leaders have said that there is something wrong in this evangelical thrust. They have indicated that "to suggest that Christianity, and a particular brand of Christianity at that, is a substitute for Judaism is wholly insensitive."

I saw Key '73's first major nationwide effort, a television program which is trying for prime-time showing throughout the country. In the Cleveland area, it was seen on Channel 5 (WEWS) at 7:30 p.m. Saturday, Jan. 6. This time slot was given to Key '73 as a public service time commitment on the station.

It is also known that the Key '73 television production will be seen on at least 11 stations in Ohio. Obviously, it is reaching a large audience.

What are the implications of the TV program for Jews and Judaism? Minimal, I believe, at least as an introduction to Key '73. The program itself has good color: it has the popular folk rock music that is so "in" today, in its attempt to teach younger people. But basically, the program is a vignette of people.

The portraits that are shown encompass the gamut of American life and indicate that these people have indeed found Jesus. There are young people, a judge, a social worker, a woman in Canada, a family in Fort Wayne, Indiana, the principal of an Indian School in Oklahoma, a black labor specialist for the United States government, a musician from Illinois, who created most of the music that's used on the program.

It sums up with a Christian message that Jesus Christ is alive and that we must carry the good news that he is alive, and that every person on this continent should be made aware of God's love and concern.

Seymour Brief is a Cleveland area director for the American Jewish Committee.

## 'Key '73' Threat

BOSTON (JTA)—The aggressive campaign to "call the continent to Christ" by the Christian evangelical group known as "Key '73" was called a threat to the concept of American pluralism by Rabbi James A. Rudin of New York, assistant director of the Interreligious Affairs Department of the American Jewish Committee.

It is obvious from viewing the production that the producers of Key '73 have put into it a good deal of time and money. They traveled extensively over the country, and it is estimated by one knowledgeable viewer (a Catholic) that it cost at least \$100,000. to produce.

The people shown are basically "Middle Americans." They have "made it" in some way and yet their lives are enriched by their discovery of God in their lives. However, there is a certain monotony, and about halfway through the half-hour production, it starts to spread the wings of sameness throughout.

Even though the film touches all bases, with an Indian, a black, a couple of young Korean girls adopted by one of the families, and other young people, there is too much of a similarity in terms of their happiness, their joys in Jesus and their lives. That sameness may well be part of American life but it didn't strike a responsive chord in me or in some of those who viewed it with me.

There is another important feature which I believe Jews should know. One convert from Judaism to Christianity is involved. This is not mentioned on the air but it is in the script. He is, in fact, the man who produced and created most of the music other than the young people's rock music. There was no indication in the presentation that he was Jewish by action, by deed, or by thought.

Initially, there was some suggestion that this would be noted in the TV production but obviously the sensitizing process developed by Jewish organizations has worked on some of the producers of Key '73's initial TV mass spectacular for the American public.

The film will be shown widely. It will probably be used with study guides in Christian churches throughout the country, and it may have a sensitizing effect for Christians.

If the furor created by Jews and by many liberal Christians concerning the monolithic approach of Key '73 has the effect of showing the evangelicals and others participating in this programmed approach to religion that there are other groups in American society who do not "buy" their concept of God, then it may yet lead to greater understanding of Jewish life and of the pluralistic concept.

There is no sense of the diversity of America in the production, but neither is there a truly hard-hitting conversionary message. Perhaps future Key '73 efforts will recognize the diversity of American life and treat this condition with more sensitivity.



Cent. Catholic Telegraph 12/24/72 M. Ellerin

# Sister Assails Anti-Semitism

By Judy Ball

The words written at the entrance of Dachau, site of the concentration camp where approximately 70,000 Jews lost their lives during World War II, have left their imprint on Sister Margaret Traxler. "Never again," the sign reads for all to see. And "never again" is the vow she made to herself when she first read that sign five years ago.

The 1967 visit to Dachau, she says, not only gave her some vague feeling of "what it must mean to be a Jew" but it also made her "realize what we Christians have done" in killing off one third of the Jewish race.

Since that visit she has devoted her life to the cause of interracial justice and now serves as executive director of the National Catholic Conference for Interracial Justice (NCCIJ) in Chicago.

She also is founder of the National Coalition of American Nuns, an organization of 2,000 Sisters devoted to human rights and social justice and recently received an award from the Chicago chapter of the American Jewish Committee for her dedicated efforts on behalf of the Jewish community and Soviet Jewry.

Sister Margaret was in Cincinnati last week to address women assembled at the Isaac M. Wise Temple as part of a nationwide celebration of Human Rights Day, a national effort to call attention to the need for human rights for Soviet Jewry.

## 'Ultimate'

In an interview prior to her speech she described anti-Semitism as "the ultimate prejudice—longer and deeper than black-white prejudice."

While acknowledging that injustices exist throughout the world and that minority groups are seeking and attaining justice with varying degrees of success, Sister Margaret concentrates on the plight of the Jew who has suffered persecution throughout history, she says. And that persecution continues today in Russia where there is "systematic persecution of the Jews simply because they are Jews," she notes.

Her awareness of what has happened to the Jews in the past and what is happening to them today in Russia has led her to the conviction

that "the consciousness of Americans must be raised concerning what is happening to Jews," particularly in Russia. But the difference between the persecutions of the past and those presently going on in Russia, says Sister Margaret, is that "this time we won't be silent."

Speaking for herself she says, "I have to raise my voice in protest. Soviet authorities know the road they are taking because the road to Leningrad is the road to Dachau and Bergen-Belsen. The road to Leningrad is the same road to the 200 or more concentration camps in Germany during the thirties and forties."

"History has a way of intruding itself into the present. The trials in Kiev and Leningrad today began in the Pharaoh's court of Egypt, in the King's palace of Babylon, in the Nazi courtrooms of Berlin" she warns.

To act as "a voice of the Christian Conscience," a permanent secretariat on Soviet Jewry was recently formed by the NCCIJ, with committee members including well-known and experienced leaders from the black and Spanish-speaking communities and 12 members of the Congress. With such personnel along with a full-time director, Sister Margaret feels the secretariat will have an impact on the American media and the American conscience.

## Common Cause

Although she devotes her professional energies to the NCCIJ and the cause of Soviet Jewry is one of her principal interests, Sister Margaret also endorses the efforts of other minorities to attain their rights. "I say right on" to those efforts and those minorities because they are all working for the same basic objective, she says.

"Every man denied his rights is important," she says, no matter what minority group may claim him. And efforts to help an individual minority group are really efforts to help the entire human family, she feels.

Sister Margaret sees the churches and the Catholic press as the principal instruments through which the roots of anti-Semitism can be broken down, at least among Catholics where those roots are still strong,

she says.

And she sees signs of hope. This year Russia has permitted almost 30,000 Jews to emigrate, an indication that public opinion and pressure are factors to which the Russians will listen, she says.

The full-time secretariat on Soviet Jewry should be able to accomplish positive ends, too, not only in consciousness-raising and forming public opinion but in exerting public pressure also.

But Sister Margaret has an inner hope too, that history will not repeat itself, that an antidote will be found for "this poison within so many of us."

With committed people—even one committed person—she sees reason to have hope. Some people may say 'you're only one person,' she says, but from Sister Margaret's positive point of view, one person is a good start.



1-12-73

*G. Strober*

MORTON W. RYWECK - WEST CENTRAL AREA DIRECTOR

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THOUGHT THIS WOULD INTEREST YOU

*c/M. Tannenbaum*





# EDITORIALS

## Key 73 and Non-Christians

Although it is barely under way, Key 73, a nationwide campaign to "Call our Continent to Christ" has already received more than its share of criticism from several sources. A number of "modern" or "liberal" commentators see in Key 73 a return to that old-time religion that seems to them out of keeping with new understandings of ecumenism and with the very relationship that should exist between the individual and God. Other critics fear Key 73 as a form of religious imperialism, attempting to make the United States a Christian theocratic society, with concomitant dangers to non-Christians in the society.

We feel that the fears expressed must be taken into consideration by those planning the activities of Key 73, but that they do not destroy Key 73's possibilities to do good.

A real return to Christ is not simply a return to hand-clapping and hymn sing-

ing. It is a commitment to Christ living today in the poor and the outcasts of society.

Those who fear "Christian imperialism" should understand that Key 73 is about as unorganized as most massive religious efforts have to be. Participating denominations in Key 73 run the ideological gamut from the extreme right to the at least moderate left. Each denomination is called upon to participate in Key 73 in accord with its own beliefs and its own traditions. The very multiplicity of those beliefs and traditions is the best guarantee against unwarranted pressure being exerted on non-Christian Americans.

It should also be noted that to a large degree Key 73 is, in hallowed American Protestant terminology, not only evangelism, but revival. The proclamation of Christ and His Gospel is to be made first to ourselves, who already call ourselves Christian, to bring ourselves to a more complete adherence to the person and the teachings of Christ. If Key 73 remains true to Christ and His teachings, the proclamation of Christ to others will hardly be coercive. It will be an invitation, not a command, and it will be directed to those who have no religious affiliation, not to those who are already at peace with their conscience and with God because they have come to terms with their need for church or synagogue affiliation.

Non-Christians will, we hope, understand that proclaiming the Gospel is an integral part of the Christian vocation. We also hope and expect that Christians will fulfill the command to teach all nations in ways that fully respect the commitment of others to their own religions, and the freedom and dignity of each individual to choose, in accordance with the obligations he feels, his own form of relating to God and to his brother.

—Father Edward J. O'Donnell



## Off Key?

There has been considerable—and understandable—furor recently over the "Key 73" program, a cooperative effort among 140 major Protestant and Catholic groups to "bring the message of Christianity to every person on the North American continent."

Jewish leaders have expressed concern that the nationwide evangelical program will re-kindle the kind of fundamentalistic literalism which gave rise to grave misunderstandings between Jews and Christians in the past. They have indicated that a movement which stresses conversion will give renewed fuel to those groups who target their conversion efforts directly to the Jewish community. Finally, they indicate that a fundamentalist revival could mean a return to concepts which have been discarded by responsible Christian leaders in recent years—such as the historically incorrect accusation that the Jews were responsible for the Crucifixion, or that Judaism no longer is a valid living faith, but a way station toward Christian "salvation."

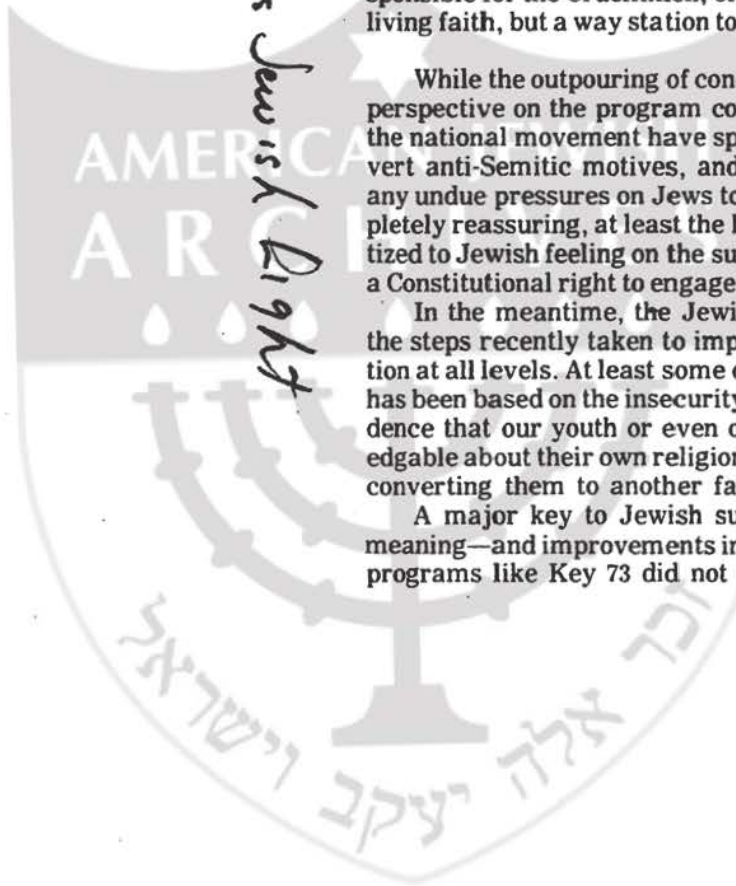
While the outpouring of concern is valid, we must not lose our perspective on the program completely. Official spokesmen for the national movement have specifically denied any overt or covert anti-Semitic motives, and have taken pains to discourage any undue pressures on Jews to convert. While failing to be completely reassuring, at least the leaders of Key 73 have been sensitized to Jewish feeling on the subject. In addition Christians have a Constitutional right to engage in such a program.

In the meantime, the Jewish community should build upon the steps recently taken to improve and upgrade Jewish education at all levels. At least some of the Jewish concern over Key 73 has been based on the insecurity which results from lack of confidence that our youth or even our adults are sufficiently knowledgeable about their own religion to fend off any crude attempts at converting them to another faith.

A major key to Jewish survival is Jewish education with meaning—and improvements in this area must take place even if programs like Key 73 did not exist.

2-7-73

St Louis Jewish Light





2-73

## Jews Warned Of Key 73 Proselyting

St. Louis Post Dispatch

"Do Not Overreact" to Key 73 programs. That is the first suggestion on a list of guidelines sent out last week by the National Jewish Welfare Board in New York to its constituents across the country.

However, in the 14-point list and an introductory letter, Jewish leaders are urged to "mobilize local resources," first for appraising, then blunting the thrust of any Key 73 missionary activity in their communities.

"Focus on the teen-ager," says the military-style memorandum from board president, Morton L. Mandel. "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 teen-agers, deliberately using a peer-group approach, exploiting the unsettled state that marks the adolescent years in these times."

Although crash programs and gimmickry must be avoided, the memorandum says, "experimentation with innovative and creative approaches to opening

channels of participation by our youth must be given high priority."

Key 73 is the interdenominational evangelism program now under way in about 150 Protestant and Catholic groups in the United States and Canada. National Key 73 officers have said the programs are not designed specifically to convert Jews or any particular groups.

But, they say, they have not recommended that Key 73 participants make a conscious effort to bypass Jewish communities, which some national Jewish leaders had requested.

The welfare board's memorandum advises against any debate, dialogue or discussion with missionaries.

"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."

Mentioned among possibilities for youth programs are coffeehouses where youths can come for informal "shmoos" and a local telephone "hot line" offering instant counseling for Jewish callers.

The memorandum urged a

constant flow of information and strong liaison between local communities and national agencies to help in updating future guidelines and suggestions.

The welfare board serves as a clearinghouse for more than 15 national agencies in all branches of Judaism, including all Jewish community centers.



1-31-73

OMAHA WORLD HERALD

# 'Evangelism Is Not Divisive'

The author is pastor of the Baptist-Presbyterian Church in Valley, Neb., and is chairman of the Key 73 Scripture distribution program in western Douglas County. Key 73 is a nationwide evangelical effort in which most Christian denominations have joined.

By John M. Leggett

The article in "Another Point of View" by Rabbi Sidney Brooks ("AIA Stand and Key 73 Can Divide Our Society") clearly exposes the fact that the real issue for many behind the recent episode at UNO is essentially religious, not constitutional.

Rabbi Brooks obviously feels that any and all religious efforts which are "missionary and persuasive in intent" are wrong. He would like to see all religious preaching and teaching limited to "teaching one's faith to one's own."

This may be sound Judaism, since that faith operates almost exclusively within its own cultural and religious group, but the United States Constitution does not require any such limitation, nor is it compatible with the basic tenets of Christianity.

\* \* \*

The Constitution provides no legal barrier to evangelism or Key 73. On the contrary, it protects the right of each person to practice his religion in whatever way he chooses so long as he does not infringe upon the rights of others. Our American heritage puts great emphasis upon the free exchange of ideas and the effort to persuade others of the correctness of our position.

Haynie—



Pin the New Truce—Hey, Watch It,  
You Fools!—Truce . . .

Rabbi Brooks states that "by now we should accept the principle that each man has the right to determine his own spiritual destiny without fear of others, majority or minority, who may not agree." But then he goes on to suggest that this means the elimination of all

## Another Point of View

"overt missionary action" and evidently would like to see the government enforce his own particular religious view at this point.

Christians can never accept the argument that the preaching and teaching of Christianity should be limited to those who are already within the circle of Christianity. It is a religion of all mankind and essentially evangelistic and missionary in nature.

Christianity arose within Judaism but very early decided not to be limited to Jews nor exclude them from its concern. The relationships between Christians and Jews have not always been good, but they have been at their worst when one side has tried to use the power or influence of government to force its views upon the other.

All Americans should support efforts to see that our constitutional guarantees of religious liberty are maintained. However, when one begins an argument for religious liberty with a statement such as this his real motives become clear: "The greatest danger which our country faces from Key 73 and related programs . . . is the divisiveness which must inevitably hurt our society as a result of missionary preaching of a particular religious doctrine."

\* \* \*

If Judaism does not wish to extend itself to include all humanity equally, that is its privilege. But it has no right to cry "foul" and demand everybody else play the game by its rules.

There may very well be a constitutional question relating to the appearance of AIA at UNO, but to charge that Key 73 is in essence divisive or dangerous to our nation is simply a religious maneuver designed to blunt the effectiveness of an effort which has enlisted the most widespread support of Christians that has ever been seen in America.

AIA's message may not have the support of all Christians, even all those participating in Key 73. But the right of any American to lawfully witness to his faith and seek to persuade others is neither dangerous nor divisive and something which should be encouraged by religious leaders and all Americans.

Comments on this page reflect diverse points of view and are not necessarily those of The World-Herald.



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SUNDAY Newark Star-Ledger

## Churches will launch Jersey drive for converts

By PHILIP TRUCKENBROD

At some point during 1973 nearly every Jerseyman is likely to be offered a free Bible or in some way be confronted by a fellow Jerseyman trying to encourage his interest in the Christian faith.

The statewide crusade now under way is part of a massive national evangelism campaign called Key 73 and sponsored by over 100 denominations and religious organizations.

Key 73 is being coordinated by a three-person staff in St. Louis, Mo., with clergymen serving as state and regional chairmen around the country.

The effort is basically intended to get lay members of local congregations to reaffirm their religious convictions and to seek converts or encourage lapsed Christians to return to the churches.

The project originated in 1967 and preparations for the 1973 year-long campaign were guided by a committee which held one of its five annual meetings in Newark at the Hotel Robert Treat.

Chairman of the Key 73 task force of the New Jersey Council of Churches is Rev. Arthur Ebischbach, pastor of Cross of Glory Lutheran Church in Matawan.

"Basically Key 73 is a local level kind of thing," Rev. Ebischbach explained.

"Our job on the state level is to encourage and assist as much as we can, but really it is to try to get local churches to form ecumenical clusters in their own towns to deal with the thrusts of the campaign."

One of the primary projects in New Jersey will be the distribution of free booklets containing portions of scripture, Rev. Ebischbach said.

He is also evangelism chairman for the New Jersey Synod of the Lutheran Church

result in proselytism and become a source of conflict and tension have been expressed by various non-Christian leaders, especially by Jewish spokesmen.

The American Jewish Committee, headed by Philip B. Hoffman of Newark, last month issued a statement urging Christians engaged in Key 73 activities to "respect the convictions and feelings of Jews and to disavow specifically any intention to proselytize the Jewish community."

The statement also urged Key 73 leaders to "avoid the implication that Christianity and America are synonymous."

The American Jewish Committee said it "recognizes the inherent right of all religious communities to propagate their faith in our pluralistic society" but urged an attitude by the Christian evangelists which would not be "offensive to the dignity and honor of the Jewish people."

The American Jewish Congress has also called attention to the potential religious conflict which could develop from overzealous approaches to Jews by Christians engaged in Key 73 activities.

Rabbi Arthur Hertzberg of Temple Amanu-El in Englewood and a faculty member at Rutgers University is president of the American Jewish Congress.

President of the New Jersey region of the Congress is Rabbi Israel Dresner of Temple Beth-Tikvah in Wayne.

"We wish our Christian brothers well in any kind of activity which will bring their people back to the church," Rabbi Dresner commented last week. "but we view with concern the kind of religious imperialism which tries to bring non-Christians into the Christian fold."

the New Jersey and New York area.

"... the Council rejoices in Christianity's rootage in and contact with Jewish traditions," the statement read.

"Christians ought to be sensitive to the perspectives of Jewish men and women," it continued.

"Such a sensitivity entails careful consideration of the means and purposes of our witness to Jews. Our actions in all cases ... ought to be free from the aura of pressure and the polemic of proselytization."

Also in reaction to the Jewish concern aroused by Key 73, the United Church of Christ Board of World Ministries last week urged the formation of a new ecumenical agency devoted to fostering renewed Christian-Jewish dialogue.



But for the most part, the actual details of the evangelism operation will be worked out on a neighborhood basis by local churches.

Rev. Louis Meyer, pastor of another Lutheran church, in Maywood, is chairman of the Key 73 committee for the New York-New Jersey metropolitan area.

Aside from encouraging local churches to conduct their own activities, his committee has planned several events to take place in New York this year.

A Congress on Evangelism will be held at the Manhattan Salvation Army Center at 120 W. 14th St. on March 31, for example, featuring workshops in evangelism techniques to deal with specific groups.

A Christian Arts Festival is planned for July 14 at Bryant Park, with exhibitions, dramas and musical groups.

Rev. Meyer's committee has also scheduled a mass rally for Madison Square Garden Felt Forum on Oct. 13, where Lutheran Hour radio preacher Rev. Oswald Hoffmann will speak.

The metropolitan area Key 73 committee also publishes a newspaper which is mailed to over 7,500 clergymen of all denominations in the area.

If sufficient money can be raised, Rev. Meyer's group also plans to launch a special television "preaching mission" in the metropolitan area.

Enthusiasm among some Christians for Key 73 is running very high.

Rev. W. A. Raedeke, Key 73 executive director and a clergyman of the Lutheran Church - Missouri Synod, claimed recently that "Key 73 promises to be the greatest thing that has happened to the church in our generation — possibly for several generations."

But this enthusiasm is not shared by all religious leaders.

Concerns that Key 73 could

Director of the New Jersey Council of Churches, agreed that care should be taken in evangelistic approaches to Jews.

"We are supposed to be offering gospel — good news," he said.

"It's not good news if I want to assimilate you or to clobber you with my beliefs. That's ecclesiastical imperialism and it's bad news."

On the other hand, Rev. Meyer said that Christians witnessing to their faith had to take an exclusivist viewpoint when dealing with non-Christians because of the very nature of the Christian faith.

"We live in a country proud of its freedoms," he said, "and one is that the individual is free to believe what he wants and to share that with others and then it's up to the other individual to accept or reject."

"But it's a two-way street. Jews and others also have the privilege of witnessing to their faith if they wish," said Rev. Meyer.

He did say, however, that "Jews are not a specific target of Key 73" and he has had his committee meet with groups of Jewish leaders in New York to ease misgivings.

Last week, the New Jersey Council of Churches issued a statement on Key 73 which dealt specifically with the Jewish reaction building in





g. Rubin → G. Strober

Prize-Winning

# the Jewish Community news



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FEBRUARY

## 'Key '73' Could Nurture Anti-Semitism; Leaders Alerted to Evangelical Drive

The "Key '73" nationwide evangelist drive intended to "bring the nation to Christ," has brought a call for action to major Jewish organizations, it was reported this week. The "Jews for Jesus" slogan of the drive's division to bring Jews—especially Jewish youth in high schools and colleges—to the acceptance of the Christian religion especially has disturbed Jewish leaders.

The most comprehensive report on the drive to date has been written by Boris Smolar, editor-in-chief emeritus of the Jewish telegraphic Agency, Inc. Following are excerpts from his findings.

Although the campaign is not intentionally anti-Semitic, Jewish organizations fear it may lead to interreligious tensions. The American Jewish Committee is therefore alerting Jewish com-

munities throughout the country to this possibility and to possible approaches for dealing with it.

In addition to the tensions which the slogan "Jews for Jesus" may provoke between Christians and Jews, the American Jewish Committee is also disturbed over the fact that the evangelist movement seeks to revive the notion of America as a Christian nation. It will stress this view in its large "Key

'73" campaigns which will be conducted during the year on the widest scale possible. Some 130 denominations and church groups are affiliated with the effort for which the sum of \$5,000,000 has been budgeted.

Leaders of the American Jewish Committee have indicated that they will work actively in 1973 through their own chapters, as well as with local Jewish Community

Relations Councils and local rabbinical groups and academicians in responding to the issues involved in the "Key '73" drive in a constructive spirit. The Anti-Defamation League of B'nai B'rith has similarly indicated that it will make Christian leaders and groups aware of the Jewish concerns. The ADL believes that evangelical campaigns directed towards Jews will

(Continued on page 3)

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## 'Key '73'

(Continued from page 1)

tend to thrive on notions about Jews and Judaism which nurture anti-Semitic attitudes.

### ALARMIST ASSERTIONS:

Some Jewish groups in this country are perturbed over the fact that John G. Schmitz, who ran as candidate for President of the United States on the ticket of the right-wing American Party received more than 1,000,000 votes during the elections in which 75,000,000 votes were cast. The American Party and Schmitz, a former Republican Congressman, are described by the Anti-Defamation League of B'nai B'rith as "distributors of anti-Semitism."

The number of votes received by Schmitz are—probably wrongly—considered by some a bad omen for Jews in this country. Coupled with the fact that the John Birch Society is now disseminating a book "None Dare Call it Conspiracy" containing anti-

Jewish innuendoes, and with other developments signaling increase in anti-Semitic activities, alarmist assertions are being made by some that Jews better be prepared for the idea that anti-Jewish persecution is possible in this country.

The National Jewish Community Relations Advisory Council terms these assertions "irresponsible and reprehensible." This central body—which coordinates the policies of all major Jewish organizations and of over 100 local Jewish Community Councils on combatting anti-Semitism—rejects and denounces all alarmist warnings as being "without merit." It reaffirms confidence in the American democratic system as the safeguard of equal treatment for all.

The NJCRAC stresses that in no place and at no time in modern history have Jews as a group been more secure and attained higher status or greater affluence than in the United States in the present generation. Jews—the NJCRAC points out—are among the

eminent in virtually all major professions, in political posts both elective and appointive and in the judiciary. Many are among the socially prominent. In the academic field, they count about 400,000 students and some 50,000 professors. They are, as a group, upwardly mobile economically although a substantial minority are poor. To speak of "disturbing implications for the security of American Jewry" seems therefore to be far from reality.

### JEWISH WATCHFULNESS:

While sharply criticizing "alarmist" warnings, the NJCRAC makes it clear at the same time that there is some concern over the fact that anti-Semitism is voiced on the floor of Congress and recorded in the Congressional Record. Also with the fact that the media is currently allowing somewhat less restrained reporting of anti-Semitic material and anti-Semitic utterances.

The NJCRAC does not deny that militant Negro elements and extremists of the left and of the

right are conducting anti-Semitic propaganda. However, it emphasizes that none of these groups commands substantial public support or acceptance. It admits that discredited neo-Nazi movements surface from time to time, but indicates that they are being monitored.

The NJCRAC believes that it is important to differentiate antagonism or hostility toward Jewish positions on issues from antagonism or hostility toward Jews, as Jews. It points out that in public controversies on issues, not only the Jewish stands, but Jews as defenders of those positions, may be bitterly criticized or verbally attacked by adversaries. Such criticism and attacks—when genuinely flowing from clashes of interest and opinion—should not be confused with anti-Semitic canards or libels or deliberate stereotyping, the NJCRAC urges.

In general, the NJCRAC recommends continual watchfulness to detect anti-Semitic manifestations and to counter

them. Its fundamental strategy is however for Jews and the Jewish community to ally themselves with the forces in American society that work toward the elimination of racial and economic injustices and poverty and are dedicated to the preservation of freedom, constitutional rights and democratic procedures.



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