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KEY 73 - AN INTERIM REPORT #1

A Preliminary Survey and Evaluation of the Impact of Key 73 on Jewish-Christian Relations

by Rabbi Marc H. Tanenbaum, National Interreligious Affairs Director
of the American Jewish Committee

"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 an opportunity to clarify Christian recognition of Jews and Judaism as valid sources of truth rather than as objects of conversion.

"Christian leaders, including Evangelical leaders, have a valid theological alternative to proselytizing which has already been accepted by substantial numbers of recognized Catholic and Protestant theologians and Biblical scholars, namely, that the Covenant of Sinai is permanent, and that Christianity must see itself not in terms of substitution, but rather in terms of being a complementary Covenant to the Covenant of Israel."

Those two themes, which this writer set forth in December 1972 - on the eve of the launching of Key 73's program "to call the continent to Christ in 1973" - were the bases of a policy adopted by the National Executive Council of the American Jewish Committee designed to help transform a potentially conflict-laden issue into an opportunity for achieving mutual understanding and reciprocal respect between Christians and Jews. During the past several months, AJC's Interreligious Affairs specialists have met and corresponded with numerous Key 73 national, regional, and local leaders, as well as with Catholic, Protestant, and Evangelical denominational leaders affiliated with the unprecedented ecumenical drive to evangelize

"every person in North America." In addition, we have conferred with a large number of local rabbinic associations, Jewish community councils, and ecumenical and interreligious bodies in every region of the United States. Included in this effort of education and interpretation of Jewish concerns about Key 73 have been conferences with Christian and Jewish editors, and a variety of appearances on national and local TV and radio programs throughout the country.

What have been the effects of these efforts? While Key 73 is still in its earliest stages and it is therefore too early to draw any definitive conclusions, enough data has been accumulated to warrant the following preliminary conclusions:

- 1) The public articulation of Jewish concerns regarding the possible negative implications of aspects of Key 73's purposes for American pluralism, unbridled proselytization of Jews, denigrating images of Judaism, and potential nurturing of theological anti-Semitism have resulted in a decidedly positive response on the part of many Christian leaders, including Key 73 spokesmen. There are, of course, Christian clergy who continue to adhere to classic, literalist evangelical views regarding Jews and Judaism, but that was predictable and far less surprising than our survey's finding of the degree to which Christians associated with Key 73 were prepared - once they understood the issues - to rethink their attitudes toward Judaism in terms that accorded increasingly with Jewish self-under-

standing.

2) This national dialogue, although accompanied at times by uncomfortable but frequently constructive intergroup tensions, has served as an occasion for Catholic, Protestant, and Evangelical leaders to clarify - for the first time - that the policy of Key 73 is "to reach the unchurched" and that Key 73 "has no strategy for proselytizing the Jews." The Rev. Joe Hale, a central figure in Key 73, stated, "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." (Religious News Service, Jan. 11, 1973).

Reflecting these views, the Rev. Charles L. Eastman, minister of the First Congregational Church, North Miami, Florida, sent a letter to all the rabbis in his area, declaring:

"I for one, do not consider Jews, as 'unchurched'. It is my understanding that the other three ministers in the area do not consider Jews as a target for 'Key 73' either....If 'Key 73' united Christianity by dividing Christians and Jews, in my opinion, it has failed in its effort." (Miami Herald, Dec. 30, 1972).

A number of other similar statements by Roman Catholic, Protestant and Evangelical spokesmen are reported elsewhere in this document. The net consequence of these declarations is that a fundamental and crucial point is being made and understood, probably for the first time on a national basis in the history of Jewish-Christian

relations throughout the United States, namely, that the Jewish community is "off limits" to proselytizing activity, and 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. This does not exclude the possibility that individual Jews will become Christians, as growing numbers of Christians are becoming Jews (mainly through intermarriage). The decisive development that is emerging is that a national policy is being shaped between faith communities that excludes proselytizing as a basic precondition to any ongoing, meaningful relationship between American Christians and Jews.

3) The Key 73 dialogue has led to a national clarification of policy regarding anti-Semitism. In a letter to this writer, dated December 14, 1972, the executive director of Key 73, Dr. Theodore A. Raedeke, of St. Louis has written,

"There is no anti-Semitism in either the ideology or the thrust of Key 73....We do not wish to persecute, pressure or force Jews to believe or do anything against their will...we will attempt in no way to wrong the Jewish community..."

That statement assumes significance especially in relation to fundamentalist Christians who have tended to teach and preach a literalist interpretation of the Crucifixion episode which historically has portrayed Jews as "Christ-killers," and "enemies of God,"

This writer communicated such concerns about anti-Semitism to Dr. Billy Graham, who had repudiated the "deicide" charge during a sermon at his Charlotte Crusade in March, 1972. In reply, Dr. Graham wrote on April 18, 1972:

"I appreciate your encouraging comments concerning remarks I made in Charlotte. I have made a point of doing this in every sermon that I preach concerning the death of Jesus Christ.

"I shall most certainly see that this emphasis is made" in the forthcoming EXPLOR '72 and Key 73.

These statements assume significance especially in relation to fundamentalist Christians who have tended to teach and preach a literalist interpretation of the Crucifixion episode which historically has portrayed Jews as "Christ-killers," and "enemies of God,"

thereby providing poisonous seeds of anti-Semitism. That school of thought which associates itself with this evangelical campaign cannot now use the sanction of Key 73 for such anti-Jewish views.

4) The Key 73 dialogue has resulted in the beginning of some clarification regarding the ideological implications of its provocative slogans for American pluralism. The most forthright statement on this issue has come from the editors of Christianity Today, who were centrally involved in launching Key 73:

"We can dismiss as wishful thinking any announced aim by uninformed Key 73 participants of making the United States a Christian nation and it will very probably never be. Nor should we hesitate to pronounce judgment upon the concept of civil religion in America; if there were such a thing, it would turn out to be a Frankenstein monster that no devout Bible believer would want any part of."

(Religious News Service, Dec. 5, 1972).

Welcome and valuable as are these clarifications of basic issues, it must be stressed that they have far from penetrated as yet into many local communities, nor have they influenced the attitudes and behavior of numerous fervent "grass roots" evangelicals toward Jews. We are in the process of compiling for publication reports from Jewish communities throughout the country which already demonstrate that such groups as Campus Crusade for Christ, Inter-Varsity Youth Fellowship, Young Life, Athletes In Action, Jews for Jesus, etc. are abusing the conscience in many instances of Jewish

young people on college campuses and in public high schools, and are also violating the First Amendment in the misuse of public facilities for proselytizing activities. Following are several recent episodes that have been called to our attention:

* In a public high school in Columbus, Ohio, all members of the varsity athletic teams must belong to the Fellowship of Christian Athletes. Thirty percent of the student body is Jewish and the Jewish members of athletic teams are nevertheless required to join. Before each game, "testimonies to Christ" sessions are held in the locker room. At the conclusion of school assemblies, pledge cards for Jesus are handed out to all students and collected by the teachers.

* At the Montclair, N.J. High School, a strong youth fellowship has formed itself as a Jesus movement which actively takes part in the choral societies and fosters informal conversations between classes. This group regularly invites students to sit in with home study groups ~~where~~ where witnessing to Christ and religious discussions take place. Jewish students are being approached by Christian classmates who seek to demonstrate their ignorance of the Bible and of Judaism and instill guilt feelings. The daughter of a cantor was recently invited by a Christian boy ^{to} attend a bible reading class. She immediately discovered that the meeting was designed to convert her to Christianity. Because of her strong Jewish education, she was able to turn away the conversionary overtures. While no further

efforts have been made to convert her, she has felt a social isolation on the part of her Christian classmates which is affecting negatively her high school experience.

Particularly disturbing to the Jewish community is the news that a Campus Crusade for Christ group has rented a building some eight blocks from the high school, which has become a meeting place for indoctrinating Christian youth in proselytizing activities. Frequently Christian students approach classmates on the high school sidewalks and attempt to engage them in religious discussions, beginning with the question, "What do you think of Jesus?" It is reported that proselytizing activities are being conducted in the school's corridors. Jewish parents have approached the school principal and efforts are being made to work out some guidelines that will prevent further psychological harassment and deceptive invitations.

(According to Paul Eshelman, director of Campus Ministries for Campus Crusade for Christ International, which is headquartered in California, his group has organizations in 400 large colleges, and is now seeking to reach out to smaller schools, including junior colleges. "Through evangelizing strategies," Eshelman told the Dallas Morning News, January 6, 1973, "Campus Crusades expects to offer the gospel message to everyone in the United States by 1975 and to move into all directions of the world for a five year satura-

tion of evangelism.")

* In Miami Beach, Florida last December a "Chanukkah" celebration was sponsored at the Miami Beach Auditorium in honor of the 25th anniversary of the establishment of the State of Israel. The auditorium was filled to capacity, especially by elderly Jewish men and women who have retired in Florida. After the film on Israel was shown, the sponsors invited the audience to make a decision for Christ. The elderly Jews in the audience protested vigorously their having been deceived. The Chanukkah celebration was sponsored by the American Board of Missions to the Jews which linked it with Key 73.

* At the University of Nebraska in Omaha, a group of wrestlers affiliated with Athletes in Action (AIA), the athletic division of Campus Crusade for Christ, sought to give public testimony for Christ during an appearance against the university's wrestling team. They sought permission to use the public loudspeaker system, pass out literature, and meet with interested persons after the wrestling match. A university philosophy professor, Dr. L. Duane Willard, filed a written protest on the ground that the proselytizing activity would violate the U. S. Constitution. A public controversy has developed between Christian and Jewish representatives in an exchange of editorials in the Omaha World Herald.

* In Bakersfield, California, the City Council gave its formal

endorsement to Key 73.

* In Los Angeles, City Councilman Thomas Bradley serves as honorary chairman of Key 73, and participated in a prayer luncheon launching the evangelistic drive. Rabbi John M. Sherwood of Temple Emet of Woodland Hills stated in the press that "government officials breach the spirit of the First Amendment when they publicly ally themselves with religious movements whose goal is to convert others."

* In Durham, North Carolina, Variety magazine reports on January 23, "growing controversy has followed in the wake of a new television series, 'Ben Israel,' aimed at the Jewish audience and being aired over WRDU-TV." Rabbi Arnold S. Task of Temple Emanuel in Greensboro said the show's attitude is "very disrespectful of the Jewish religion and people in general." The shows are co-hosted by two "Messianic Jews," Arthur Katz and Paul Gordon.

* In San Jose, California, at a regional meeting of the Union of American Hebrew Congregations, a group of Jews for Jesus picketed the meeting and religious services of the Reform Jewish group with offensive signs.

* In Westchester, New York, at a convention of the United Synagogue Youth, half of the 90 teen-agers attending indicated that they had been approached by missionaries in their schools. Of the 1,300 delegates attending the national United Synagogue Youth convention, about half indicated they had had a "one-on-one" confrontation with evangelists.

* In Indianapolis, Highland Park (Chicago suburb), Silver Spring,

Maryland, prayer sessions are held on high school premises in the morning, led by professional proselytizers. The students are prepared to proselytize among their classmates in high school. (These are community reports from Jewish agencies.)

* In Boston, a Hebrew-Christian family sought membership in the Jewish Community Center. They said their avowed purpose was to evangelize Jewish families.

* In Atlanta, Georgia, a "Solution Bowl" training institute was sponsored by the Campus Crusade for Christ, with a section devoted to "Introducing Jews to Jesus," conducted by Rev. Perrin Cooke.

* In Bay Ridge, and in northeast Queens two Jews for Jesus storefront centers have been opened in Jewish neighborhoods.

* At the University of Rochester as well as at Brockport there is evidence of conversionary efforts on the part of various Jesus movements directed toward Jewish students. One of the Inter-Varsity Christian Fellowship ministers brought the Jews for Jesus group here and specifically met with 40 Christian undergraduate students early in the day to brief them of the most "successful" ways to evangelize Jews on campus.

In a demonstration program on the part of a group who consider themselves both Christians and Jews held on the Rochester campus last spring, several Jewish converts were "put on display" to give

testimony and witness as to the truth that had come into their lives as they found Jesus.

* In South Miami, a Campus ~~for~~ Crusade for Christ office which is manned by about eight full time professional workers, developed about five student teams numbering from two to four part time workers who worked through the dormitories on the University of Miami campus on a nightly basis.

* At the University of Michigan, a group of campus evangelists came to the dormitory rooms of Jewish students on the pretext of conducting "a psychological experiment" and "a survey of religious attitudes." Last Yom Kippur, several "Hebrew-Christians" at this university conducted a "Day of Atonement" service intended for unsuspecting Jewish students. When Jewish faculty members and students heard about the ruse, they stood in front of the building with signs, "Come Home, Jews."

* At Duke University in Durham, North Carolina the basketball team played the Athletes for Christ in competition, and at intermission time, the assembled crowd was made to observe a compulsory program of "witnessing for Jesus." The basketball team was required to witness to their faith in Christ in the locker room. A senior Jewish varsity player found it necessary to remain silent until after the season. As a result of faculty opposition on the basis that a publicly-funded university cannot become a center for proselytizing,

the practice was terminated. But there are still an estimated 200-300 Crusaders for Christ on the Duke campus who have made the university dormitories a laboratory for evangelical missionary efforts.

* A Jewish community relations specialist from California asserts that "there is more evangelical activity in the junior high schools and high schools today than in the past ten years.

* In Hollywood, Florida, two young missionaries from the Hollywood Bible College approached a 13-year old Jewish girl on the beach, and witnessed to her for 2½ hours until she agreed to accept Christ.

* The denigration of Jewish religion and its spiritual values has traditionally been a stock in trade of those organizations involved in evangelizing Jews. Thus, a brochure distributed by the American Board of Missions to the Jews states:

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

Pray for the Peace of Jerusalem

While statements such as the above are basically intended to convince Jews of the worthiness of Christianity as ~~opposed~~ ^{opposed} to Judaism, the fact that such materials are widely distributed to non-Jews acts to reinforce anti-Jewish prejudice as well as to continue distorted and stereotypic images of Jews and Judaism within the general population.

From this sampling of community reports - made available to AJC by Jewish parents, rabbis, Jewish community relations specialists and other sources - it is abundantly evident that there is a growing pattern of problems for local Jewish communities across the country that involve coming to grips with (a) psychological harassment and social ostracism of Jewish young people on college campuses and high schools; (b) deception; (c) denigration of Judaism; and (d) violation of the U. S. Constitution's principles. It is essential that Key 73 leaders, school officials, and Jewish leadership assume responsibility to stop these efforts which violate the conscience of individuals and the constitutional rights of American citizens. Inaction, indifference, or silence by Christian and Jewish leaders can have decidedly damaging consequences for our public school systems as well as for the civic peace of our society.

Key 73 and the Jewish Community

The Key 73 dialogue has also led to some essential clarifications within the Jewish community, namely:

5) There is a renewed recognition that the widespread and traditional Jewish commitment to religious liberty and freedom of conscience supports the right of every group and individual to express his/her version of the truth in the pluralist marketplace of ideas. The Jewish community clearly accepts the fact that evangelists have the right to witness to their beliefs without threat of intimidation or coercion from anyone else, provided they do not violate the civil liberties of others, compromise the separation of church and state,

nor offend the conscience of an individual who wishes not to be witnessed to.

6) To the degree that Key 73 concentrates its objectives and programs on deepening the commitment of Christians, and of transforming their lives as instruments of love, justice, and reconciliation.



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many Jews will not only not want to hinder their efforts, but indeed will bless their undertaking and pray for its success.

7) Whatever defection of Jews from their faith to another faith that will take place - and data reveals that the number is far from the inflated figures claimed by evangelical promoters and professional mission-to-the-Jews groups - will result more from inadequate Jewish education, vapid synagogue experiences, and weak Jewish family life than from proselytizers. Key 73 has compelled the Jewish community to face dramatically what it has known all along - "you can't fight something with nothing." Most Jewish leaders are convinced that there is plenty of spiritual "something" in Judaism, and that the Jewish faith and prophetic worldview are in many ways more relevant and meaningful to the present moral and human condition than most other spiritual ways of life. Ironically, Key 73 has performed a positive service for the Jewish community by helping to raise the consciousness-levels of many Jews over the urgent need to pay more adequate attention and take more effective action in making living connections for young people between the spiritual richness of their traditions and their life situations. The energizing of current discussions within the Jewish community over enriching Jewish identity, strengthening Jewish education and the Jewish family and religious life in the wake of the Key 73 dialogue is the latest installment of a long story of Jewish creative response to the unending challenges of living in the Diaspora for the past 2,000 years.

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KEY '73 RESPONSES

Dr. Theodore A. Raedeke of St. Louis, Executive Director
of Key '73:

"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..."

(From a letter to Rabbi Marc H. Tanenbaum, dated December 14, 1972)

The Rev. Joe Hale of Nashville, Executive Committee of
Key '73, representing the United Methodist Church:

"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."

The Rev. Charles L. Eastman, North Miami, Florida, Key '73
and Minister of the First Congregational Church:

Rev. Eastman mailed a letter to the rabbis in his area stating the following:

"The Key '73 project is more of a revival than an evangelistic plunge. By that I mean that we have heightened the awareness of our own people of their own religion.

"In the 'Key '73' plan, of course, this heightened awareness is expected to lead to an effort to reach the unchurched in this area, to invite them into the church."

"I, for one, do not consider Jews as 'unchurched.' It is my understanding that the other three ministers in the area do not consider Jews as a target for 'Key '73' either.

"The Rev. Mr. Eastman acknowledged that some Christians and some churches may attempt to evangelize Jews, but such converts would only come from among those Jews for whom organized religion has not been important and who probably 'would find themselves there (in church) eventually anyway.'

"The minister said he could understand Jewish concern over any mass movement bearing the name Christian after their 'being at the mercy of mindless 'Christian' efforts in the past, such as those during the Spanish Inquisition and Nazi Germany.'

"If 'Key '73' united Christianity by dividing Christians and Jews, in my opinion, it has failed in its effort,' said the Rev. Mr. Eastman.

"If on the other hand 'Key '73' leads to a better appreciation of Jesus' command that everyone love his neighbor as himself, then it could lead to a real love and respect between Christians and Jews."

(Miami Herald, December 30, 1972)

The Rev. Kermit Long, Co-Chairman of Los Angeles, Key '73:

"I am delighted for our continuing dialogue between the Jewish and Christian communities. If we keep open and loving, nothing but great good will come of it."

"This whole dialogue has forced me to do some deeper thinking. I am just completing a statement which will be printed in the next issue of our church paper. It will be a part of my sermon next Sunday morning. I'll send you a copy of it in a few days."

"It was good of you to remind me of our mutual friendship with Joe Hale and Ron Kerr. These fellows are two of God's finest whom I hold in high regard and deep affection. They are doing a great job in Key '73. When the whole Christian community becomes as mature as they are, no Jew will have to be turned off by attempts at proselyting and yet every Christian will be able to witness God's Love for all people."

The Rev. Louis C. Meyer, Chairman of Key '73 Metropolitan
New York Planning Group:

"We plan to prepare a statement for you which will embody some of the points we mentioned when we met with you. Since our KEY '73 Steering Committee does not meet again until Monday, March 12, the statement will not be forthcoming until after that meeting."

The Rev. Emil H. Bunjes, Denver Area Coordinator for Key '73:

"We have no strategy for the Jews in our current program. We just hope to get the Gospel to the greater Denver community.

"But if a person is in a place where he can witness to Jews, so be it."

"We must be obedient to the great commission, to go into all the world and preach the Gospel. Jews are a part of the world."

He said he would be willing to discuss the matter with Jewish leaders. "And I hope they would be willing to listen to me also. "

Dr. James Havens, a member of the local Key '73 committee,
said:

"In no way is Key '73 or any section thereof designed as a program to proselyte Jews.

"On the other hand a primary concern of Key '73 is to witness to non-Christians. So I could not say Jews are off limits.

"I have a very warm spot in my heart for Jewish people."

I'm very sympathetic to them, but in no way could I say I would not talk to a Jew about his relation to Jesus."

(Denver Post, January 24, 1973)

Response by Rabbi Tanenbaum (Denver Post, January 25, 1973):

"I welcome the several statements by the distinguished clergymen of Denver in which they have indicated that 'there is no strategy for proselytizing the Jews' in the Key '73 Campaign. It is evident however, that further clarification is needed between informed and responsible Jewish leaders on serious and fundamental theological issues which are raised by some of the comments of the Denver ministers. From the perspective of some of the most serious Christian scholars, especially in the area of New Testament studies, Jews hold a special place of election in God's economy and therefore are not simply 'another part of the world' to be witnessed to. That is a crucial issue many Catholic and Protestant theologians have confronted and resolved leading to a new respect for the living reality of Judaism as a permanent faith and eternal source of truth and value for the Jewish people. The Evangelical community has an obligation, it seems to me, to take seriously that point of view which is gaining ascendancy in many parts of the Christian academic and theological world. Key '73 represents an excellent opportunity for responsible evangelicals to come to terms with the 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.

"It would be extremely helpful if leaders of the Rabbinical Council and Christian leaders in Denver could start a serious and mutually respecting dialogue on these basic issues."

Christianity Today says Key '73 does not envision Jews as special category: (Religious News Service, December 5, 1972):

"Though evangelical Christians believe they must share the good news of the coming of the Messiah with all people, including Jews, the strategy of the Key '73 evangelistic program does not envision Jews as a special category, according to an editorial in the evangelical journal, Christianity Today.

"'Evangelicals believe strongly that the Jew Jesus is the Messiah prophesied in the Old Testament Scriptures,' says the editorial in the December 8 issue of the journal, which is published here. ' They believe that the Messiah many Jews look for to enter Jerusalem's closed gate has already come and that they must share this good news with everyone they meet, including Jews.'

"'The implication that to proselytize among Jews is to be anti-Semitic is far from the truth,' the editorial continues. 'Nobody is about to coerce any Jew into accepting Christ as Saviour, and nobody is going to rob Jews of their civil rights in a pluralistic society. Above all, no evangelical can take the New Testament seriously and be anti-Semitic.'

"The editorial was written in response to questions that had been raised in the Jewish community about the possibilities of proselytizing efforts being undertaken in connection with the nationwide evangelistic efforts of Key 73. The editorial referred particularly to comments by Rabbi Marc Tanenbaum, interreligious affairs director of the American Jewish Committee, and to a colloquium on 'Civil Religion in America' co-sponsored by the Committee and the Southeastern Baptist Theological Seminary in Wake Forest, N.C.

"Rabbi Tanenbaum has called attention to the concern felt by Jews when some Christians speak of their hopes that the United States will become a Christian nation.

"'We can dismiss as wishful thinking any announced aim by

uninformed Key 73 participants of making the United States a Christian nation and it very probably never will be,' Christianity Today says. 'Nor should we hesitate to pronounce judgment upon the concept of civil religion in America; if there were such a thing, it would turn out to be a Frankenstein monster that no devout Bible believer would want any part of.'

"On the basic theological issue of the relation of Christianity as a faith to Judaism, Christianity Today says evangelical Christians do not agree with the contention that Judaism is a 'complete faith not requiring "fulfillment" by Christianity.'

"Nonetheless, it says regarding the goals of Key 73, the evangelistic aim is not to proselytize Jews as a special category, but to present Christ 'to all who do not know him.'

"This includes atheists, agnostics and adherents to the large variety of sects in America,' the editorial concludes, 'as well as Jews, for whom Christians feel great concern, seeing them as the chosen people of God to whom has been imparted the Old Testament revelation through whose Davidic line the Messiah came.'"

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CATHOLIC RESPONSES TO KEY 73

The U. S. Catholic Bishops' Committee for Ecumenical and Interreligious Affairs:

The following memorandum, dated January 19, 1973, was sent to all Catholic Bishops in the United States:

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

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

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

His Eminence Timothy Cardinal Manning, Archdiocese of Los Angeles:

Alluding to concerns over proselytization by some Jews, Cardinal Manning said that "the primary object of Key 73 was not proselytization of non-Christians but a deeper spiritual union of ourselves with Christ."

Archbishop Leo C. Byrne of Saint Paul and Minneapolis:

"In stressing our own renewal and apostolate, I take this opportunity to again recall our respect for the beliefs of those not of our faith. And I emphasize the spiritual bond linking Christians with those of the Jewish faith. We share

the Word of God in the Old Testament. Indeed, Abraham is our father in faith."

Leadership Conference of Women Religious (LCWR)

At a meeting of LCWR held in St. Louis on February 1, 1973, a committee of nuns stressed the need to distinguish between the positive and negative potential of Key 73, an ecumenical program in which more than 40 Catholic dioceses are participating.

"Key 73 can offer a means for Catholics to renew their life of faith and prayer as well as their understanding of the sacraments," said Sister Catherine O'Hara of St. Catherine's College, St. Paul, Minn.

The negative possibilities of Key 73, the committee said, were the denial of respect for and the threat to the faith of others through some "rather rigid sectarian conversionist preaching," and the possible retreat from the challenge of social concern into a sort of "modern quietism," a form of mysticism emphasizing passive absorption in the contemplation of God.

The committee endorsed the statements of those Catholic bishops who have made it clear to their people that Catholic involvement in Key 73 is in no way intended to proselytize Jews.

Some Jewish groups have criticized Key 73 as being a proselytization campaign or as suggesting that only the Christian tradition is truly American. (National Catholic News Service, 2/1/73).

National Coalition of American Nuns (NCAN)

More and more dioceses are joining in the activities of Key '73, as part of a nationwide "Crusade for Christ." Jewish spokesmen have expressed concern that the crusade will renew the age-old pressure on Jews to convert, but recently Rabbi Marc Tanenbaum suggested that the Crusade could educate participants to respect the authenticity of the faith of Jews. Ask your diocesan leaders to sponsor the added clarification of this aspect of the Crusade. (28th Newsletter of NCAN, Jan. 27, 1973).

St. Louis Review, Official Archdiocesan Newspaper

"Key 73 and Non-Christians"

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
Jan. 12, 1973

Catholic Editor Raises Questions About Key 73

By Religious News Service (1-19-73)

GARRISON, N.Y. -- A Catholic editor here warns that Key 73 could be a "waste of time" if those participating in it do not overcome the old dichotomy between evangelicals stressing personal holiness and liberals emphasizing social responsibility.

"Obviously, a committed Christian must be both personally holy and socially responsible," says Father Charles Angell, S.A., in an editorial in an upcoming issue of The Lamp.

The editor also takes note of concerns expressed by "my

friend Rabbi Marc Tanenbaum of the American Jewish Committee."

"I share in his concern that this effort at proclaiming the Gospel might somehow imply that only Christians are real Americans," says Father Angell. "And at this time of national soul searching we must not allow this campaign to lull us into some kind of a 'my country right or wrong' nostalgic jag which draws the veil of divine blessing over everything that bears the label 'made in America.'"

I wish I didn't have to write this editorial," Father Angell concludes. "Nobody likes to question mother and apple pie. But I am afraid that Key 73 unlocks the lid of Pandora's box. I really hope I'm wrong."

Catholic Times, Columbus, Ohio - December 15, 1972

Key 73: Some Jewish Fears

"Not to be overlooked are apprehensions that have arisen among some U.S. Jewish leaders on aggressive Christian evangelism, especially at a time when several groups have announced intentions of converting Jews to Christianity.

The activities of the American Board of Missions to the Jews and Jews for Jesus -- neither related to Key 73 -- have alarmed synagogue officials. Responding to these fears, Rabbi Marc Tanenbaum noted that Key 73 is not directed specifically toward Jews. The national director for interreligious affairs of the American Jewish Committee urged increased Jewish-Christian dialogue, instead of more efforts to convert Jews.

Jews concerned about the impact of Christian evangelism in their religious communities were heartened by strong stands against anti-Semitism taken by the two largest U.S. Protestant denominations -- the Southern Baptist Convention and the United Methodist Church -- in the Spring of 1972. Both of these Churches are major Key 73 boosters. Their blasts against Christian attitudes of superiority over Jews in many ways paralleled Vatican II's Declaration on the Jews.

Through a widely distributed publication of its Board of Evangelism, the United Methodist Church informed its congregations about the concerns of Jewish leaders as Key 73 approaches and reported Rabbi Tanenbaum's statement. (Religious News Service).

Newark Metropolitan Area:

Father Donald C. Rackley of St. Joseph's Church in Roselle,

N. J., denied 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 Expressions of our Christian Concern."

Cincinnati - Father Carl Moeddel, ecumenical officer for the Archdiocese of Cincinnati said

He said he has noticed a reaction to the crusade among Jews. "The legitimate reaction of the Jewish community to Christian evangelistic efforts as they have historically known them."
(Cincinnati Enquirer, January 6, 1973).



PROTESTANTS RESPONSES TO KEY '73

The United Church of Christ:

(New York, N.Y. January 26, 1973)--"The formation of an ecumenical agency to foster Jewish-Christian dialogue in the United States has been urged by the board of directors of the United Church Board for World Ministries, overseas mission arm of the two-million-member United Church of Christ.

"In asking the directors to recommend formation of the agency, Rev. Dr. David M. Stowe, executive vice-president of the United Church Board, said that this is a time of 'heightened uncertainty and even tension' between Christians and Jews in the U.S.

"The news media have carried a flock of resentful or suspicious Jewish reactions to Key 73's announced intention to 'confront every person in North America with the gospel.' Such phenomena as 'Jews for Jesus' confirm Jewish fears that they are to be made the targets of a proselytizing campaign," Dr. Stowe said.

"These concerns about renewed Christian interest in evangelism are added to deep and lingering hurts springing from the widespread refusal of Christians to rally to the Israeli cause at the time of the Six Day War in 1967.

"If the bad record of Christians with respect to Jews is a reason to avoid all Christian witness to them, then does not the bad record of Christian imperial powers similarly forbid mission to any of the Third World peoples who have suffered from Western colonialism and racism?

"We are committed to interfaith dialogue around the world," Dr. Stowe pointed out. 'If we are incapable ourselves of participating in interfaith dialogues with the major non-Christian sector of our own society, with what integrity do we encourage Indian Christians to enter dialogue with Hindus or Japanese Christians with Buddhists?'

"Encouraging Jewish-Christian dialogue would also demonstrate 'genuine interest in our Jewish friends, their concerns, hopes, anxieties and well-being in America and in the world,' Dr. Stowe told the Board.

American Baptist Convention:

"The year 1973 will be a big one in evangelism. Campus crusades and Billy Graham will continue to attract large crowds of people in mass meetings. The 130 religious groups participating in Key 73 will be energetic in their religious advances to disenchanted church members and to non-church members.

"As a result of the Christian evangelistic effort, the Jewish religious community will react against the whole idea indicating the fact that Judaism is a self-sufficient and complete religion and that Jews fear proselytism as a possible strengthening of anti-Semitism."

(Frank A. Sharp, American Baptist News Service)

United Church of Christ:

"Homeland Board Focuses on Evangelism: Rejects National Key '73 Role"

"The directors of the UC Board for Homeland Ministries, at their fall meeting, adopted a policy statement on the Key '73 evangelism effort, giving three basic reasons for the decision not to participate in the national campaign:

"1. that the Key '73 definition of evangelism is narrower than the UCC understanding that 'evangelism cannot be separated from the total mission of the church;'

"2. that Key '73 assumes that 'a one-way channel of individual salvation is sufficient for embodying the gospel in society;'

"3. that Key '73 is 'vulnerable to the temptations of retreat from the public arena prevalent within the biblicist and fundamentalist tradition.'

"'The church is at its evangelistic best when it embodies word-in-deed, corporately as well as personally,' the BHM directors declared." (December 1, 1972)

Lutheran Church in America, Pacific Southwest Synod

Excerpts from Pastoral letter issued by Bishop Carl W.

Segerhammer to all pastors of synod:

"Our Church, in concert with many other Christian churches and groups, is engaged in Key '73. That program has stimulated both celebration and wide involvement. It has, at the same time, aroused some fears in both Christians and non-Christians alike.

"1. We live in a religiously pluralistic society. Our right to freedom of conscience requires that we extend that same respect and right to freedom to others.

"2. We cannot limit God. He may move in many ways with which we are not familiar, and to which we are not committed. But God limits us to witness to Him as we know Him in Jesus Christ. To Him, we are committed.

"3. We must keep clear the distinction between proselytism and witness. Christians are called to witness, not to proselyte.

"4. The Word of God must speak first to our indifference, apathy, worldliness and self-centeredness. Then we can become involved in Key '73 outside our congregations.

"5. Let us, in Key '73, address ourselves to the uncommitted men and women of secular mind.

"Here Key '73 must go to work! More than 125,000,000 people in the United States are not even nominally committed to a religious faith and are 'candidates for the reception of witness.' Let our thrust of witness be towards that group and not focus on those already committed to a religious faith (Judaism, etc.).

-30-

"In essence,

"Emphasize:

- the celebration of Christ's power, love, mercy, freedom and forgiveness
- the study of scripture and theology
- awakening within our Church, our congregation
- renewal of personal faith and corporate concern
- recommitment to the Church
- the whole counsel of God

"Avoid:

- triumphalism and elitism
- narrow focus on individual salvation (redemption) without commensurate emphasis upon our corporate response (sanctification)
- a claim to have an exclusive corner on spiritual truth; that limits God to your insights!
- emphatically avoid disparaging or denigrating other faiths; to do so cheapens your own

"My stance is this: in a pluralistic culture where many religious claims are made, I must witness both personally and corporately to Christianity as revealed in Jesus Christ - and witness with faith and commitment.

"With respect to my non-Christian friends, I take my stand with St. Paul (Romans 9-11) where he insists that the Jews already have a place in God's plan.

"Let us not, Brethren, confuse evangelism with promotionalism."



memo

January 12, 1973

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

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

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

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

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

Best regards.

sab
enclosure

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

SUGGESTED GUIDELINES FOR THE JEWISH COMMUNITY
ON KEY '73

Introduction

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

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

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

FIRST, SOME CAUTIONARY COUNSEL FOR ALL

(1) Do Not Overreact

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

(2) Do Not Join in the Numbers Game

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

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

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

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

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

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

(5) Do Not Lose Your "Cool"

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

SECOND. SOME SUGGESTIONS FOR ORGANIZATION AND STRATEGY

(1) Mobilize Local Resources

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

(2) Get the Facts

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

(3) Plan Strategy and Approaches

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

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

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

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

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

(4) Focus on the Teenager

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

(5) Create Opportunities for Youth Participation

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

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

Conclusion

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

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

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

National Jewish Community Synagogue Council
Relations Advisory Council of America

National Jewish
Welfare Board

American Association
for Jewish Education

B'nai B'rith
Hillel Foundations

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

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

THE AMERICAN JEWISH COMMITTEE

M E M O R A N D U M

June 1972

To: Religious and Communal Leaders

From: Rabbi Marc H. Tanenbaum, National Director of
AJC Interreligious Affairs

Subject: Some Issues Raised by Forthcoming Evangelism
Campaigns: A Background Memorandum

Recent announcements of a forthcoming series of nationwide campaigns of Christian evangelism have begun to raise concern in the Jewish community about the potential of these programs for intergroup tension and misunderstanding. The intensification of Christian evangelism raises two different questions for Jews:

- 1) How much of this forthcoming activity will be specifically directed to the conversion of individual Jews or the Jewish community?
- 2) Assuming that Jews are not singled out as special objects for conversion in these forthcoming campaigns, what are the implications of this "new evangelism" for the pluralist character of American society, as well as for the unfolding nature of Jewish-Christian relations?

In response to the first question, it should be emphasized that none of the nationwide campaigns described below is specifically directed to Jews or the Jewish community. Nevertheless, those specialized groups and organizations which are committed to winning Jews for Christ have recently stepped up their activities. The American Board of Missions to the Jews (Beth Sar Shalom Fellowship) -- a "Hebrew-Christian movement" -- has mounted a direct conversion effort at the Jewish people through well-financed nationwide television programs and full-page ads in major daily newspapers ("So Many Jews Are Wearing 'That Smile' Nowadays"). The "Jews for Jesus" movement and the Young Hebrew Christian Alliance (YHCA) have concentrated their missionary attention on Jewish youth on the college campuses, apparently riding on the wave of popularity of "the Jesus movement." The Broadway rock musical "Jesus Christ Superstar" - shortly to be made into a film in Israel - which was recently the center of controversy over the portrayal of Jews in the Crucifixion of Jesus, both contributed to and is a by-product of this movement.

The answer to the second question will depend largely on how these

campaigns develop, how effective they are, and in part, how the Jewish community, and others, respond to them.

It is apparent that both the general evangelism campaigns and the specific Hebrew-Christian missionary efforts will confront the Jewish community and others, during the coming months - and perhaps the next several years - with one of the most complicated and challenging intergroup and interreligious problems. How to assure freedom of religion and at the same time preserve the diverse, pluralist character of American society in the face of tendencies to act as though Christianity and America were one and the same; how to preserve the substantial gains that have been made in recent years in Jewish-Christian understanding, and at the same time to communicate to Christian evangelists that the Jewish people reject any theological views that require that the Jews be "saved" by ceasing to exist as members of the historic Jewish faith and people, are at the heart of this task of interpretation.

In response to requests for guidelines and suggestions from the Jewish community - especially from Rabbis, Hillel Directors and Jewish parents - the AJC Interreligious Affairs Department has prepared this background memorandum* for the purpose of: (a) providing information about the various projected evangelism campaigns and "Hebrew-Christian" movements; and (b) suggesting approaches for articulating a Jewish response to these efforts in so far as they affect the Jewish community.

CURRENT EVANGELISTIC CAMPAIGNS

One of the most striking phenomena in recent American religious life has been the renaissance of evangelical Christianity. The period since the end of World War II has witnessed an extraordinary advance by evangelical groups. These groups are today growing at a rate which exceeds the expansion of the mainline denominations and the rise of the general population.

The contemporary evangelical movement continues to articulate the traditional theological concepts of fundamentalist Christianity but with increasing intellectual acumen. The message of evangel-

*The factual information in this document is based on research by Gerald Strober, Consultant on Religious Curricula and specialist in Evangelical Relations for the AJC.

icalism is communicated through a highly skilled and effective utilization of the mass media.

The articulation and spread of this evangelistic message has become in the last few years a preoccupation among younger Christians. The growth of the "Jesus Movement," the rise in evangelical seminary enrollment, and the accelerated pace of young people choosing church vocations, all testify to the fervor and spread of evangelism.

The last several years have witnessed a proliferation of major conferences on evangelism. Since the 1966 World Congress on Evangelism in Berlin, meetings have been held in the United States, Canada, Latin America, Africa and Asia. These sessions have brought together evangelists, pastors, educators and lay people to develop a strategy for evangelism on a regional basis. The next major conference will be worldwide in scope involving 3,500 delegates in 1974, probably to be held in India.

Although evangelist activity has chiefly been the concern of conservative Protestants there are growing indications that mainline Protestant bodies as well as Roman Catholics are being influenced by the intensified interest in evangelism. Thus the National Council of Churches has announced plans for the development of a new program unit called Evangelism/Celebration; the World Methodist Council last year adopted a global evangelism emphasis to culminate in a world conference in 1974; a world Baptist mission of Reconciliation is scheduled for 1973-75; the major Reformed bodies in America participated in an evangelism conference in 1971 and the American Roman Catholic hierarchy voted to support a nationwide evangelistic effort organized by 100 Protestant groups for 1973. (There are an estimated 200,000 members in the Catholic Pentecostal Movement.)

Perhaps the two most outstanding evangelistic events planned for the next eighteen months are the International Student Congress on Evangelism (known as Explo '72) to be held in Dallas in June, and Key '73, a year-long effort that will undoubtedly attract immense interest in the general as well as religious media.

Explo '72 is a project of Campus Crusade for Christ, an international student movement with 3,000 staff members operating on 450 campuses, with a reported budget of 18 million dollars. Bill Bright, the President of Campus Crusade, is the chairman of Explo. Billy Graham served as Honorary Chairman. Explo has brought 100,000 Christian young people to Dallas during the week of June 12-17. The delegates met in 100 concurrent working sessions aimed at training them effectively "to witness Christ" on their campus or in their local area. Bright, in discussing the purpose of Explo recently said, "Explo is a springboard to train thousands of college students and generate a movement for Christ which will sweep our country and the world. We are seeking to saturate the entire nation with the claims of Jesus Christ in 1976." Explo gained national visibility through nightly television services from the Cotton Bowl. The event closed on June 17 with an all-day festival keynoted by Billy Graham, and attended by an estimated 250,000 people.*

The Crusade is no longer confined to campus. More than 100,000 laymen are trained each year in lay institutes held at small inter-church meetings or large denominational gatherings.

Its international staff works in more than 50 countries. (Bright and his group are out "to evangelize the world by 1980.") Their main multi-million dollars headquarters is at Arrowhead Springs near San Bernadino, California. The Crusade operates centers in Manila, London, Switzerland and Mexico.

An indication of the surfacing of the ideology of "America as a Christian nation" at Explo '72 is to be seen in a recent statement by one of the most prominent leaders of the "Jesus People," the Rev. Arthur Blessitt of the Children of God. The 30-year old evangelist said he "hopes to get President Nixon to make a public statement as to whether he is personally committed to Jesus Christ as his Lord and Savior." Mr. Blessitt observed, according to Religious News Service (March 29, 1972), that Explo '72 plans, among other things, to send teams of Christians to witness during the national political conventions this summer and spoke of his hope "for a man who has a personal commitment to Jesus Christ as Savior and Lord who will arise on the national political scene." He added that he expects Governor Reuben Askew of Florida, who led

* Other movements in the "Jesus Revolution" include the Inter-Varsity Christian Fellowship; Young Life (1,300 club affiliates); Youth for Christ (represented in 2,000 American high schools), Teen Challenge; The Pentecostals (estimated 10,000 members); and the Catholic Pentecostals (who are committed to the Catholic Church).

There are an estimated 600 Christian communes across the country.

his state's delegation to Explo '72, would mention his commitment to Jesus Christ when he delivers the keynote address at the Democratic National Convention in July.

Even more important for its potential impact is the Key '73 evangelistic effort to be launched early next year. This program which has the active support of over 100 Protestant denominations cites its aim to "blitz" the continent next year with an evangelistic crusade, "to share with every person in North America more fully and more forcefully the claims and message of the Gospel of Jesus Christ, to confront people with the gospel of Jesus Christ by proclamation and demonstration, by witness and ministry, by word and deed." Key '73 has been in the planning since September 28th - 30th, 1967, when a small group of leading evangelicals met at a hotel near the Francis Scott Key Bridge in Arlington, Va., to share their desire for a major national evangelization campaign. The plans have been endorsed by the American Baptists, the United Church of Christ, the United Methodists, the three major Lutheran denominations, and the Anglican Church of Canada, among others. Key '73 is administered by an executive director on loan from one of the major Lutheran bodies and by a fifty member central committee. Its organization is somewhat loosely structured in that each denomination will decide the precise form of its participation. There will be, however, an extensive sharing of materials and resources. Following the pattern of the Graham organization's success, mass media will be emphasized.

EVANGELISM AND "JEWS FOR JESUS"

One aspect of the significant increase in evangelistic activity has been the intensification of efforts aimed at converting Jews to Christianity. Most of these efforts have been conducted by long-established organizations involved with Jewish evangelism (American Board of Missions to the Jews; Hebrew-Christian Alliance) but there have been indications of independent or off-shoot groups formed to evangelize young people, i.e. "Jews for Jesus." To date there has been no evidence to suggest that the major evangelical groups or personalities are directly involved in the campaign to win Jews to Christ, although the possibility exists that such activity could occur, especially if the Jewish mission groups should succeed in attaching themselves to the major evangelistic events scheduled for the next several years. (See attached ad from Eternity magazine.)

There are an estimated 100-150 local and national organizations of "Hebrew Christians." According to Christianity Today ("Turning on to Jeshua," Dec. 17, 1971), "Most mainline denominations have now

quietly closed their Jewish evangelism offices but independent agencies continue to proliferate, and Jewish evangelism departments are still operated by Chicago's Moody Bible Institute and the Bible Institute of Los Angeles."

The Young Hebrew Christian Alliance (YHCA) was formed in 1965 to promote "Messianic Judaism." It claims several hundred members among young Jews who believe they are "completed Jews" by following the Messiah Jesus. YHCA and other "Hebrew-Christian" groups have sponsored Hanukkah parties, celebrating Jesus as the Hanukkah Menorah, or Eternal Light of the World. In Philadelphia, they sponsor "The Hidden Matzoh" (The Afikoman), a meeting house at which groups of young Jews meet to sing, pray, and testify to Jesus as their personal Messiah. In San Francisco, Martin "Moise" Rosen of the American Board of Missions to the Jews heads the "Jews for Jesus" group. In New York's Columbia University, a "Jesus Week" was sponsored from April 30 to May 5, 1972, featuring a series of lectures, films, multimedia presentations, and concerts for the purpose of "presenting Jesus Christ as Lord and Savior." The Planning Committee for Jesus Week included several "Hebrew-Christians" of the Alliance Jewish Fellowship and Beth Sar Shalom "Hebrew-Christian" Fellowship.

In Miami, Shalom International produces training materials - including "The Five Jewish Laws" - to help those witnessing to Jews to use "the right terminology."

According to Newsweek magazine (April 17, 1972), there are "5,000 or so 'Hebrew Christians' who worship at the American Board of Missions to the Jews' two dozen 'outposts' throughout the U.S.; it is estimated that perhaps as many as 100,000 other converts attend Sunday services at Protestant churches." Together with some 60 other similar organizations, the American Board operates almost entirely with money and ministers supplied by evangelical Protestants; Newsweek reports.

In a survey conducted among B'nai B'rith Hillel directors and counsellors at 80 college and university campuses, the Hillel Foundations report (Comment from the Campus: The 'Jesus Freaks' by Samuel Z. Fishman) that 50 out of the 80 schools surveyed report activities by one or more conversionary groups. While only 15 of the 50 campuses reported that Jewish students have been converted by campus evangelists, schools such as the University of Michigan, U.C.L.A. and the University of Pennsylvania estimated the incidence of Jewish conversion to Christianity was as high as 25 or 30. According to Time magazine (June 12, 1972), Rabbi Samuel Cunin of UCLA estimates that "young Jews are converting to Christianity at the rate of 6,000 to 7,000 a year." He provides no data on which he bases his statement.

The Hillel survey makes the following observations about the motivations for Jewish apostasy:

"Analysis of students who have responded positively to the temptations of the Jesus movement reveals several types of background. For a number of individuals the attraction seems to be the current step in a series of experiments, and follows involvement with drugs, transcendental meditation, Eastern religion, astrology, etc. It is the latest manifestation of the student's fundamental rejection of family, synagogue, and community. The articulation of the reasons for such rejection touches many points. In some instances there is a long history of personal conflict between parent and child. In other cases, in the words of one respondent to the survey, 'some Jewish students seem to welcome a change from stilted, middle-class Jewish values to a hippy, primitive, fundamentalist life-style.' A number of the converts have been encountered by the Hillel director in counselling situations, out of which has come an indication that psychological factors play a decisive role in accounting for the students' behavior. One director described a young man whom he had counselled as 'shy, withdrawn, and rejected by his peers.' Another told of a boy who was 'always in trouble, jealous of his older sisters, unhappy with himself, and in constant conflict with his parents.'

"The relegation of all 'students for Jesus' to the category of the emotionally disturbed would be a gross simplification, for it would overlook significant factors in the personal histories of those who do not show signs of personality disruption. From various parts of the country there are reports about individuals who 'come from a Yeshiva background' or have had 'very positive and strong Jewish backgrounds,' or who 'do not see themselves as being in conflict with their parents or their community.' The descriptions of these young people focus on one central issue: the true meaning of faith. One student reported that she had never heard her rabbi or teachers discuss this fundamental question. Another indicated that for him Judaism had been presented only in its ethnic and cultural dimensions, without reference to issues of faith or belief. Others claimed that they had never had a genuine spiritual experience within the Jewish setting. Still another complained of the lack of 'joy' in Jewish life -- 'so much of Jewish concern and practice revolves around tragedy.' Some declared that they felt

no sense of community and fellowship within the Jewish setting. Comments such as these suggest that, in the words of one Hillel director, 'these people are not freaks. They express a legitimate, spiritual need which we have failed to meet and which we must now do if we are worth our salt as rabbis.'"

INTERGROUP AND INTERRELIGIOUS IMPLICATIONS

A number of basic issues are raised for Jews - both as American citizens and as adherents of Judaism - by these developments which call for the most careful consideration:

- 1) Does the revival of 'the new evangelism' pose a real threat of regression to the early "Evangelical Empire" stage of American history which equated the Kingdom of God with Protestant republicanism (see The Righteous Empire, by the Rev. Martin Marty), and supported a Christian theocratic conception of American institutions? Do these tendencies threaten to erode the ground of pluralism, which made possible the liberal Christian understanding that the Jews are full partners in the American republic?
- 2) Can the "Hebrew-Christian" notions of "Messianic Judaism" and "completed Jews through Christ" reverse the recently emerging Christian "theologies of Judaism" which view the Jewish religion as a living, permanent faith, a source of truth and value to its adherents?

For Jews to speak of the Jewish roots of Christianity is to contribute to the enrichment of Christian self-understanding. For Christians to see their relationship to Judaism solely as one of fulfilment and supersession is in fact an act of negation of Judaism, for the daughter faith denies the mother the right to an independent, self-determined existence by totally absorbing Judaism within Christianity.

A number of major Christian theologians* have clearly affirmed that, on the basis of the New Testament, the believing Christian must acknowledge the continuing validity of Judaism. At the heart of the Hebrew-Christian claim is the fundamental issue of Christology which Hebrew-Christians do not appear to comprehend at all from the perspective of Judaism. The issue has been stated forthrightly by Rabbi Jakob Petuchowski in his book, Heirs of the Pharisees:

"To consider Jesus as the Messiah may have been, from the point of view of the Synagogue, a factual mistake (in light of the absence of a fundamental change in the elimination of evil in history and other signs of the Messianic Age--MT). But it was not a religious sin. To consider Jesus as part of a divine trinity was another matter altogether. A 'Son of Noah' could believe that the one God had divine shittuph (associates) and still qualify as one of 'the righteous men among the nations.' A 'Son of Israel', however, was bound to such a radical form of monotheism that he was unable to distinguish between a monotheistic trinitarianism and a polytheistic tri-theism...A Jew who believed in divine 'associates' was simply considered an idolater, and could not enjoy, in the eyes of the Synagogue, the status accorded the Gentile Christian."

*Professors Krister Stendahl, W. D. Davies, Markus Barth, Coert Rylaarsdam, Franklin Littell, Roy Eckardt, the late Reinhold Niebuhr and Paul Tillich, Revs. Edward Flannery, Gregory Baum, Cornelius Rijk, Msgr. John M. Oesterreicher, Rosemary Reuther, Monika Hellwig, Dr. Albert Outler, Dr. James Parkes, Dr. Johan Snoek, Rev. Joseph Fitzmeyer, Rev. Bruce Vawter, Rev. John Pawlikowski, Dr. Jaroslav Pelikan, Rev. William Harter, among others.

3) Should Jews oppose conversion campaigns by Christians directed at Jews, and vice versa? Here, too, the views of Rabbi Petuchowski are instructive:

"We admit that the wholehearted Jew and the wholehearted Christian have no need to convert each other to their respective faiths; they would, indeed, be untrue to their divine calling were they to do so. But our world is not populated by wholehearted Jews and Christians. It is inhabited by the religiously uprooted, the spiritually destitute. Not every offspring of Jewish parents actualizes his Jewish potential. Not every pagan born into a Christian household does, in fact, become a Christian. The world is full of only nominal Christians and nominal Jews. The Synagogue has a primary obligation to win over the nominal Jew to a full acceptance of the 'yoke of the commandments,' just as the Church has a primary obligation to lead the nominal Christian to Jesus, and through Jesus, to the Father. But addressing himself to the mass of agnostics, atheists, and religiously uprooted, one cannot always discriminate and distinguish between those of Jewish and those of Gentile origin. Church and Synagogue, in entering the marketplace of ideas, must offer and describe their wares to all comers, and must answer the queries of all questioners. And it may well happen that, here and there, the Jewish answer will appeal to the nominal Christian, just as the Christian answer may appeal to the nominal Jew. Of course, Jews consider a wide occurrence of the latter alternative as highly unlikely. Why should the twentieth century be more propitious for the Christian mission to the Jew than the last nineteen centuries have been? But theoretically the possibility of a limited kind of 'two-way traffic' must be granted... But this possibility must never be more than a peripheral concern. It must be granted and openly faced in order to make a true and honest 'dialogue' possible. It cannot, however, be the sole content of that 'dialogue' itself. That can only be concerned with the tasks and the challenges which confront us in common."

4) Is there a possibility that the evangelism campaigns with their emphasis on the life, death, and resurrection of Jesus may provide new occasions for negative and hostile portrayals of Jews in the Crucifixion of Jesus?

That such a possibility exists is evidenced by the common rev over the stereotyped views of the role of the Jewish people and the high priests of Israel in the Broadway rock musical Jesus Christ Superstar.^{*} Writing in a recent issue of The Christian Century, Dr. Richard Gelwick, Chairman of the Religion and Philosophy Department at Stephens College, Columbia, Mo., stated that he sees the "threat of anti-Semitism emanating from the Jesus revolution" on the basis of a "dogmatism stemming from biblical literalism -- including the charge of Jewish guilt."

To anticipate this eventuality, this writer communicated such concerns to Dr. Billy Graham, who had repudiated the "deicide" charge during a sermon at his Charlotte Crusade in March, 1972. In reply, Dr. Graham wrote on April 18, 1972:

"I appreciate your encouraging comments concerning remarks I made in Charlotte. I have made a point of doing this in every sermon that I preach concerning the death of Jesus Christ.

I shall most certainly see that this emphasis is made in the forthcoming EXPLO '72."

5) On March 1, 1972 the Rabbinical Court of Justice of the Association of Synagogues of Massachusetts issued an official decree declaring, inter alia, that "a person born of Jewish parents, when he joins the so called 'Hebrew-Christian' movement, abdicates his rights as a member of the Jewish faith." This is an understandable response on a juridical level but raises the question of a more adequate response to the conversion of young Jews to Jesus on the part of the Jewish community. Do not such conversions constitute a judgment on the failure of our organized religious institutions and our homes to communicate meaningfully Jewish ideals, values, and experience to our own young people?

* An analysis of this production by Gerald Strober is available from the American Jewish Committee.

SUGGESTIONS

With issues as complex as these, it would be foolhardy even to suggest that a clear-cut plan exists for coming to grips with what is essentially the situation of the Jew in the diaspora. But perhaps these starting points may be in order as a way of beginning to approach these serious challenges:

1) Special attention should be paid to Jewish youth on the University campuses with whom these issues might be discussed directly from the perspectives of Jewish tradition. In many cases, one-to-one relationships with skilled counselors, committed fellow Jewish students, or effective rabbis and teachers will be required.

2) Seek to place the question of "Evangelism and the Jews" on the agenda of Jewish community relations councils, rabbinic boards, local synagogues and temples, AJC chapters with a view toward initiating an informed discussion and education program on the issues outlined in this document.

3) In situations where the need is indicated, appropriate Jewish representatives who are prepared to deal with these issues on the basis of adequate study and information should seek to place these concerns on the agenda of inter-religious and Jewish-Christian institutes and dialogue groups. (Such a discussion has been arranged with the staff of the National Council of Churches.)

4) Jewish scholars, skilled in addressing interfaith groups, should be invited to discuss these issues in a constructive spirit with local Christian or interfaith ministerial associations where the local situation requires.

5) Carefully-written and balanced articles on these issues should be placed in appropriate Christian and religious periodicals and journals with a view toward sensitizing the Christian community to Jewish concerns. AJC will be providing such materials, including articles on "Jesus and the Jewish Tradition."

6) We would caution against over-reactions, against baseless suspicion of all Christian motivations in approaching Jews for dialogue or interreligious programming, and against withdrawal from the arena of interreligious activity. Jews have benefitted greatly and substantially from increased Jewish-Christian cooperation in

recent years; in revised and improved Christian textbooks, in training programs for Christian teachers, in massive Christian support for Soviet Jewry, and in increasing sympathy for the cause of Israel. These gains must not be lost through an irrational reaction to movements which rely on persuasion and not coercion.

Finally, we would very much appreciate if you would keep us informed of any developments in your community relating to these issues, both in terms of evangelical activity and Jewish programmatic responses.



The San Diego District of The United Methodist Church

Southern California—Arizona Conference

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

Telephone: (714) 291-9374

*resident bishop
superintendent*

CHARLES F. GOLDEN
RALPH B. JOHNSON

February 6, 1973

KEY '73 AND THE JEWISH COMMUNITY

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

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

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

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

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

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

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

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

'KEY 73' NO THREAT TO JUDAISM

LETTER REASSURES RABBIS

By Adon Taft
Herald Religion Editor

The Key 73 project is more of a revival than an evangelistic plunge. By that I mean that we have heightened the awareness of our own people of their own religion.

"In the 'Key 73' plan, of course, this heightened awareness is expected to lead to an effort to reach the unchurched in this area, to invite them into the church.

"I, FOR ONE, do not consider Jews as 'unchurched.' It is my understanding that the other three ministers in the area do not consider Jews as a target for 'Key 73' either."

"The Rev. Mr. Eastman acknowledged that some Christians and some churches may attempt to evangelize Jews, but such converts would only come from among those Jews for whom organized religion has not been important and who probably 'would find themselves there (in church) eventually anyway.'

"The minister said he could understand Jewish concern over any mass movement bearing the name Christian after their 'being at the mercy of mindless "Christian" efforts in the past, such as those during the Spanish Inquisition and Nazi Germany.'

"If 'Key 73' united Christianity by dividing Christians and Jews, in my opinion, it has failed in its effort," said the Rev. Mr. Eastman.

"If on the other hand 'Key 73' leads to a better appreciation of Jesus' command that everyone love his neighbor as himself, then it could lead to a real love and respect between Christians and Jews."

Miami Herald, Dec. 30, 1972

- over -

JEWISH LEADER ASKS KEY 73:
HALT MISSION EFFORTS ON JEWS

FRIDAY, FEBRUARY 9, 1973

By Religious News Service (2-9-73)

NEW YORK (RNS) -- An Orthodox Jewish leader has asked the leaders of Key 73 to take action to stop all missionary efforts directed at Jews.

Harold M. Jacobs, president of the Union of Orthodox Jewish Congregations of America, said that Key 73 "has elicited a great measure of concern among American Jewry."

He said that insofar as it "is directed to the Christian community and creates greater religious values, ethical and moral sensitivities and concerns, it does not impinge upon the Jewish community."

But, Mr. Jacobs added, "notwithstanding the stated intentions of many leaders of Key 73, there has been a significantly increased effort to missionize among Jews and to encourage their defection from Judaism."

Speaking for his organization, Mr. Jacobs declared, "We deplore missionizing efforts directed at the Jewish community and we dissociate ourselves from irresponsible statements rationalizing these missionary efforts."

He pointed to "the understanding which has sustained this great land -- by recognizing the healthy diversity of beliefs in America. This understanding has assured religion in American society a climate free of strife and contention."

"It is clear," Mr. Jacobs said, "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."

He called on the leaders of Key 73 "to work actively to halt all missionizing efforts directed against Jews," and urged the American Jewish community "to be alert and vigilant and to act decisively to thwart missionizing efforts directed to Jews and the Jewish community."

In suggesting actions that could be taken by American Jews, Mr. Jacobs said:

"Our American Jewish community must recognize the need to provide intensive Jewish education to our young people and we call on the organized Jewish community to provide the urgently needed resources to insure and enhance day school education and to provide meaningful programs of Jewish identity and commitment for the youth in the public schools and on the campus."

For action by the
Board of Governors
January 16, 1973

THE AMERICAN JEWISH COMMITTEE

STATEMENT ON EVANGELISM AND THE JEWS

Adopted in principle by the NEC, December 2, 1972

A significant development affecting contemporary Jewish-Christian relations is the recent intensification of programs of evangelism. During the next eighteen months an unprecedented evangelistic drive known as Key '73 is scheduled throughout the United States and Canada. This campaign, while rooted in evangelical Protestantism, has wide ecumenical support and has as its stated aim "to share with every person in North America more fully and more forcefully the claims and message of Jesus Christ." In addition, there has been a marked increase in the efforts of those missionary groups which aim specifically at the conversion of Jews to Christianity.

The American Jewish Committee recognizes the inherent right of all religious communities to propagate their faith in our pluralist society. However, missionary approaches to Jews have frequently been based on a false, stereotyped and caricatured image of Judaism as an "incomplete" or "obsolete" religion that has been replaced by the "new Israel" of Christianity. Such a view is offensive to the dignity and honor of the Jewish people.

Lest the forthcoming evangelistic campaigns become a source of tension and conflict, we urge the various Christian bodies participating in Key '73 and similar efforts to respect the convictions and feelings of Jews and to disavow specifically any intention to thus proselytize the Jewish community. We also suggest that particular care be taken in the presentation of such themes as the Crucifixion and Jewish reaction to Jesus, so as not to contribute to the development of anti-Jewish attitudes in the Christian community. We ask Christian groups to give serious consideration to the conclusions of reputable Christian scholars affirming the continuing validity of Judaism. Further, we urge those groups engaged in Key '73 and other programs of evangelism to avoid the implication that Christianity and America are synonymous.

Finally, we caution the Jewish community against withdrawal from the arena of interreligious activity, out of an unwarranted suspicion of all Christian motivations in approaching Jews for dialogue or interreligious programming. Jews have benefitted substantially from increased Jewish-Christian cooperation in recent years: in revised and improved Christian textbooks, in training programs for Christian teachers, in massive Christian support for Soviet Jewry, in increasing sympathy for Israel, and in a growing rejection of anti-Semitism. These gains must not be lost through an irrational over-reaction to movements which rely on persuasion and not coercion.

Approved by
Interreligious Affairs Commission
November 30, 1972

ECUMENICAL WOMEN'S RESPONSES TO KEY '73

WOMEN'S TASK FORCE HITS STATED GOALS OF KEY '73

Members of an interreligious Task Force on Women in Religion here have criticized Key '73 for its stated goals, for the amount of money involved, and for allegedly having a "sexist" composition.

In a joint statement, the 16 women declared that they "cannot support or condone the stated goals of Key 73."

Quoting from the Key '73 Congregational Resource Book, they noted that it is designed as "a gigantic offensive in which every person in North America will be challenged with the claims of Jesus Christ," that it envisions "every unchurched family in North America being visited by someone who comes with loving concern to share his faith in Christ," and that one page in the resource book makes mention of a program of "Sharing Messiah with Jewish People."

"We stand with our Jewish sisters in opposition to the implied attempt to proselytize Jewish citizens of North America (not to mention persons who are members of faiths other than Jewish or Christian)," the women said.

(Religious News Service, January 29, 1973)

THE AMERICAN JEWISH COMMITTEE

Midwest Regional Office
105 West Adams Street
Chicago, Illinois 60603

Date *2-15-73*

To: *Rabbi Marc H. Tenenbaum*

From: Eugene Du Bow, Regional Director

_____ For Your Information



From the desk of DON DuMONT - founder - Gods Own People of the U.S.A.

3912 Diversey - Chicago, Ill. 60647

To the Editor
VOICE OF THE PEOPLE
The Chicago Tribune
Chicago, Ill. 60611

February 2nd, 1973 A.D.

Dear Sir: RE: JEWISH PROTEST TO KEY '73 EVANGELISTIC EFFORT

Although not necessarily in agreement with the "high-pressure Madison Avenue hoopla of the well-funded Key '73 evangelistic campaign" as described in Rabbi Keller's letter of Protest in the Voice of the People of January 31st, certainly nothing but good can follow the planned distribution of New Testaments to "every home in North America" he complains about although simultaneously calling on all his fellow Jews "to rededicate themselves to a deeper understanding of the well springs of their own faith". Thousands who have done so have found that the Christ of the 1st Chapter of John IS the God of the 1st Chapter of Genesis, and that "The Worlds Greatest Jew", the Christians Lord and Saviour Jesus Christ and too-long ignored Jewish Messiah are one and the same person.

May I say that the true Christian has nothing but love for the Jew, as did Jesus, and never has participated in spilling Jewish blood. It is also true that Christianity is the fulfillment of Judaism, and it is a very serious matter for a Jew to refuse the testimony given by his own Jewish brethren, in the New Testament, to the Person and work of Him who is proved therein to be the Hope of Israel. That unbelief reflects upon his own accepted Scriptures, the writings of Moses and the Prophets, as much as upon the New Testaments to be distributed in the Key '73 effort.

Although Jews are strong advocates of higher secular education for their children, Rabbi Keeler seems to suggest a spiritual education for them ending at the "high school" level and would deny the "college and university" insights of the New Testament referred to as apostasy. Remember, even the TRUTH repeated often enough will eventually be believed.

Sincerely in HIM, *Don DuMont* founder - Gods Own People of the U.S.A.
Don DuMont

TRIBUNE - 1/31/73

Protests evangelism

CHICAGO -- American Jews are repelled by the high-pressure Madison Avenue hoopla of the well-funded Key '73 evangelistic campaign. They are particularly offended by the simplistic goals that your religion editor, Richard Philbrick, referred to in his article Jan. 21 as "a year-long effort to persuade all Americans to become Christians."

Jews, whose tradition antedates Christianity by almost 2,000 years, are fed up with being considered pagans by the members of this religion because of their stubborn refusal to accept as the prince of peace one in whose name so much Jewish blood has been spilled.

We consider it presumptuous in the extreme for representatives of the American Bible Society and others to distribute Gospels to "every home in North America." We have been pestered enough by the overtures of Christian missionaries who would do better to concentrate on those who have strayed from the Christian faith, or who have no religious traditions whatsoever (i.e. non-Jews). We will not accept a concerted effort to harass us in our homes and over the TV channels. We say to the well-meaning but misguided evangelists who are out to "save the souls" of our children, "No, thank you." We Jews shall continue in the way of our fathers.

At the same time, we call to our fellow Jews to rededicate themselves to a deeper understanding of the well springs of their own faith—for a greater knowledge and practice of their own Torah. Let us not lose our children by a process of spiritual starvation which leaves them open to alienation and apostasy.

Rabbi Chaim D. Keller
Rush Hebrew Rabbinical College of Torah, Chicago

From the desk of DON DuMONT - founder - Gods Own People of the U.S.A.

3912 Diversey - Chicago, Ill. 60647

An Open Letter to
MAYOR RICHARD J. DALEY
City Hall, Chicago, Illinois

January 27th, 1973 A.D.

Dear Mr. Mayor:

RE: The "ALL AMERICAN" CITY under GOD

At the risk of being misunderstood, may I say at the outset of this letter that my contempt for much of what I have observed recently in the City Council Chambers is only exceeded by my continuing love and concern for the eternal well-being of its members and your good self.

My dedicated efforts such as they have been during the past 20 and more years in behalf of City, State and National affairs as a believer and ambassador for my Lord and Saviour Jesus Christ, I believe, are not unknown to you, Council members and the news media; but which only rarely receive any public notice, nor do I really care so long as the work to preserve our American Republic under Almighty God progresses.

Nevertheless, I feel constrained after many hours at the Council Meeting of Dec.22nd, the Truman Memorial on the 28th, the Meeting on the 29th and the combined Meeting-Johnson Memorial Jan.24th, to supplement my communication of Jan.2nd addressed to the City Council, and which was officially received - hopefully for Committee attention in due course - at the Jan.24th Meeting presided over by Alderman Holman as you left after the Memorial Service here for the one in Washington, D.C. for your good friend, former President Lyndon B. Johnson.

Mr. Mayor, we - you and I and at least several Aldermen - are several years older than Mr. Johnson was, and only God knows how much more time HE has allotted to us to complete our work before we follow him to our eternal reward or judgement as the case may be, which by the authority of the Word of God depends ONLY on the measure of our faith in the finished work of Christ on the Cross for our past, present and future sins of commission or omission irregardless of "our good works".

The fact that not one of the 5 clergymen participating in the Truman Service or the 4 involved in the Johnson Service, nor anyone else if my memory is correct, mentioned Jesus Christ by name at anytime is a serious affront to the One on Whom our eternal destiny depends. Certainly all these men knew better, especially John Cardinal Cody, Archbishop of Chicago, who gave the Johnson invocation the 24th. His attention to this matter was called for in a personal visit to his home that evening, when I congratulated him on his stand against the disgraceful Supreme Court decision legalizing abortion contrary to Gods Holy Word.

The above coupled with the disgraceful deportment of many Aldermen at the Meeting in your absence, during the reading of several Resolutions concerning the unfortunate deaths of firemen, policemen and others, allows but one conclusion - the City Council Chambers are definitely Demon Dominated. In love, I urge recognition of this fact in this Age of the Occult preceding the prophesied 2nd Coming of our Lord in Victory.

Definite steps are necessary to correct the situation, and I respectfully request an appointment to discuss them at your convenience soon. Sincerely in the service of Christ and the U.S.A., I am


Don DuMont

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of CHRIST and The U.S.A.

LET'S MAKE CHICAGO THE "ALL AMERICAN" CITY WITH ITS 50 WARDS REPRESENTING OUR 50 STATES, NUMBERED IN ORDER OF THEIR ADMISSION INTO THE UNITED STATES OF AMERICA, THE NATIONAL HEADQUARTERS FOR THIS MOVEMENT FOR RIGHTEOUSNESS IN LOCAL, STATE, NATIONAL AND INTERNATIONAL AFFAIRS, WHICH MUST START WITH A CORRECT PERSONAL RELATIONSHIP WITH GOD BEFORE WE CAN IMPROVE OUR RELATIONSHIP WITH OUR FELLOW CITIZENS. THERE IS ONLY "ONE WAY".

WE NEED CHRISTIAN LEADERS AND WORKERS IN THE 50 WARDS, THE 50 STATES AND IN CITIES AND TOWNS NATIONWIDE TO JOIN IN THIS BICENTENNIAL EDUCATIONAL CRUSADE, AND STIMULATE INTER-ACTION BETWEEN ALL FACTIONS WITHIN YOUR AREA AND THOSE IN THE CORRESPONDINGLY NUMBERED WARD OR STATE, TO THE END THAT WE PRESERVE THE SOVEREIGNTY UNDER GOD OF OUR "LAND OF THE FREE" SO WE CAN GENUINELY CELEBRATE OUR 200TH BIRTHDAY ON JULY 4th, 1976. THIS MEANS GETTING OUT OF THE SO-CALLED UNITED NATIONS WITHOUT GOD IN ITS PLANS. WHICH OF THE "TWO WORLDS" WILL IT BE ? SLAVE OR FREE ? THIS MAY BE OUR LAST CHANCE - GET AND DISTRIBUTE "TWO WORLDS" IN YOUR AREA, A 307 PAGE BOOK WITH OVER 1,000 ILLUSTRATIONS FOR BETTER UNDERSTANDING OF TODAY'S HEADLINES, FOR CONTRIBUTION OF \$1.00 EACH.

✽ Write us today for further information ✽

GODS OWN PEOPLE of the U.S.A. - 3912 Diversey Ave, Chicago, Ill. 60647
Don DuMont, founder

John 1:12

John 3:17--21

Proverbs 16:2