



# THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

*Preserving American Jewish History*

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

Series C: Interreligious Activities. 1952-1992

Box 37, Folder 2, Key 73 - Jewish response, 1973.



# THE AMERICAN JEWISH COMMITTEE

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67TH ANNUAL MEETING • MAY 17-20 • WALDORF ASTORIA HOTEL • NYC

April 11, 1973

Dear Friend:

In view of the continuing interest in Key 73 and its implications for Jewish-Christian relationships, I take the liberty of sending you several documents which, I trust, will prove to be helpful in clarifying some of the issues which have been raised by this national dialogue. As I have indicated in the past, somewhat paradoxically the public discussion over Key 73 has provided an occasion for Christians and Jews to clarify further their respective theological understanding of one another. In Springfield, Massachusetts, for example, a group of some 200 clergymen have signed a statement which they published as a full page ad in the local newspapers. A copy of their declaration is enclosed for your consideration. Similar statements have now been issued in about 25 communities throughout the country, suggesting the possibility of comparable action in your own community.

In addition, Dr. Billy Graham issued a significant statement relative to Jewish-Christian concerns. Enclosed is a report on his statement and our recent meeting with him. It is evident that a critical issue which has emerged in this discussion is the adequacy of a Christian theology of Judaism. The enclosed essay by the distinguished Catholic theologian, the Rev. Gregory Baum, represents an important contribution to the understanding of this fundamental question.

We hope that these materials will contribute to the growing constructive discussion that is now taking place between many Christians and Jews in communities throughout the United States.

I would be pleased to receive any reactions or comments that you may have in response to these materials and related issues.

Sincerely,

Rabbi Marc H. Tanenbaum  
National Director of  
Interreligious Affairs

MHT:MSB

Encls.

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## A DECLARATION ON KEY '73

Key '73 is a Christian ecumenical response to the spiritual and moral crises of our time, in which more than 140 church bodies of the United States and Canada have caught the vision of a common mission in 1973: Calling our continent to Christ.

However, since many evangelistic Christian crusades of the past have been accompanied by harassment and persecution of the Jewish community, it is certainly not our intention, in promoting Key '73, either to proselytize our Jewish neighbors or to denigrate, directly or indirectly, the faith they hold dear.

We wish to reassure our Jewish brothers and sisters that we appreciate and respect their spiritual patrimony and the vitality and relevance of Judaism today.

The primary aim of this year-long endeavor is to intensify the faith of individual Christians. It also affords an opportunity for speaking clearly of that faith to the millions of Americans who are "un-churched", that is, who have no formal religious association at all.

We, the undersigned, urge Christians to cooperate with the spirit and activities of Key '73, recognizing however, that if Key '73 were to endanger the developing respect and understanding among Christians and Jews, Key '73 would indeed be a failure.

Rather, it is our hope that Key '73 will lead Christians to a better appreciation of Jesus' command that everyone love his neighbor as himself and, in this way, serve to deepen a real love and respect between Christians and Jews.

*Rev. Paul H. Ferrin*

The Rev. Paul H. Ferrin  
Key '73 State Chairman for the American Baptists of Mass.

*Charles W. Griffin*

The Rev. Charles W. Griffin  
Key '73 Coordinator for the Council of Churches of Greater Springfield

*John A. Koonz*

The Rev. John A. Koonz  
President of the Franklin County Clergy Association and Vice President of  
the Laymen's Academy for Oecumenical Studies (LAOS)

*J. F. O'Neil*

The Rev. Joseph F. O'Neil  
Editor of The Catholic Observer

*Ronald G. Whitney*

The Rev. Ronald G. Whitney  
Associate Executive Director of the Council of Churches of Greater Springfield



## Jews and Jesus

Except for occasional differences over Arab-Israeli tensions, relations between many U.S. Christians and Jews have progressed over the last decade from a somewhat wary fellowship to joint social witness, scholarly collaboration and, in some cases, acknowledgement of mutual dependence. Encouraged by declarations from Vatican Council II and the World Council of Churches, a number of Christian scholars have even arrived at a new "theology of Judaism" that places Jews off limits to Christian proselytizers. Their theory is that the promises made by God to Israel in Biblical days constitute an eternally valid covenant that, for Jews, was not abrogated by the "second covenant" established through Jesus Christ.

Evangelical Christians, however, still insist that there is only one way to reach God—a solid belief in Jesus and his teachings. And through "Key 73," a massive, year-long crusade to "call our continent to Christ," the evangelicals hope to harness 100 million Christians from 140 participating church organizations into a "troop-like movement of messengers" for Jesus. Not surprisingly, many Jewish leaders regard Key 73 as a return to a muscular Christianity that seeks to discredit their faith. "They're saying we are rejected by God and need salvation," complains Rabbi Norman Frimer of New York. "I'm insulted by that kind of presumption."

**Crusade:** Although Key 73 is not aimed only at Jews or any other religious group, guidelines for phase three of the crusade, which was launched on Ash Wednesday last week, include special directions for "sharing Messiah" with potential Jewish converts. Part of phase three's strategy is a doorbell-ringing campaign, developed by the Campus Crusade for Christ, in which messengers use the pretext of taking a religious survey to invite non-Christians to pray for faith in Jesus. "We don't interpret this campaign as coercive," says evangelist Bill Bright, director of Campus Crusade and national chairman of Key 73's phase-three program. "If anybody loves the Jew, it's the true believer in Christ."

In somewhat the same spirit, a significant number of Christians in Key 73 have issued statements assuring their Jewish brothers that they will not be proselytized. In a memorandum from the U.S. Bishops' Ecumenical Committee, Catholics in the 40 dioceses that are participating in Key 73 have been told not to look for converts within the Jewish community. Similarly, nearly two dozen local church councils and other Key 73 agencies have publicly assured Jews that

they are not regarded as conversion fodder. Still, many Key 73 stalwarts resist any hands-off policy toward Judaism; they argue that to make any exceptions in spreading Christ's message is to undermine the universal validity of Christianity. The Jewish question, observes Dr. John Anderson, an amiable Southern Presbyterian who sits on the Key 73 executive committee, "touches a very sensitive nerve among Christians. We're at the point of a great theological debate on the subject."

In one effort to win some kind of peace with honor, a Jewish delegation headed by Rabbi Mark Tanenbaum of the American Jewish Committee recent-



Jews picketing Jews: Beware the evangelists

ly journeyed to the North Carolina home of star evangelist Billy Graham. Following their meeting, Graham issued a statement declaring that "gimmicks, coercion and intimidation" have no place in evangelism. "I believe," he declared, "that God has always had a special relationship with the Jewish people."

Last week, Graham acknowledged that he was "giving a lot of thought" to what that special relationship between God and Israel might imply for evangelists who want to proselytize Jews. When he returns from his own current crusade in South Africa, Graham told NEWSWEEK's Kenneth L. Woodward, he plans to go before a Jewish audience with a fuller statement on Judaism. "The fact that in God's providence 16 million Jews have survived as Jews, despite scattering throughout the world," Graham allowed, "is a very mysterious thing to me."

Although Graham is not personally

involved in Key 73, any change in his attitude toward converting Jews would certainly affect morale within the crusade. "Billy would never accept a two-covenant theory," insists the Rev. John Streeter, a close friend of Graham and the Baptist head of Key 73 operations in the San Francisco area. "A Jew is just like everyone else. If he does not accept Jesus as his savior, he cannot be right with God."

That sort of stand helps explain why several Jewish organizations are taking precautionary steps. Agencies serving both Conservative and Reform Judaism have mailed to Jewish families special materials that are to be used to counter claims by Christian crusaders. Meanwhile, secular Jewish defense agencies are closely watching Key 73 for civil-rights violations. In some instances, zealous Christian evangelists have gained platforms in colleges and high schools, and some Jewish students have complained of mandatory assemblies at their schools, that are aimed at countering supposed political radicalism with conservative Christianity.

**Sky:** "Everybody has the right to proselytize," says Reform Rabbi Balfour Brickner, "but people also have the right to resist." Brickner distrusts, as do many Jews, the evangelical spirit that they see in Christianity just now. "This coming together of religious and political conservatism, especially this looking to the sky for salvation," he feels, "is exactly the kind of environment which led to the advent of Jesus 2,000 years ago."

Indeed, the only kinds of Christianity that seem to appeal to young Jews are those messianic Jesus cults that offer ecstatic religious experiences and the promise that Christ is in fact about to reappear in the Second Coming. To adult Jews, the most abhorrent of these groups is "Jews for Jesus," which pickets outside of synagogues and teaches converts that they can accept Christ without giving up their Jewishness. "We believe there are two ways to become a Jew," says 31-year-old Moishe Rosen, a spokesman. "You can put yourself under the Mosaic covenant and obey the laws, which most Jews don't. Or you can let Jesus make you kosher."

Billy Graham and Key 73 officials have publicly lauded "Jews for Jesus." But as Christian evangelists they have not yet responded to the question put to them by the renowned Jewish scholar, Abraham Joshua Heschel, who died two days before Key 73 was inaugurated. "Do Christians really believe," Heschel asked, "that it is God's will that every synagogue throughout the world be closed?" The strain between tolerance and evangelism has always been a problem in Christianity, and Key 73 has now brought it back into prominence, along with all its dangers and sensitivities.



"BILLY GRAHAM AND JUDAISM"

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

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

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

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

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

March 25, 1973

WINS RELIGION COMMENTARY  
RABBI MARC H. TANENBAUM\* OF THE AMERICAN JEWISH COMMITTEE  
"MISSIONS IN ISRAEL"

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While American Jews and Christians are actively sorting out their relationships over the issues of evangelism and proselytization in this country, the problems raised by certain forms of Christian missionary activity in Israel have become even more complicated. For reasons related to fundamentalist theology that holds that all Jews must be converted before the second coming of Christ will take place, Israel reputedly has become the scene of more missionaries per capita than any other place in the world. In recent months, that missionary population has been augmented by the arrival of a reported 1,200 so-called Hebrew Christians who are aggressively seeking to evangelize Israeli youth.

In some cases, marginal evangelists as distinct from established church groups, are practicing deception and are operating under false pretenses. The daughter of a Dallas Pentecostal evangelist, Shira Lindsay, for example, became converted to Judaism in Boston, migrated to Israel under the Law of Return, and then under the guise of being a Jew started proselytizing young Israelis. Other fringe missionaries have been using material inducements to woo poor, sick, ignorant, or

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



vulnerable children into their evangelical folds. So aggressive have become some of these missionaries that a Franciscan priest, Father Joseph Cremona, recently wrote a letter to the Jerusalem Post complaining about what he called the raiding of the Catholic flock in Israel by these proselytizing groups.

Orthodox Jewish groups have now demanded that Israel adopt new legislation to curb the missionary activity, and some self-appointed Jewish fringe groups have resorted to violent responses. Significantly, Prime Minister Golda Meir and most members of her government are strongly opposed to such legislation on the grounds that a democratic Israel must uphold the principle of religious liberty and freedom of conscience. That conviction, I believe, is shared by the overwhelming majority of American Jews who feel that in Israel, as in America, ideology must be combatted with ideology and education, not by legislation. Nevertheless, established Christian churches have a moral and spiritual obligation to seek to influence their evangelical co-religionists, in the words of Father Cremona, not to be so fanatical and aggressive, but to respect the freedom of conscience of everyone.

From  
HERALD  
Miami, Fla.  
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AN 13 1973

Writer, Rabbis Critical

# Jewish Protests Flare As Key 73 Is Launched

By ADON TAFT

Herald Religion Editor

The often tense relations between Jews and Christians are becoming taut again over the "Key 73" program of evangelism which is being undertaken by some 140 Protestant and Catholic denominations.

Some Jewish leaders are so apprehensive about the year-long program aimed at "calling our continent to Christ" through prayer, Bible study, and evangelism, on a mass scale that they are making what Christian leaders consider to be reactionary statements.

For example, Elie Wiesel equated Christians with murderers in his address to 1,400 Jews attending the annual scholarship dinner for the Greater Miami Hebrew Academy last Sunday night.

A Hungarian Jew who survived the concentration camps of Auschwitz and Buchenwald, the author of such best-selling novels as "A Beggar in Jerusalem" blamed the holocaust on Christians who remained silent about what was happening during Hitler's regime. He laid special blame on the Catholic Church for what he claimed was its role in the escape of Nazi war criminals at the end of the fighting.

EFFORTS to convert Jews to Christianity also were equated morally with the genocide practiced by the Nazis and threatened today by the Russians by Rabbi Marc H. Tannenbaum during the recent meeting of the Executive Council of the American Jewish Committee in Hollywood.

The director of inter-religious affairs for the A.J.C., Rabbi Tannenbaum said that light of the destruction of a third of the Jewish people in the holocaust and the threat to another third in Russia, "the whole question of efforts to convert the Jewish people out of their religious existence becomes a morally unconscionable position."



## RELIGION



Elie Wiesel

... special blame



Dr. Theodore Raedeke

... no pressure



Rabbi Tannenbaum

... unconscionable



Rev. Charles Eastman

... reassurance

Raedeke. "We do not wish to persecute, pressure or force Jews to believe anything against their will."

SOME of the Christian leaders — like the editors of the Christian Century at the national level and the Rev. Charles L. Eastman, of the North Miami First Congregational Church — feel, however, that Jews should not be evangelized. The Rev.

Mr. Eastman sent letters to local rabbis assuring them that there would be no effort to reach Jews in his "Key 73" participation.

But such efforts are "totally necessary and wonderful" in the opinion of Charles Berdit, a 24-year-old jazz guitarist of 2029 SW 25th St. A native of Jacksonville and a former Jew who was reared in the Conservative tradition, he became a Chris-

tian last March through the influence of his ex-wife and his guitar teacher.

Berdit, who will be playing for a "Key 73" youth rally at Good Shepherd Lutheran Church, 12600 NW Fourth Ave., Sunday, feels, "Jews have been robbed by not knowing about Jesus. I've been a new person since He came into my life."

A SIMILAR view is held by Steve Snider, a young "Jews for Jesus" house Bible study and prayer leader who will address Monday's meeting of the North Miami Ministerial Association.

A third speaker on this theme, Art Katz, will describe how he believes that Jesus fulfills the Old Testament ordinances when he speaks next Friday, Saturday, and Sunday as part of the "Key 73" emphasis at the Holy Comforter Episcopal Church, 150 SW 13th Ave.

"KEY 73" leaders are quick to acknowledge, nevertheless, that historically Christians have not always been loving in their approach to Jews or other non-Christians.

Yet even in eras of persecution there have been a great number of thoroughly committed Christians who have lived out the loving kind of faith they talk about even when it cost them dearly.

Such a one is Corrie ten Boom, a Dutch spinster her 80s who will be the speaker for a "Key 73" prayer rally in the Duval County Auditorium Feb. 24. Her harrowing story is told in the book, "The Hiding Place," which is being made into a movie by Billy Graham. Miss ten Boom and her family spent years in Nazi concentration camps for hi-

"baseless suspicion of all Christian motivations in approaching Jews for dialogue or interreligious programs."

He urged them not to forget such things as Christian support for Soviet Jewry, increasing sympathy for Israel, and the rejection of anti-Semitism by official church bodies.

THERE ALSO is a question of religious freedom, says United Press International religion editor Louis Cassels.

"Can one say, in the name of religious tolerance, that Jewish youth are to be barred from choosing to give their allegiance to a Jewish teacher who said he came 'not to destroy, but to fulfill' the religion of Abraham, Isaac, and Jacob?" he writes.

IN ANY EVENT, the "Key 73" program will get under full sail here this weekend with the showing of the film "Faith in Action" at 8:31 a.m. today on Channel 6, and 9 a.m. Sunday on Channel 10, and at 9:30 a.m. Sunday on Channel 7.

Many church members at organizing brunches to which they are inviting neighbors to view the program and planning discussion sessions afterwards.

Jews have reason to fear that Christian evangelism will lead to "militant" attacks on Jews such as have occurred from biblical times down through the present, asserts Rabbi Solomon S. Bernards, director of interreligious cooperation for the Anti-Defamation League, in an article in the current Christian Century magazine.

Their historic encounter with evangelism remains vivid in Jewish memory, even if Christians have forgotten or never known it, he said, recalling how Jews have been forced to convert or exiled from the country, particularly in medieval Europe and in Nazi Germany.

Similar views have been expressed by a number of Miami area rabbis from their pulpits in the past two months.

BUT "KEY 73" leaders here and at the national level are trying to convince Jews that there is nothing to fear in a presentation of Christianity.

Dr. Theodore A. Raedeke, the Lutheran pastor in St. Louis who is "Key 73" executive director, said that evangelistic effort is not aimed at Jews any more than at any other group, "but neither will Jews be excluded."

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



ISAIAH 53

In early Christianity, biblical passages were searched for a "prediction" of the advent of Jesus, and of his career and experiences. Foremost among the many passages fixed on was Isaiah 53. Most modern Christian scholars understand that this search for "proof-texts" took place, and they have receded from the view that Jesus is actually "predicted" in Hebrew Bible passages in general, and in Isaiah 53 in particular. This is not the case with either uninformed, or rigidly traditionalistic Christians; for them Isaiah 53 remains a prediction of Jesus.

Though modern scholars do not have a single view of Isaiah 53, the following is the most frequently accepted:

The passage comes to us from an anonymous writer (referred to as Second, or Deutero-Isaiah) who lived during the time of the Persian, Cyrus the Great, liberator of the Jewish people from their Babylonian captivity; it is one of the "Suffering Servant" poems. The Suffering Servant represents not an individual, but the corporate Jewish people, as reflected in the following passages:

"And he said to me, you my servant Israel in whom I will be glorified." (49.3) Other texts from Deutero-Isaiah confirm this view: (see 41.8-10, 43.8-13, 44.1-2, 44.21, 25.4, 48.12). In these passages the servant is clearly equated with the people, Israel, whose task is to be God's chosen people.

"Israel, my servant -- Jacob whom I have chosen" (Isaiah 41.8-10)  
The prophetic writer speaks of the covenant relationship between God and the people. The covenant was established between God, who had shown His deeds of benevolence, and His servant (the people of Israel), whose responsibility was (and is) to serve God, through the doing of mitzvot, in gratitude and reverence. The people are God's agent, endowed with His spirit, who will bring justice to the nations. (see Isaiah 42.1)

An occasional modern scholar will offer a modification, and will hold that within the servant poems, the servant is an individual who has a mission to Israel, to guide Israel so that the corporate people can become "a light unto the nations..." (see Chap. 49)

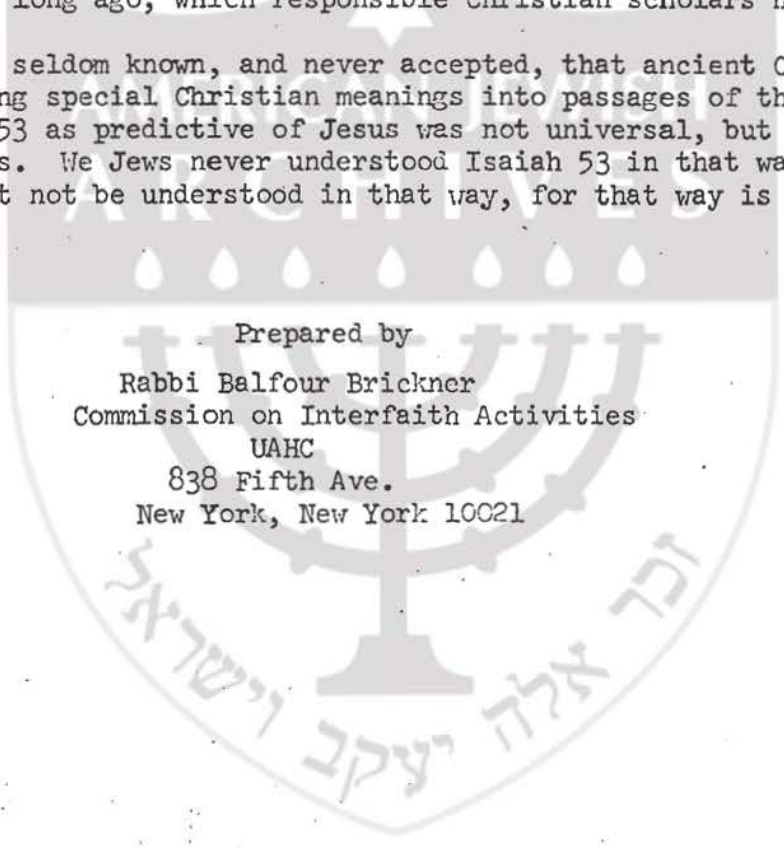
The Hebrew Bible recurrently portrays the individual as representing the whole community. Abraham is such an example. He was certainly portrayed as an individual, but he is also represented as the embodiment of the entire community. So when God speaks to Abraham, the people Israel are involved in the call and the promise through every age of its existence. (see Isaiah 51.1-2). Thus, the "one" includes the "many" in a spiritual unity that binds all generations together. Deutero-Isaiah does the same thing with "Israel." Moreover, the most individualized images are applied to the community: a son in relation to his father, a wife in relation to her husband, a servant in relation to his lord (see Isaiah 46.3-4 and 54.4-8 for examples of this personal imagery.) In other words, the community is considered as an individual. The prophetic material is replete with examples of this fluctuating use of singular and plural verbs and pronouns. In Hosea 11, God begins by addressing Israel in the singular: "I loved him....I called my son." But in the very next line (verse 2) the language suddenly shifts to the plural: "The more I called them, the more they went from me."

One modern Christian has written:

"The concept of the Servant in Isaiah vacillates between portraying the servant as the people Israel and seeing him as the personal servant who would perfectly fulfill Israel's mission.....In the prophecy of Second Isaiah, the Servant is a person, although no single person, past or contemporary.....The person also included and represents Israel, the community that is explicitly designated as God's servant. In other words, the Servant is portrayed as the true Israelite and as true Israel." (Bernard Anderson, Understanding the Old Testament, p. 421).

To suggest that Isaiah 53 or any of the Servant poems were in any way actually predictive of the coming of Jesus, who in fact did not appear on the Palestinian scene for another five hundred years, is a special, idiosyncratic Christian view of long ago, which responsible Christian scholars no longer hold.

We Jews have seldom known, and never accepted, that ancient Christian practice of reading special Christian meanings into passages of the Hebrew Bible. To regard Isaiah 53 as predictive of Jesus was not universal, but peculiar to ancient Christians. We Jews never understood Isaiah 53 in that way. We insist, too, that it ought not be understood in that way, for that way is misunderstanding.



Prepared by  
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## KNOW HOW TO ANSWER

### Law and Love

A most unfortunate misconception held by many uninformed or biased Christians is that "Judaism is a religion of law, while Christianity is a religion of love." This startling distortion of the real nature of Judaism sometimes serves those who proceed thereafter to denigrate Judaism, dismissing it as harsh and mechanical "legalism," unresponsive to the human condition.

In Judaism, law and love are not mutually exclusive categories. Law does not exclude love. As a matter of fact, the giving of law at Sinai, is seen as evidence of God's love for man. The Jewish prayerbook proclaims God's love for mankind: "With everlasting love Thou hast loved the house of Israel, Thy people;" it sets forth, too, how that divine love is manifested in the world: "Torah and commandments, statutes and ordinances hast Thou taught us. Therefore, O Lord our God, when we lie down and when we rise up, we will meditate on Thy statutes: we will rejoice in the words of Thy Law and in Thy commandments forever; for they are our life and the length of our days, and we will meditate on them day and night. Mayest Thou never take Thy love away from us. Blessed art Thou, O Lord, Who lovest Thy people Israel."

In Judaism, law reflects and evidences God's love, for adherence to that law brings man closer to God, without intermediaries. Each man confronts God on his own. Law and love, then, go hand in hand.

The law, moreover, is not a harsh and mechanical legalism. There is ample room for, and historic expressions of mercy, compassion and forgiveness.

Finally, it is important to realize that the Hebrew term Torah, which yields the English word law, has a much different ring; it means divine instruction, or teaching. Jewish law, hence is instruction, designed to regulate man's life and to enhance the quality of that existence; it includes law; it is more than mere law.

Whence the misunderstanding and distortion? Some early Christians saw love and law as incompatible, for example, Paul. Understanding law in a more narrow sense, he believed that the Law stood in the way of true belief. For Paul, law implied a responsibility on the part of man to do specific things, but, he held, man was unreliable to the point of virtual incapacity, and hence the Laws of Moses were beyond man's ability. Man was helpless to achieve anything; if a man was to be "saved", it was not because of what man did, but because of God's grace.

In principle, accordingly, Paul declared the Laws of Moses obsolete and annulled. Paul was a most influential voice in early Christianity, but not the only voice; contrast **Matthew vs. 5:17-18**, wherein Jesus says, "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished." If law was so bad, why did Jesus endorse it, and insist on its complete fulfillment?

Christianity is saddled with the dilemma of views both disparaging law and endorsing it. **Those** Christians who scorn Judaism as a legalism are citing only one theme in Judaism, and not the totality of it.

At the point where Christianity scorns law and lacks all confidence in mankind, Judaism and Christianity part company.

In Judaism, it is not sufficient to say: Be charitable. Help the poor and needy. Be just. Lead an ethical life. Justice and a healthy society emerge from laws which guide men in the proper directions. Judaism cannot accept a society in which "faith" and "divine grace" suffice. Judaism is a way of life, with Torah the guide, or at least the textbook. To quote the late Rabbi Morris Adler: "In every legal system great attention is of necessity paid to methodology, to precedent, to correct procedure. For the law seeks to bring order into man's life, guiding and liberating it by rule and code. Proper procedure is, in a society of law, the best safeguard of the rights of man. Law at its best has its eyes upon a purpose beyond itself, namely, the improvement of the lot and the advancement of the welfare of the people for whom it legislates...." (Morris Adler, The World of the Talmud, Schocken Books (New York, 1958), pp. 51-58)

Judaism holds fast to the belief that law is fundamental to man's existence. But adherence to law in no way rules out the existence of divine love. Law and love are both principles of Judaism. There is in Judaism no echo of the disparagement of law found in aspects of Christianity. The Jewish view is well expressed in Psalm 119:41-48. "Let thy steadfast love come to me, O Lord, thy salvation according to thy promise; then shall I have an answer for those who taunt me, for I trust in thy word. And take not the word of truth utterly out of my mouth, for my hope is in thy ordinances. I will keep thy law continually, for ever and ever; and I shall walk at liberty, for I have sought thy precepts. I will also speak of thy testimonies before kings, and shall not be put to shame; for I find my delight in thy commandments, which I love. I revere thy commandments, which I love, and I will meditate on thy statutes."

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# INTERFAITH REPORTER

March 12, 1973

## SPECIAL EDITION: KEY 73

*Editor's Note: Occasionally, out of a seemingly straight-forward news event there will come churning up a surprising amount of submerged feeling. The advent of Key 73 upon the American scene has been like that. One of the Interfaith Reporter staff's primary goals is to encourage depth of ecumenical and interfaith understanding. Hence - this special edition on Key 73. It is hoped that the contents will prove to be of value to the conversation.*

### AMERICAN JEWISH KEY 73 - WHAT IS IT?

In 1967, Carl Henry, editor of Christendom's very reputable conservative journal, Christianity Today, published an editorial calling for "committed Christians to come together in evangelistic outreach." This resulted in a conference which was held at the Key Bridge Motel in Washington, D. C. The planners decided it would take six years to bring such a dream together, hence came the name - "Key 73."

The planners envisioned "every unchurched family in North America being visited by someone who comes with loving concern to share his faith in Christ." They selected as an overall theme: Calling the Continent to Christ. The material put together in the Key 73 Congregational Resource Book takes an evangelical Christian approach.

On a practical level, however, the 150-some Christian groups that are cooperating with Key 73 are free to participate in their own way. Many of the groups have developed their own Key 73 materials which reflect their own approach to evangelism. Some groups will be actively evangelizing in the community at large; others will be carrying on activities aimed at encouraging spiritual renewal among their own Christian community; activities such as studying Luke-Acts and setting up prayer groups.

### BACKGROUND FOR RESPONSE

Christians tend to have strong feelings on evangelism and what it means. For some, it is the central mission of the church. (The Gospel According to Matthew ends with "the great commission": "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.")

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*This is a newsletter by and for people in the Religious Community  
of the San Fernando Valley who believe in social action*

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Some Christians play down witness by word and focus on deed. In the 22nd chapter of Matthew is found "the great commandment": "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets."

Still other Christians see the end of days being at hand. They believe that Jesus Christ is coming again soon and they feel that he is calling them to bring as many persons into the flock as possible. One popularized version of this kind of apocalyptic theology is found in Hal Lindsey's The Late Great Planet Earth, much read by people engrossed in the Jesus movement. (This book has sold 3 million copies since its publication in 1970.)

The above three groups are the Christians who are most likely to make each other tense over issues of evangelism. Obviously, there are many more varieties of Christianity. There are those who relate most to the mystical aspects; those who see Christians and Jews as having a uniquely common calling by God, and read and study Scripture in that light; those who relate best to sacrament and liturgy; and so on. William Hordern has written helpful books which sort out the varieties of Protestant Christianity, and how they came to be. The basic one is called A Layman's Guide to Protestant Theology (paperback).

Another dynamic enters into various groups' feelings about Key 73. In the last decade, the booming post-World War II mainline Protestant churches have undergone a decline in membership. They are hurting financially and have been criticized for mixing too much in politics and neglecting inward spiritual aspects of the faith. The "successes," number-wise, have been with more lively, evangelical, politically-conservative churches and para-ecclesiastical groups.

Looking at the background for Jewish responses requires more knowledge of the Jewish historical experience than most people have. (See "Christian/Jewish History and Defensiveness," page 7.)

Rabbi Solomon S. Bernards wrote an article in the January 3, 1973, Christian Century in which he tells of some of the painfulness of evangelism, from a Jewish standpoint. He said proof texting hits a raw nerve. He refers to the practice of using Hebrew Scriptures to prove that the Hebrew prophets foretold the coming of Christ. He feels that "such Christological interpretation runs counter to the plain meaning of the Hebrew text, (and) therefore is figurative and allegorical only. He adds that "the Revised Standard and Catholic Confraternity versions of the Bible, along with the Interpreter's Bible commentary, disapprove either completely or partially of reading Christology into Hebrew Scriptures." This proof texting, he says, is a way of saying that Jews are traitors to their own sacred documents.

An ongoing irritant for the Jewish community is the aggressive Hebrew Christian movement. This is not part of Key 73, but it does receive \$1,600,000 from Protestant sources through the American Board of Missions to the Jews. UCLA Hillel Council's Rabbi David Berner pointed out that most Jews are not afraid they will be converted. It is the idea that Jews do not have as legitimate an access to God, that is so maddening. The name given to those who do convert to Christ-

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KEY 73 - BACKGROUND FOR RESPONSE (continued from page 2)

ianity - "completed Jews" - is also an aggravation, especially since these converts often go around witnessing to the inadequacy of Judaism. Such ideas lead to thinking that Jews are inferior people, Rabbi Berner believes.

Rabbi Berner said in his ten years on campus he hasn't ever sensed as much anti-Christian feeling among Jewish students as there is now. He believes that much of this has to do with the increase of fundamentalist evangelism on campus. He spoke of deceptive and overbearing tactics used by some campus groups, particularly the Campus Crusade For Christ. He pointed to a paperback called What's a Nice Jewish Boy Like You Doing in the First Baptist Church?, which makes some of its points by playing on the ugliest parts of Judaism.

Another point of concern for Jews is that high school campuses sometimes get used for evangelical events. These events are generally sponsored by a church or para-ecclesiastical group in the area.

RESPONSE TO KEY 73

The official participants in Key 73 are an amazingly broad grouping, including such diverse groups as the United Methodist Church, the Salvation Army, the Roman Catholic bishops, several Lutheran denominations, including Missouri Synod, the Church of the Brethren, the Billy Graham Evangelistic Association, and the Campus Crusade for Christ. Three mainline denominations have chosen to stay out of Key 73 - the Episcopal Church, the United Presbyterian Church, U. S. A., and the United Church of Christ.

Many ecumenical-minded church people are glad to see Protestants and Catholics working together on this. Meantime, some of the "militant" fundamental churches have declined to participate on the grounds that it would put them in association with apostate churches.

An editor of Christian Century took a cautioning but positive stance toward Key 73, expressing hope that it might contribute to "religion of the heart" in a sterile season. "It just may offer people a platform for presenting much of the whole counsel of God." He also said "we can find no reasons for a Christian elitism which welcomes an ever smaller church...a more straggly band of Pilgrims. Movements need bodies, and Key 73 hopes to pick up a few after a decade of setbacks."

While some outside of Key 73 have lamented what they call a simplistic, once-for-all approach, some inside Key 73 have called for true renewal which can come only from God, rather than just an exterior promotionalism.

Some liberal church people have expressed the fear that Key 73 would encourage Christians to draw into a private, personal kind of religion. Others have worked inside Key 73, trying to make sure that the social aspect of the Gospel be proclaimed as an integral part. (See "Dr. Campbell Expresses Comprehensiveness of the Gospel", page 4).

Rabbi Marc Tanenbaum, national director of the American Jewish Committee's interreligious affairs, has been leading out in seeking clarification regarding the intent of Key 73. He and the Greater Los Angeles Key 73 Committee chairman,

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## DR. CAMPBELL STRESSES COMPREHENSIVENESS OF GOSPEL

There are many varieties of Key 73. For some, it has been seen as an opportunity to proclaim the prophetic imperatives of the Judeo-Christian tradition as an integral part of the mission of the Church.

At the turn of the year, Dr. Henry W. Andersen, a United Presbyterian pastor and chairman of the evangelism drive Key 73 (along with nine other Key 73 leaders) and Dr. Ernest T. Campbell called upon Dr. Billy Graham to intercede with the President to stop all U. S. bombing in Vietnam. Dr. Campbell is minister of the interdenominational Riverside Church in New York City.

In response, Dr. Graham issued a public statement describing his position on the war in Indochina, his relationship to President Nixon, and his opinion of the role of an evangelist. It was at this time that he said that he sees himself as a New Testament evangelist, not an Old Testament prophet.

The following is an excerpt from Dr. Campbell's letter to Dr. Graham:

It appears to me that Christians in this country, regardless of denomination or tradition, are becoming increasingly divided into two camps. On the one hand are those who see the religious life as centering in a personal experience of God that finds expression in acts of private and corporate devotion and individual deeds of kindness. On the other hand are those who see the religious life as going beyond the personal to include responsible corporate action at those points in society where justice has been thwarted.

The question at issue here is what we make of history. Those who interpret the new life in Christ in strictly personal terms are saying, in effect, that history has no value in itself and is useful only insofar as it provides occasions for the soul to be found of God. In this view, history is a disposable wrapper that could hardly matter less. Economic injustices, racial discrimination, unemployment, war, housing for the poor, questionable national priorities, etc., are not legitimate concerns of faith. Salvation does not catapult man into history, it helps man to endure history until he enters upon the larger life above.

Whether you intend it or not, sir, this in broad strokes is what your position looks like to outsiders like myself. If this is an unfair characterization of your position I would welcome your corrections. If this is a fair and reasonable impression of where you stand, I should like to raise with you the following questions:

1. The Holy Spirit who indwells believers is the same Spirit that brought creation into being. How can anything in the created order (e.g. history) be "off limits" to one who has the Spirit in his heart?

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## DR. ROLF KNIERIM SHARES IDEAS ON EVANGELISM

Dr. Rolf Knierim is a professor at the Southern California School of Theology at Claremont. He is a Biblical scholar with a specialization in Old Testament; he came to this country from his native Germany seven years ago.

During a recent interview, Dr. Knierim spoke with deep conviction about evangelism. He believes in the mission of the Church. For the Church not to evangelize at all would surely touch at its very identity, he believes. The big questions to ask are what do we mean by evangelism, who are we evangelizing, and how are we doing it?

Dr. Knierim said that Key 73 is like a boomerang. You throw it out, and it comes back at you. The finger that points out toward others curves right back and points to Christians themselves, challenging their ideas of what is Christian, and asking, first of all, for their own confession and renewal. He thinks Christians will understand the meaning of evangelism better... "If we imagine that Jesus would be killed today if he were alive in our time and place. He was different in his time, and he would be, today. He is on another side." Neither the right nor the left would be comfortable with him.

Dr. Knierim spoke of the massive dishonesty of some evangelistic leaders who hold up a universalistic claim to have the truth for all men but who do not make it clear that the national honor and the Gospel of Jesus Christ are two different things. He recalled his boyhood in Germany. One of the three main planks under which Hitler came to power was "I confess to positive Christianity." Dr. Knierim came to understand in later years what this meant: Christianity in the service of a nationalistic German government. He is convinced that this government could not have committed genocide had the masses of the Church members been aware throughout the centuries that Jews and Christians belong together. Instead, they were systematically indoctrinated in an anti-Semitic way.

Dr. Knierim discussed at length Christians' relationship to Jews. He said that any approach to a Jew which does not begin with the insight into and the confession of the historic guilt of the Christians is not only ignorant but also dishonest in a moral sense, contributing to the perversion of the Christian identity. It is a fact, he said, that Christians have hunted, persecuted, and killed Jews in every country in which Christianity has held power since the fourth century, with the possible exception of Italy, the country of the renaissance and humanism. Islam has traditionally been more protective of Jews than Christianity.

If Key 73 refers to 1973, rather than to the year zero, we cannot ignore 1900 years of history. Not to take history seriously here is naive and inexcusable. What kind of right do I have to go to a Jew and ask him to convert to Jesus Christ? He might well ask, "What have I to do with your Jesus Christ of 1900 years?" Dr. Knierim added, "If a Jew asks if I intend to try to convert him, I might answer, 'My dear Jew: I have my own problems with my God and myself!'"

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## LAW AND LOVE CONSIDERED

Rabbi Balfour Brickner is Director of the Commission on Interfaith Activities of the Union of American Hebrew Congregations. He writes that his office has received many requests for help in response to Key 73. He sent a list of texts, statements, reprints, and pamphlets which can be ordered from 838 5th Avenue, New York, New York 10021. The entire batch of resources can be ordered for \$5.95. For an itemized list, come to the VIC office.

Rabbi Brickner enclosed two clarifying statements to help deal with two of the most common tension points between Christians and Jews. One of these is on Isaiah 53. (There is a copy at the VIC office.) The other is on the subject of law and love, and was prepared by Rabbi Daniel Syme. Rabbi Syme is Assistant Director of the National Federation of Temple Youth. He writes:

A most unfortunate misconception held by many...Christians is that "Judaism is a religion of law, while Christianity is a religion of love." This startling distortion of the real nature of Judaism sometimes serves those who proceed thereafter to denigrate Judaism, dismissing it as harsh and mechanical "legalism," unresponsive to the human condition.

In Judaism, law and love are not mutually exclusive categories. Law does not exclude love. As a matter-of-fact, the giving of law at Sinai, is seen as evidence of God's love for man. The Jewish prayerbook proclaims God's love for mankind: "With everlasting love Thou hast loved the house of Israel, Thy people;" it sets forth, too, how that divine love is manifested in the world: "Torah and commandments, statutes and ordinances hast Thou taught us. Therefore, O Lord our God, when we lie down and when we rise up, we will meditate on Thy statutes: we will rejoice in the words of Thy Law and in Thy commandments forever; for they are our life and the length of our days, and we will meditate on them day and night. Mayest Thou never take Thy love away from us. Blessed art Thou, O Lord, Who lovest Thy people Israel."

In Judaism, law reflects and evidences God's love, for adherence to that law brings man closer to God, without intermediaries. Each man confronts God on his own. Law and love, then, go hand in hand.

The law, moreover, is not a harsh and mechanical legalism. There is ample room for, and historic expressions of mercy, compassion and forgiveness.

Finally, it is important to realize that the Hebrew term Torah, which yields the English word law, has a much different ring; it means divine instruction, or teaching. Jewish law, hence is instruction, designed to regulate man's life and to enhance the quality of that existence; it includes law; it is more than mere law.

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*Blessed is the man who walketh not in the counsel of the ungodly  
nor standeth in the way of sinners, nor sitteth in the seat  
of scorners; but his delight is in the law of The Lord, and  
on this law doth he meditate day and night. Psalm 1:1-2*



CHRISTIAN/JEWISH HISTORY AND DEFENSIVENESS  
AN INTERPRETIVE ESSAY  
Rae Wilken

Through involvement with the people of the Valley Interfaith Council, I have come to care in more than a theoretical way about what happens among us of different faiths. This has led me to study some history and theology and current happenings that ordinarily I wouldn't have been exposed to.

In the course of this exposure, I've begun to get a measure of the amount of defensiveness deep in Christians and Jews with regard to each other. Unusual pressures suddenly trigger tensions.

One of the problems for Christians, is that there is a whole tragic history that we are pretty much unaware of. This history is a large part of Jewish cultural experience. If Jews don't know all the details of it, they know the feel of it, and some vivid memories to match.

The tricky part of dealing with this topic is that most of us have "had it" with guilt binges. We don't need any more of that. As Dr. Samuel Sandmel said, "Guild cannot be bequeathed." We didn't do it, personally, we say, so let's forget the past. And yet people who forget the past entirely are often destined to repeat the mistakes of the past. Looking at our past together should be a means of getting perspective on the present.

An example may help to make this point: When a "Christian-gone-wrong" becomes a Klansman and sets a burning cross upon a black family's lawn, we know he doesn't represent Christ. The black family knows it, too. But it is to be expected that ever after, the sight of a burning cross will invoke strong, sickening feelings in that family.

Every Christian is not responsible for what that Klansman did. Nor are we responsible for what some "Christians-gone-wrong" have done to Jews in the past. Every Christian should, however, test himself for what he may be doing in the present that carries on these old unsettled problems.

There have been some recent Christian efforts toward filling in that phase of history which has been missing for most of us. Two of these are Father Edward Flannery's book, The Anguish of the Jews, and a 39-page booklet called From the First to the Last of the Just, by Father Jean Paul Lichtenberg, O. P.

I have drawn out a very brief and incomplete summary: The early Christian/Jewish history was one of rivalries. The synagogue looked on Christianity as a sect of Judaism, and the Christians kept hoping the Jews would enter the church. In spite of the sometimes violent conflict that arose, it is interesting that one of the main things that the Church fathers and the rabbis worried about was the amount of socializing that went on among their flocks.

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## CHRISTIAN/JEWISH HISTORY AND DEFENSIVENESS (continued from page 7)

Added to the religious rivalry was the political dimension. Both had to deal with Rome and sought a favored position. When the Temple was destroyed in Jerusalem Jews felt angry that the Christians left the scene and did not help them defend it. These decades of early rivalries were the times in which the various books of the New Testament were written. Some of this rivalry is reflected in the New Testament and in the Talmud as well.

Both Jews and Christians felt the necessity of defining themselves in relation to one another. This could not help but influence the form the doctrine would take. During the first four centuries after the time of Christ, a theological anti-Judaism grew up, including the following:

- (1) The Jews are collectively responsible for the death of Christ.
- (2) The Plight of the Jews, especially the destruction of the temple and the dispersion, is God's punishment for deicide.
- (3) Jews are a perverse people. (The apologists cited as evidence all the stern pronouncements that the Hebrew prophets made to the people of Israel and Judah.)
- (4) Christians are the new Israel; Jews are apostate.

I don't believe that good Biblical scholarship will support any of these beliefs as being inherent in the Scripture. In recent times, much of that early anti-Judaic doctrine has been reconsidered and removed from the theology of the Catholic and mainline Protestant Churches. Yet those who have been steeped in these beliefs, and those who have not been desensitized from those leftover thoughts, are apt to see them in the Scripture. (In much the same process, our imagery of hell comes from Milton or Dante, without our being aware that these aren't Biblical images.)

The Fourth Century was critical, for it was at that time that the Christian religion suddenly got adopted by the Roman Empire. When Constantine converted, the history of Christian/Jewish relations took a fearful turn. For what had been a vibrant new faith suddenly became (a) diluted by large numbers of nominal converts, and (b) involved in great temporal power. The theological anti-Judaism suddenly became enthroned with political power. Judaism, which generally had a somewhat favorable status with Rome, was now to be increasingly restricted, both with regard to proselytizing of Christians and privileges in general.

About this time, the accusation of Jewish addiction to greed and commerce arose. Actually, according to Father Flannery, the proportion of Jews engaged in commerce was not yet disproportionate, but it was beginning. Flannery lists reasons for this: Jews were forbidden to have Christian slaves (slavery was common in that day.) This drove Jews out of the field of agriculture. They were also excluded from government jobs, the army, and law. Many Jews of the Diaspora had international connections and language familiarity. These things all tended to make commerce a natural field of activity for Jews.

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## CHRISTIAN/JEWISH HISTORY AND DEFENSIVENESS (continued from page 8)

Since I am no historian, I will not try to list the most important things about subsequent Christian/Jewish history. What I mean to do is lift up some of what convinces me that I do not want Christianity or any other religion to hold singular power in this country.

Starting in the "Dark Ages" - Emperor Justinian stripped Judaism of explicit legality in a code which provided that (a) The Bible be read in Greek, Latin, or vernacular, not in Hebrew; (b) the Mishnah be eliminated (c) disbelievers in the resurrection be put to death. Emperor Heraclius, and many after him, decreed that all Jews were to be baptized. (When Islam took over, the Jews welcomed it. Likewise, the Golden Age of Jewry in Spain was during the Moorish rule.)

Pope Gregory the Great respected the legal rights of Jews and influenced Catholic policy with his immense authority. In the 8th and 9th centuries in France, Jews enjoyed "an age of emancipation before its time." But this gave way to a time when Jews as a whole were charged with treason. There were isolated instances that got blown into a full-blown myth - every Jew was a Judas. On Good Friday, in some places, every Jew got a blow on the face.

1096 was a fateful year - the year of the first crusade. The purpose was to recapture the Holy Places from the Muslims. K. Hruby sums up the mentality of the times: "Now we are setting out to revenge ourselves on the (Muslims), while here we have, living among us, the Jews, whose fathers crucified the innocent Savior. Let us first take revenge on them!" The Crusaders, joined by an infuriated populace, pillaged, raped, sacked, and massacred the Jews on their way. A few people tried to stop this, to no avail. Some 10,000 Jews seem to have been killed in this bleak time.

One motivation for Crusaders thereafter, was the remission of debts to Jewish money-lenders. During that time, Jewish involvement in usury was creating great animosity. Father Flannery pointed out some conditions which encouraged this practice: the aforementioned restrictions on Jewish means of earning a livelihood; Christians opening of new commerce, which needed the service of money-lenders; the Church's ban on money-lending as a field for Christians; the Church's need to borrow money to build cathedrals (!); the Jews' need to buy their right to exist (they were always faced with special taxes, confiscations, expulsions, and had to have liquid assets.) Beyond necessity, there were always those who took advantage.

The natural result of this was the compounding of animosities on all sides. In many places, Jews were required to wear a badge or special dress to identify them as non-Christians. Through wave after wave of persecution down the centuries, Jews were expelled from many cities and several countries. They fled eastward. Ghettos arose as a place where Jews could feel somewhat safe.

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It seemed that no enormity was too great to lay to the Jews. Father Lichtenberg says "The Jews were accused of having sacrificed for the Jewish Passover Christian children, using their blood to make unleavened bread...The fact that Jewish law absolutely forbids this drinking of blood does not seem to trouble those who were the willing bearers of this slander." This charge was often a prelude to more massacres, exiles, or forced baptisms. In 1298, Fr. Plannery says, an estimated 100,000 Jews were killed in Germany and Austria after a nobleman stirred up a mob with this charge.

During the Black Plague in the 14th Century, the terrified people looked for a scapegoat, and concluded that Jews were poisoning their wells. Jewish communities were torn to pieces. (After reading all this heavy tragedy, it was a relief to read of the mere practice of requiring attendance at Christian sermons. In some places, ears were inspected for cotton!)

In more recent times, Jewish status has been helped by the emancipation movement as exemplified by the French Declaration of the Rights of Man in 1789. Jews began to be reintegrated into general society. This, as we know, has not ended anti-Semitism. The last two centuries have seen the development of a kind of racial anti-Semitism which had its zenith in Nazi Germany. Many Jews who live among us have vivid memories of a parent or grandparent somewhere in the world who went through a devastating pogrom. All of this experience has given Jews a unique kind of insecurity about the survival of Jews which Christians generally have not understood. This dynamic comes strongly into Christian/Jewish tensions about Israel.

What is the point of remembering this painful history? For me, there are three: (1) To remember that if some Jews seem to over-react to Key 73, don't be surprised. (2) To remember to value the richness and health that go along with real pluralism. (3) To remember to sensitize myself to the places in dealing with Scripture where I may inadvertently educate negatively about Jews and Judaism. In doing this, I find help from two small books: Gerald Strober's Portrait of the Elder Brother, and Jules Isaac's The Teaching of Contempt.

COMPREHENSIVENESS OF THE GOSPEL (continued from page 4)

2. History may be transient and ambiguous, but biblical religion takes history seriously. God is the Lord of history. Christ came into history. Christians have from the beginning prayed that God's will may be done on earth, even as it is in heaven. At the end of time we look for a new heaven and a new earth. Some of the church's finest hours have come when believers bent to the task of grappling with entrenched evil against long odds. How can one disparage history and be continuous with biblical revelation?

3. Those who disavow social action as a proper expression of Christian faith become the willing or unwilling advocates of the status quo. What does this say to minority groups and other oppressed peoples for whom the status quo is a source of pain and deprivation?

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4. Christianity Today in its issue of December 22, quotes you as saying that President Nixon will "be putting a lot more emphasis on moral and spiritual affairs" in his second term because he realizes that "the greatest problem we're facing is moral permissiveness and decadence."

Does the term "moral" have to do with matters of personal rectitude alone, or does it have to do as well with the making of war, the spending of public monies, the flow of justice in the courts, the abolition of racial discrimination, the availability of adequate housing to every citizen, tax reform, and other issues that affect the structures under which we live together as a people?

5. In representing the life of faith as a personal transaction with God, what does one make of the social pronouncements of the prophets, Mary's Magnificat, the quotation from Isaiah with which Jesus inaugurated his ministry in the synagogue at Nazareth, and the vision of the final judgment in Matthew 25 where the question of "knowing Christ" is decided on the basis of one's identification with the hungry, the thirsty, the naked, the sick, and the imprisoned?

Because of your high visibility, you have a unique opportunity to give dramatic definition to a form of evangelism that is equally comfortable confronting men and women with the claims of the gospel or calling the nation to a new fidelity to social righteousness. Migrant workers, welfare families, prisoners, ghetto school children, American Indians, and many others would be heartened by your advocacy. Given the kind of world we have today, withheld advocacy on the part of Christians gives substance to the charge that our faith is irrelevant.

The gospel needs to be articulated in our society. But it can also be argued that the gospel needs very much to become incarnate in our society in the form of persons who are willing to use their power on behalf of the powerless. The Word made flesh should not be made mere word again.

The two camps earlier alluded to are real, but they need not be accepted as representing altogether fixed positions. Indeed, one of the heartening signs on the horizon is the motion that one senses on both sides. Evangelicals here and there are warming to works inspired by a troubled social conscience, while many who have majored in the reformation of society are re-discovering the importance of personal trust in God.

Key 73 represents a glittering opportunity for Christians in this country to come to terms with the comprehensiveness of the gospel. It could well provide the occasion for the closing of ranks and the beginning of a rousing effort to call this nation to unprecedented heights of faith and obedience. A new conception of evangelism is struggling to be born. You can help to hasten its appearance.

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*Let there be unity in what is necessary  
freedom in what is unsettled  
and charity in any case.*

DR. KNIERIM ON EVANGELISM (continued from page 5)

But I would also say to my Jewish stepbrother: It may be that if he and I understand what the same God really means for both of us, then it might happen that we both will be carried into a new dimension of togetherness, for which history has no precedent. We can't even imagine the shape of it. But when we talk of God, and when we talk of Jesus Christ, we are talking about the possibility of miracles - namely, a conversion making something new and very different out of both of us.

Dr. Knierim referred to Jeremiah 7:4 as he cautioned about the use of formulae as if they would solve something. People feel secure with formulae, he said, but they squelch truth. They help us to manipulate ourselves without even knowing it. Often times the use of formulated language becomes a means of putting a wall between ourselves and God. This can be true also for our evangelistic lip service to Jesus.

With regard to the current Jesus movement, Dr. Knierim said: "Our children are so secularized. Our Church institutionalism has not given them the needed spiritual and mental identification. Conceptually it is too empty. Young people feel the vacuum and go looking for a base for their lives. They are wanting to find the meaning of life in a very deep sense."

But "to be committed to something doesn't mean to have escaped naïveté," Dr. Knierim mused, as he thought aloud about some of his early sermons. "Commitment is not a proof for truth."

"I think Jesus people will look back and say, 'It was good, the way we were caught by that. But the way we were going at it - we had to overcome that.' But again: is the Church in a position to judge the Jesus people? Wouldn't God have to change both? If so, shouldn't we grant a moratorium on the question of who is right and who is wrong? - and move toward the days when we see more clearly?"

*Therefore, if we have been summoned to the same destiny, which is both human and divine, we can and we should work together without violence and deceit in order to build up the world in genuine peace.*  
Vatican II

COMPREHENSIVENESS OF THE GOSPEL (continued from page 11)

With this letter comes an invitation to preach in the Riverside Church in response to these issues and questions. We will arrange a format that will make provision for discussion and exchange. All that is needed is your consent and a mutually convenient time.

I know that you will receive this communication in the spirit in which it is sent--the spirit of openness and genuine concern.



RESPONSE TO KEY 73 (continued from page 3)

Dr. Kermit Long, have been in consultation. Dr. Long, pastor of the North Hollywood Methodist Church, has made this clarification: "We affirm that (Key 73's) primary purpose is not to engage in proselytizing, nor in promoting denominationalism, but in the more important matter of proclaiming God's love, and our love, for all persons. We cherish the right of all groups to propagate their faith and to speak the truth, in love, as each person understands it. We also accept the responsibility which is inherent in that right - the responsibility not to violate another human being's integrity."

Several denominational and faith leaders have issued statements to clarify their positions. The Rev. Royale Vadakin, Catholic Archdiocesan representative and Executive vice-chairman of the local Key 73 Committee, stated: "In authentic recognition of the Jewish, Islamic, Buddhist and Hindu communities of this continent, with whom we share a deepening bond of understanding, may we disclaim any proselytizing in the name of Key 73. To our non-Christian brothers may we pledge our firm allegiance of non-proselytizing. May we in turn ask our brothers of these communities to recommend, by the prayers of their members, this mission of their Christian brothers - to bring a revitalized sense of Jesus Christ to the Christian community and to reach the large number of unchurched people of the North American Continent with the person and message of Jesus Christ."

There is no joint statement which disavows proselytizing that represents all of the local Key 73 leaders. This is a reflection of its diversity. Among those serving on the local Key 73 Committee are co-chairman Pat Boone, honorary chairman Don Sutton, the Rev. Royale Vadakin, the Rev. Edgar Edwards, and Dr. Harold Fickett.

In speaking of the diverse mix of Key 73, Dr. Long said he sees it as an opportunity for the extreme liberal and the extreme conservative to learn to love each other. "We're all on a journey of faith. Theology is not a static thing. It is ever-enlarging awareness of what God is doing in His world; He is continually creating. He says 'Behold, I will do a new thing. Shall ye not see it?' I for one do not want to miss it."

The official policy statement which has come from the three branches of American Judaism seeks to cool Jewish fears that Key 73 "might be directed heavily at them." It said that the challenge of Key 73 "cannot be met by opposing efforts of the Christian community to advance its religious ideals. The real danger to Jewish survival stems not from the gains of other religious communities, but from the erosion of Jewish religious commitment." The statement urges "positive measures designed to confront American Jewry, especially the young in high schools and on the campus, with the spiritual ideals and values of the Jewish people."

Recently the Sisterhood of Temple Solael hosted a community luncheon in Canoga Park, featuring an interfaith panel speaking on Key 73. The Rev. William Kintner made the point that Key 73 is driving both Christians and non-Christians to take a closer look at their basic beliefs. Rabbi Richard Address said that he has come to welcome Key 73, for he sees it as forcing quite a number of Jewish young people and adults to confront where they are religiously. Father James Burnham acknowledged that there will probably be some proselytizing which "you'll have to learn to handle." He said that such proselytizing "(bothers) us, too; (but) we welcome the challenge to reaffirm our own commitment to our God."

LAW AND LOVE (continued from page 6)

Judaism holds fast to the belief that law is fundamental to man's existence. But adherence to law in no way rules out the existence of divine love. Law and love are both principles of Judaism. There is in Judaism no echo of the disparagement of law found in aspects of Christianity. The Jewish view is well expressed in Psalm 119:41-48. "Let thy steadfast love come to me, O Lord, thy salvation according to thy prom-

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ise; then shall I have an answer for those who taunt me, for I trust in thy word. And take not the word of truth utterly out of my mouth, for my hope is in thy ordinances. I will keep thy law continually, for ever and ever; and I shall walk at liberty, for I have sought thy precepts. I will also speak of thy testimonies before kings, and shall not be put to shame; for I find my delight in thy commandments, which I love. I revere thy commandments, which I love, and I will meditate on thy statutes."

In Judaism, it is not sufficient to say: Be charitable. Help the poor and needy. Be just. Lead an ethical life. Justice and a healthy society emerge from laws which guide men in the proper directions. Judaism cannot accept a society in which "faith" and "divine grace" suffice. Judaism is a way of life, with Torah the guide, or at least the textbook. To quote the late Rabbi Morris Adler: "In every legal system great attention is of necessity paid to methodology, to precedent, to correct procedure. For the law seeks to bring order into man's life, guiding and liberating it by rule and code. Proper procedure is, in a society of law, the best safeguard of the rights of man. Law at its best has its eyes upon a purpose beyond itself, namely, the improvement of the lot and the advancement of the welfare of the people for whom it legislates..." (Morris Adler, The World of the Talmud, Schocken Books (New York, 1958), pp. 51-58).



RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

-15-

TUESDAY, DECEMBER 5, 1972

JEWISH LEADERS EXPRESS CONCERN  
ON PROSELYTISM BY CHRISTIANS

By Religious News Service (12-5-72)

NEW YORK (RNS) -- Jewish leaders and organizations have expressed concern over growing campaigns to proselytize Jews that have grown out of such movements as Key 73, Campus Crusade for Christ, and Jews for Jesus. ✓

Rabbi Marc H. Tanenbaum, national interreligious affairs director of the American Jewish Committee, urged Christians "to recognize that a Christian theology based on the negation of Judaism and that sees Christianity as a substitute for the Jewish faith will have the human effect of destroying the existence of the Jewish people."

Speaking at a panel discussion held by the American Jewish Committee in Hollywood, Fla., he suggested that Key 73, the ecumenical evangelism effort now under way by more than 130 Christian groups, "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 points of conversion."

At Duke University, he suggested that evangelistic activities on college campuses, "which enforce ideas upon another person, have little place at all in academic institutions, where free exchange of ideas is at the very heart of the learning process."

He specifically mentioned students involved in Campus Crusade for Christ, which sponsored Explo '72 in Dallas last June, and asserted that "the whole college or university experience for these people becomes but a way station in their personal religious treks."

Rabbi Steven Shaw, director of the Hillel Foundation at Rutgers University, warned the panel that the challenge posed by Eastern religions, such as Krishna Consciousness and Transcendental Meditation, involve "far more Jewish youth" than the "Jesus Movement."

He held that the real issue is not evangelism of the Jews but "the failure of Jewish religious and communal bodies to reach more effectively the consciousness of today's young Jews."

Attempts to respond to the lack of Jewish activity cited by Rabbi Shaw have been initiated by the American Jewish Committee, the Union of American Hebrew Congregations (UAHC), a Reform Jewish organization, and by the American Jewish Congress.

(more)

Rabbi Maurice N. Eisendrath, president of the UAHC, told his organization's board of trustees in New York that its Department of Interfaith Activities is now preparing materials and programs "designed to help Jewish youngsters challenge statements made by Christian evangelicals on the Jewishness of Jesus, resurrection, and the Jewish idea of the Messiah."

Rabbi Arthur Hertzberg, president of the American Jewish Congress, has written a letter that is being sent to his organization's members around the country, asking them to submit names and addresses of relatives or friends on college campuses, plus a \$5 fee to cover partial mailing costs of what he described as an "ongoing stream" of essays, memoranda, and publications on Jewish life that the Congress will send to the student.

In addition, Rabbi Hertzberg has issued an open invitation to Jewish students to correspond with him personally regarding any problems related to Judaism they may have. Next June, the Congress plans to invite up to 100 of these students to its New York headquarters for a symposium on the issues of concern to them.

Some Jewish leaders have criticized the methods of some organizations involved in evangelizing the Jews as well as their message.

Rabbi Louis Bernstein, president of the Rabbinical Council of America, an organization of Orthodox rabbis, has charged that American Jews are embarrassed by "Madison Avenue efforts to size up the community."

Rabbi Balfour Brickner, director of the UAHC's Interfaith Department, told his organization's board of trustees that "traditional Christianity" has cited such references as the 53rd chapter of Isaiah "in order to incorrectly justify (its) belief that the Hebrew Bible predicts the coming of Christ."

To counteract such efforts, he said his department is planning to mobilize retiring rabbis, rabbinic students, and qualified laymen to visit campuses "to 'rap' about and to teach Judaism and Christian-Jewish relations."

Rabbi Tanenbaum has cautioned Jewish leaders that their response to Jewish evangelism programs should not go too far. In a memorandum he sent to various Jewish leaders around the country, he warned them "against baseless suspicion of all Christian motivations in approaching Jews for dialogue or interreligious programming, and against withdrawal from the arena of interreligious activity."

He cited such Jewish-Christian cooperation as "massive" Christian support for Soviet Jewry, increasing sympathy for Israel, and "a rejection" of anti-Semitism, and cautioned: "These gains must not be lost through irrational overreaction to movements which rely on persuasion and not coercion."



2-20-73  
*M. Tonerbaum*

MORTON W. RYWECK - WEST CENTRAL AREA DIRECTOR

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AMERICAN JEWISH COMMITTEE  
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THOUGHT THIS WOULD INTEREST YOU

# Key 73' Leaders Respond to Jewish Concern About Drive

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

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

itism in either the idealology or the thrust of 'Key 73.'"

He added, however, "We are confident that the Jews do not wish to undermine our holy faith or deprive us of our rights to propagate our faith—the privilege we enjoy in America." Rabbi Tanenbaum said the statement was a "welcome clarification" although it does "not respond to all the questions that the Jewish community would want clarified."

Among those questions, he said, were the implications of a nationwide evangelical campaign for the pluralistic character of America. Will a campaign that views Christianity as a "substitute covenant" for that of Judaism feed negative and anti-Semitic attitudes among the people it reaches? Will the emphasis on personal testifying for Christ through neighborhood door-to-door canvases and college and high school campus crusades lead to coercive pressures against Jewish individuals and others?

## Other Views

Differing views of "Key 73" to Jewish youth and Jews generally were expressed by two other New York rabbis. Rabbi Jacob J. Hecht, executive vice-president of the National Committee for Furtherance of Jewish Education, declared that the well-organized, heavily-financed evangelical drive "is bad news for Jews."

But Rabbi Charles Sheer, the Jewish Chaplain at Columbia University, believes that Jews have "over-reacted" to "Key 73" and similar crusades. He said Jews were frightened by announcements that the evangelical drives had staffs of hundreds and \$18 million in financing with which to blanket the media. But there are far more serious concerns within the Jewish fold, he declared.

The American Jewish Congress has called on Secretary of the Navy John H. Chafee to repudiate a Navy Personnel Bureau memorandum urging chaplains to play "a strong role" in "Key 73." In a letter to Chafee, the AJCongress charged that the memorandum encouraged Navy chaplains "in effect . . . to engage in religious proselytization." Such "missionary activity" is not part of the duties of Naval chaplains, Rabbi Yaakov Rosenberg of Philadelphia, chairman of the American Jewish Congress Commission on Jewish Affairs, wrote.

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JAN 13 1973

# Jewish leaders apprehensive over Key 73

03

By ROBERT D. WHITAKER

Journal-Bulletin Religion Editor  
Is Key 73, the yearlong evangelism drive by 150 Christian denominations, a threat to Judaism?

Some Jewish leaders are apprehensive about the aims of the drive's aim of "Calling Our Continent to Christ."

Some of this apprehension is reported to stem from activities of the Campus Crusade for Christ and the movement known as Jews for Jesus.

It was expressed in Rhode Island last Sunday by Rabbi Jerome S. Gurland of Cranston's Temple Sinai in a televised panel reaction to the Key 73 TV film "Faith in Action" which was shown on Channels 10 and 12 over the weekend.

In response to a request by Rabbi Gurland for clarification of the Key 73 aims regarding Christian-Jewish relations in Rhode Island, the Rev. James M. Webb, general secretary of the Rhode Island State Council of Churches, said that the drive is not directed at persons of Jewish

faith or any other solid religious commitment.

There are hundreds of thousands of persons with no religious commitment and there is no thought of moving out with the Key 73 drive other than to the unchurched, Mr. Webb said.

Rabbi Gurland asked if there would be door to door solicitation by Christians and, if so, what would be the approach if someone came to the door of a Jewish family.

Mr. Webb doubted that there would be what he called indiscriminate door-to-door solicitation. He said a religious census would be taken and only the unchurched would be called upon.

The exchange took place on "Face the News" the state council of churches' program over WPRI-TV after a showing of the "Faith in Action" film.

There are other interpretations of the method of implementing the Key 73 aims, however.

The first of five of the basic objectives of Key 73 as set forth by the founding committee is "to confront every per-

son in North America more fully and more forcefully with the Gospel of Jesus Christ."

This was expressed a little differently by the Rev. Theodore A. Raedeke, executive director of Key 73, at the opening of the Annual New England Congress on Evangelism in Boston this week.

Dr. Raedeke said it was to more fully, more forcefully "confront people with the claims of Christ."

The Key 73 objective, he said, is that "every home be visited and every person be confronted with the challenge of Christ."

This is to be done, Dr. Raedeke said, "by proclamation and demonstration, by witness and ministry, with words and deeds."

Told of the Gurland-Webb exchange on television after his formal address, Dr. Raedeke was asked by a reporter for comment on the Jewish apprehension which has also been expressed in New York, Boston and other sections of the country.

"We are not singling out Jews or any one group" in the Key 73 program, Dr. Raedeke replied.

"We take the view that if it's Good News," he said of the Gospel, "then everyone is entitled to hear it."

Dr. Raedeke spoke of the Great Commission given by Jesus to his Disciples to preach the Gospel to all nations and of St. Paul's preaching to both Jews and Gentiles.

One of the possible Key 73 means is the distribution of Scriptures and the American Bible Society has published especially for Key 73 use "Touched by Fire," the Gospel by Luke and the Book of Acts under one cover. Churches in Barrington are planning to distribute this.

Also available from the Bible Society are a number of other Scriptures publications, including the entire New Testament with the Book of Psalms, and the Psalms alone.

Dr. Raedeke said that in some communities, which he did not identify, Key 73 committees plan to distribute the New Testament with Psalms. In others where the rabbinate



Rev. Theodore A. Raedeke

has raised objections, he said, the Psalms only will be distributed to Jewish homes.

The Scripture distributions are slated to take place during Phase 2 of the yearlong program. Phase 1 was a period of preparation which began in early December and was identified as "Calling Our Continent to Repentance and Prayer" and is nearly ended.

Phase 2, "Calling Our Continent to the Word of God," could start as early as last Thanksgiving and extends to Easter. Dr. Raedeke described its three-fold emphasis at the evangelism congress as "sharing of the Word, distribution of the Word, and study of the Word."

A Missouri Synod Lutheran from St. Louis, Mo., Dr. Raedeke stressed in his formal presentation to more than 300 New England clergymen that "Key 73 is not a sanctified church membership drive."

It is rather, he said, a drive "to make disciples and from disciples" to add to church membership.

The Key 73 "Congregational Resource Book"—244 pages of suggestions for implementing the evangelism drive in a local church—devotes a brief section to "Sharing Messiah with Jewish People."

The resource book is largely a collection of suggestions, explanations of possible methods and listings of available

materials for use in various phases of the effort.

On page 79, "Sharing Messiah with Jewish People" is described as "a program which prepares Christians to witness effectively to Jewish People."

It calls attention to "A Training Manual for Sharing Messiah with Jewish People" and indicates that the manual answers such questions as What preparation is needed? What vocabulary should I use? How do I begin a conversation about Messiah? How do I present the plan of salvation? What answers do I give to customary questions and objections? and How do I follow up with my Jewish friend?

This and other materials are indicated as available from "Peace for Israel, Inc." in Palm Beach, Fla. It is listed under Phase 3 "Calling Our Continent to the Resurrection."

Jewish concern about the aims of Key 73 and other movements and Christian replies to this concern first began to show up on a large scale early last month.

Rabbi Marc H. Tannenbaum, national interreligious affairs director of the American Jewish Committee, urged Christians "to recognize that a Christian theology based on the negation of Judaism and that sees Christianity as a substitute for the Jewish faith will have the human effect of destroying the existence of the Jewish people."

He called Key 73 a direct assault by Christians "on the honor, truth and dignity of Judaism" and suggested that Christians would do better to aim their evangelistic efforts at "the domestic heathens who are baptized and Christian in name only."

Dr. Eric Meyers, professor of religion at Duke University, speaking at a panel held by the American Jewish Committee in Hollywood, Fla., said evangelistic activities on college campuses, "have little place at all in academic institutions, where free exchange of ideas is at the very heart of the learning process."

He specifically mentioned Campus Crusade.

Some Jewish groups are

preparing to strike back. Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, told the UAHC board of trustees in early December that its department of interfaith activities is preparing materials and programs "designed to help Jewish youngsters challenge statements made by Christian evangelicals on the Jewishness of Jesus, resurrection, and the Jewish idea of the Messiah."

The United Synagogue Youth, the youth organization of Conservative Judaism, plans a special effort to counteract evangelical Christian campaigns directed at Jewish youth.

Meeting in Boston during

the holiday period, 1,250 delegates to the organization's 22nd international convention resolved to learn more about their own faith.

Slogan of the meeting was "Meet the Missionary at the Door with an Understanding and Knowledge of Our Own Unique Jewish Identity."

A 64-page pamphlet, "The Missionary at the Door—Our Uniqueness," was distributed for the first time at the Boston convention. The pamphlet was issued by the Youth Commission of the United Synagogue of America.

Rabbi Charles Sheer, Jewish chaplain at Columbia University in New York, claimed that the Jewish community is "overreacting" to Christian evangelistic movements.

Addressing an audience at Yeshiva University he said the thrust of both Campus Crusade and Key 73 is toward the non-affiliated Christian, and asked:

"Why are we not distressed when college-age Jews who are for Judaism do not know how to live, talk and think like Jews?"

He called for more Jewish education programs on campuses and less reaction to Christian evangelism.



## Navy Urged to Drop Plans to Back 'Key '73'; Jews Reassured

NEW YORK (JTA) — The American Jewish Congress called on Secretary of the Navy John H. Chafee to repudiate a Navy personnel bureau memorandum urging chaplains to play "a strong role" in the year-long evangelical campaign known as "Key 73."

In a letter to Chafee, the AJC charged that the memorandum "encouraged navy chaplains 'in effect . . . to engage in religious proselytization.' Such 'missionary activity' is not part of the duties of naval chaplains, Rabbi Yaakov Rosenberg of Philadelphia, chairman of the American Jewish Congress commission on Jewish affairs, wrote.

Dated October 1972 and sent on Department of the Navy letterhead to "Navy Chaplains and Denominational Endorsing Agents," the memorandum was headed, "Notes from the Chief." Rear Admiral F. L. Garrett is chief of chaplains. The chief of the Bureau of Naval Personnel is Vice Admiral David Bagley.

The memorandum described "Key 73" as a "great ecumenical evangelical emphasis calling upon Christians to reach out in obedience to the Great Commission."

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

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

the ideology or the thrust of 'Key 73.'"

He added, however, "We are confident that the Jews do not wish to undermine our holy faith or deprive us of our rights to propagate our faith—the privilege we enjoy in America." Rabbi Tanenbaum said the statement was a "welcome clarification" although it does "not respond to all the questions that the Jewish community

would want clarified."

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

door-to-door canvases and college and high school campus crusades lead to coercive pressures against Jewish individuals and others?

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



**Boris Smolar's**  
**'Between You . . . and Me'**  
Editor-in-Chief Emeritus, JTA  
(Copyright 1972, JTA Inc.)

**JEWISH PREPARATIONS:** Leaders of major Jewish organizations are preparing for the visit of Leonid Brezhnev, the Soviet "boss," to the United States. They plan to seek a meeting with him on matters concerning Soviet Jewry.

Brezhnev is coming to this country as a guest of the U.S. government. He is returning the friendly visit made by President Nixon to the Soviet Union last year. It was originally understood that he will arrive in Washington sometime in the spring. The attitude of the U.S. Congress toward the extension to the USSR of the most favored nation status in trade agreements, as well as factors in the Vietnam situation, will have much to do with the exact timing of Brezhnev's arrival.

Jewish leaders anticipate that it may be difficult to control some Jewish groups from embarrassing Brezhnev during his state visit here. Major Jewish organizations are opposed to disruptive acts against him in view of the fact that he is the guest of the President of the United States. They believe that an "eye-to-eye" talk with him may serve to discourage militant Jewish groups from anti-Brezhnev outbursts. They consider it wisest to make a collective presentation to him on behalf of all leading Jewish groups rather than to have separate Jewish groups seek to meet with him.

**EYES ON BREZHNEV:** It must be remembered that when Khrushchev was on a visit in the United States, he refused to see a Jewish delegation. The only Soviet leader who ever met with Jewish leaders in the United States was Anastas Mikoyan, who came to this country in 1959 as Deputy Premier of the Soviet Union.

Mikoyan had agreed to meet with a group of American Jewish Committee leaders but not with representatives of other Jewish groups. The air at that time was full of fear that all the Jews in the Soviet Union would be rounded up and deported to distant Biro-Bidjan in Siberia, to remain there in isolation. Mikoyan assured the American Jewish Committee leaders—at a closed luncheon-meeting at the Carlyle Hotel in New York—that this would not be the case. At the same time, however, he insisted that no cultural, economic or religious discrimination existed against Jews in the USSR.

Since that time no Jewish leader from any country had been seen by Kremlin officials. There were attempts made by a number of non-Jewish statesmen from various democratic countries to raise in the Kremlin the issue of the treatment of Jews in the Soviet Union. However, they met with evasive answers. Leaders of the Communist par-

## Gen. Plaskov, Soviet Hero

LONDON (JTA)—According to news reaching here from Moscow, Gen. Hirsh Plaskov, one of the Soviet war heroes, died in Moldavia. He was 73.

Gen. Plaskov, the son of a poor Jewish family in Minsk, joined the Red Army and rose to the rank of full general. He was both a military leader and a man of great personal courage. He carried on his breast a total of 22 war decorations, including three Lenin orders.

Gen. Plaskov was a facile writer in Russian and Yiddish. In his last years, he wrote his memoirs which were published in Sovietisch Heimland. He often, in his old age, lent his name to anti-Israel statements, but he was never taken seriously either as a politician or as a mentor. He was respected for his exploits in the war against the Nazis and particularly in stemming the German advance to the Soviet heartland.

## Zalman Kamen, 77, Windsor Merchant

Zalman Kamen, a founder of Shaarey Zedek Synagogue in Windsor, died Jan. 18 at age 77.

Mr. Kamen, 223 Sunset, Windsor, was founder and co-owner of Packer Supermarkets in Windsor, a chain of three stores. He also was active in real estate.

Born in Poland, Mr. Kamen came to Windsor in 1929, bringing his family three years later. He had a chain of butcher shops before opening Packer in 1946.

## Joins Durbin Realty





ay, January 12, 1973

## Christian Evangelism

# Jews Anxious About Campaign

By LOUIS CASSELS  
United Press International

A year-long drive to win millions of new converts to Christianity is under way in America. Jews are apprehensive about it. They fear proselytizing of Jewish youth may be a major goal.

THE NATIONWIDE campaign of Christian evangelism is known as Key 73. The 73 comes, of course, from the year 1973, while Key is taken from the name of a motel at Washington, D.C. where the campaign was planned.

It is an 'ecumenical' effort involving 150 Christian bodies. Although some Roman Catholic dioceses are participating, most of the 300,000 local churches taking part are affiliated with evangelical or fundamentalist branches of Protestantism.

Major Jewish organizations, already concerned about the number of Jewish young people who are joining the "Jesus movement," view Key 73 with undisguised anxiety.

Rabbi Marc Tanenbaum, director of inter-religious affairs of the American Jewish Committee, says Key 73 is a direct assault by Christians "on the honor, dignity and truth of Judaism."

Instead of trying to wean Jews away from their religion, Tanenbaum says, Christians would do better to aim their evangelistic efforts at "the domestic heathens who are baptized and Christian in name only."

"SURELY it's logical to cultivate your own garden before undermining a garden cultivated by others," he says.

The Rev. Dr. Theodore A. Raedeke of St. Louis, executive director of Key 73, replies that the evangelistic effort will not be aimed at Jews any more than any other group. But neither will Jews be excluded, he added. Raedeke says he's sure that anyone should consider it an anti-Semitic act for Christians to attempt "in love" to tell Jews why they believe Jesus was the Messiah, whose coming was foretold in Hebrew prophecy.

Jews have been conditioned by history to view with alarm any concerted effort at conversion undertaken by Christians in a predominantly Christian country. They remember, only too

well such episodes as the 15th Century Inquisition in which thousands of Sephardic Jews had to flee Spain to avoid forced conversion to the Catholic religion.

NO JEWISH leader seriously anticipates attempts at forced conversion in America, where the power of government — essential to an inquisition — is held neutral in matters of religion by strict language of the constitution.

But Jewish sensitivity on the subject of proselytizing has been heightened in recent years by reports that thousands of young Jews are joining such organizations as "Jews for Jesus." On college campuses particularly, Jesus appears to have the same strong appeal for young people of nominally-Jewish background as for gentiles who previously were Christian-in-name-only.

Martin Meyer Rosen, a Hebrew Christian who works in the San Francisco Bay area for the American Board of Missions to the Jews, says many Jewish young people are turning to Jesus because they feel Christianity's Beliefs complete Judaism.

"They do not feel they have defected from their Judaism," Rosen says. "Because of Jesus, their Jewish identity has been established more strongly than ever."

Even a gentile can sympathize with the anguish Jewish parents must feel when their children commit what they regard as an act of apostasy from their ancestral faith.

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## RABBI QUESTIONS CRITICS OF KEY '73

Siegmán Calls Opponents of  
Evangelical Bid 'Alarmist'

By EDWARD B. FISKE

Rabbi Henry Siegmán, executive vice president of the Synagogue Council of America, has charged that criticism by some Jewish leaders of Key '73, a current Christian evangelism drive, is "alarmist" and "harmful to Jewish interests."

Rabbi Siegmán, whose organization is an umbrella group of Reform, Conservative and some Orthodox rabbinical and congregational organizations, said that the "threat to Jewish survival in modern society" does not come from Christian proselytism.

"It comes, instead, from religious indifference, from the allurements of a secular and irreligious society," he said.

Key '73 is a yearlong evangelistic campaign sponsored by more than 140 denominations, dioceses and other ecclesiastical bodies in the United States.

### Techniques Involved

The campaign, which will make use of evangelistic techniques ranging from television programs to door-to-door canvassing, was organized by conservative Protestant churchmen but has been backed by some conservative Roman Catholics as well.

In recent weeks numerous Jewish leaders have criticized the campaign, primarily on the ground that it would revive efforts to convert Jews to Christianity. Two Jewish organizations, the Union of American Hebrew Congregations (Reform) and the Rabbinical Council of America (Orthodox), have formally criticized the drive.

Rabbi Siegmán, whose remarks are scheduled to be published in a forthcoming issue of Congress Bi-Weekly, a magazine of the American Jewish Congress, said that he disagreed with the "alarmist view of Key '73" and believes it to be "inimical to the real interests of religious Jewry."

Specifically, he took issue with Jews who have urged Christians to recognize Judaism as a "legitimate avenue of salvation for Jews."

"Whether or not Christianity confers a salvific status on Judaism is clearly a Christian

### Irrelevance Seen

"A Christian understanding of Judaism can emerge only out of the Christian faith experience. There is therefore a certain irrelevance to suggestions made by Jews to Christians concerning the status of Judaism in Christian faith, for no Jew can speak out of the Christian faith experience."

Rabbi Siegmán, who is Orthodox, said that he finds Key '73 personally unappealing. "The emphasis on sin, the promise of easy salvation, its promotional and manipulative approach—none of these is calculated to inspire confidence in the depth of its spirituality," he said.

But, he declared, "I do not for a moment believe that any significant number of Jews will be won over to Christianity by Key '73."

He added: "Those few who will convert will do so because of our own failures. Because we have allowed Jewish life to become so secularized, so emptied of transcendent meaning, that some of our children will turn to Christianity and to other faiths in order to fill a terrible spiritual void."

### Church-State Separation

Rabbi Siegmán said that such secular outlooks have led Jewish defense and service agencies to "misapply" the principle of church-state separation so as to "eliminate religious influence from American public life."

"This they have done on the assumption that Jews are most secure in a secularized society in which religious differences are least visible," he stated.

"Such a view is wholly antithetical" to traditional Jewish values," he said. "A policy aimed at weakening the influence of religion on society—in its public no less than its private manifestations—is a perversion of Judaism."

Rabbi Siegmán also criticized "the imputations of Jewish insecurity and internal weakness implicit in this defensiveness—as if Judaism stands on so frail a reed as to be blown away by the slightest wind that comes along."

"It is an implication that is not lost on Christian evangelists," he said, "and, more importantly, on our own youth."



# Christian Evangelism and Jewish Responses: An Exchange

**Henry Siegman**

**K**ey '73, the ecumenical evangelical campaign, whose goal it is to "call the continent to Christ," has been labeled a threat to Judaism and Jewish life in America. Jewish reactions that have appeared in Jewish and Christian publications have been accusatory and hostile, and some have bordered on the hysterical.

The tone of this reaction has been set, not surprisingly, not by spokesmen of the Jewish religious community, but by officials of Jewish defense organizations. I believe it is important to examine the assumptions that underlie these responses before the process of mindless conformity—all too prevalent in Jewish life—has fully run its course and this defensive view of Key '73 has solidified into the "Jewish position." (Already, two religious organizations, the Union of American Hebrew Congregations and the Rabbinical Council of America, have fallen in line and denounced Key '73).

Let me state at the outset that I disagree with the alarmist view of Key '73. I believe this view to be determined by considerations that are inimical to the real interests of religious Jewry. Furthermore, an examination of the issues involved will reveal a significant divergence that separates those for whom inter-religious contacts—whether they favor or oppose them—involve fun-

damental questions of faith, and those for whom it is essentially a question of improved human relations.

Rabbi Solomon Bernards, Director of the Department of Inter-religious Cooperation of the Anti-Defamation League, begins his article in *The Christian Century*, "Key '73—a Jewish View," with an affirmation of "the right of all Christian individuals to proclaim their witness as vigorously and forthrightly as they are able." But everything in his article which follows this affirmation really constitutes a denial of it. He states that "as a believing person, I welcome concerted efforts to give public visibility to religious commitment and principle." It becomes quickly evident, however, that his welcome stops short of tolerating a change in the secular life-style of our society. The prospect of an intensive religious atmosphere permeating our public life frightens him; he finds it "stifling" and "suppressive." While this is ultimately a matter of personal esthetics with which I do not quarrel, I do quarrel with two of his implications. First, one cannot affirm the right to "witness" but object to its obvious consequences. What Bernards finds so objectionable is precisely the life-style to which the Christian evangelist witnesses. Second, whatever one's own view of a life-style which encourages daily prayer and Bible study, it is clearly not a threat to Judaism and Jewish religious values. The very least one can say is that from a Jewish religious perspective, it is far less of a threat

than our current secular life-style, which is contemptuous of piety, prayer and Bible study—which after all, are the very stuff of Jewish religious existence.

The inconsistencies of Jewish ecumenicists who are associated with secular Jewish organizations sometimes boggle the mind. A major critic of Key '73 is Rabbi Marc Tanenbaum of the American Jewish Committee. He has criticized vigorously what he sees as the pernicious implications of Christian evangelism for religious pluralism—its triumphalism and exclusivism. But it is only a matter of months since Tanenbaum attended a Christian Crusade meeting as Billy Graham's guest; since he and his organization have been promoting a film on Israel produced by Graham's organization, which in its complete version presents the State of Israel as a prelude to the Parousia (the second coming of Christ), a time when everyone—including all Jews—is expected to embrace Jesus Christ; since he has been calling on the Jewish community to reexamine its traditional alliances with liberal Protestantism and to consider new alliances with evangelical Protestantism; since he joined with Billy Graham and Bob Hope in a superpatriotic Fourth of July "Salute to America," which did little to advance the "pluralism" and "individualism" that are now seen as threatened by Key '73 (while, at the same time, in a different setting, he warned against the dangers of civil religion!).

Such embarrassing inconsistencies are the result of an approach to Christian-Jewish relations that is neither an authentic expression of Jewish faith nor takes seriously the Christian faith commitment. Rather, it is a manipulative approach, determined by considerations entirely extrinsic to the real religious interests of Judaism and Christianity.

Of course, I understand Tanen-

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baum's "opening to the right." It is motivated by a belief that political power is shifting, or has shifted, to the conservative forces in America, and he believes it is therefore in the interest of the Jewish community to form new alliances with these forces. Whatever may be said in support of such a strategy—I am not personally convinced that even on pragmatic grounds the short-range advantages will not be more than cancelled out by long-range disadvantages—the fact remains that such considerations are extrinsic to the interreligious enterprise, reveal a manipulative approach, and ultimately trip over their own contradictions.

There is another problem that deserves comment, although it can only be dealt with marginally in the context of this article. Bernards, Tanenbaum, and others have urged Christians to recognize Judaism as a legitimate avenue of salvation for Jews. A major ground of their criticism of Key '73 is the refusal of evangelical Christianity to accept this notion. I believe that upon closer examination, this criticism must be seen as problematic, at best.

Whether or not Christianity confers a salvific status on Judaism is clearly a Christian theological issue, just as the question of the salvific status of Christianity in Judaism is an internal Jewish theological issue. A Christian understanding of Judaism can emerge only out of the Christian faith experience. There is a certain irrelevance to suggestions made by Jews to Christians concerning the status of Judaism in Christian faith, for no Jew can speak out of the Christian faith experience.

Furthermore, the moment the question of "status" ceases to be an internal theological issue and becomes a subject of "negotiations" across faith lines, then each side has a right to expect a quid pro quo

from the other. While such give-and-take is desirable from a human relations point of view, it is obviously destructive of the religious integrity of the participants in the dialogue.

I do not personally entertain any great enthusiasm for Key '73. The emphasis on sin, the promise of easy salvation, its promotional and manipulative approach—none of these is calculated to inspire confidence in the depth of its spirituality. But surely, no one who has prided himself in his friendship with Billy Graham can suddenly feign outrage at what are after all the hallmarks of fundamentalist evangelical Protestantism. In any event, these are not "Jewish" reservations, and they do not offer grounds for Jewish objections to Key '73.

The threat to Jewish survival in modern society come not from Key '73, or related evangelical efforts. It comes, instead, from religious indifference, from the allurements of a secular and irreligious society. Inter-marriage, which according to the recent CJFWF survey is approaching the 50 percent mark, is not the result of apostasy to the Church, but of indifference to Judaism, specifically, and to religion, generally. An intensely Christian environment, far from posing a threat, can in fact make for a more traditional Jewish community. The Chief Rabbi of Great Britain, Immanuel Jakobovitz, wrote recently:

It cannot be overemphasized that the danger to Judaism today no longer lies in the allurements of Baptism exercised by a devoutly Christian society. It may perhaps result in a handful of defections from the Jewish faith. Instead, it lies in the threat of indifference in a pagan society which has already claimed hundreds of thousands of spiritual casualties from traditional Judaism. [*Judaism*, Winter 1966]

I have pointed out in a different

context that an interesting aspect of the secularist orientation of Jewish defense and social service agencies is the subtle way in which these agencies have historically misapplied the church-state separation principle to eliminate religious influence from American public life—as distinguished from the institutions of government. This they have done on the assumption that Jews are most secure in a secularized society in which religious differences are least visible.\*

Such a view is wholly antithetical to traditional Jewish values. A policy aimed at weakening the influence of religion on society—in its public no less than its private manifestations—is a perversion of Judaism. Furthermore, the assumption that a Jew would not stand out in a secularized society is based on a conception of religion as a compartmentalized aspect of life, something to be expressed only in the privacy of one's home and synagogue. It should be clear that nothing could be as foreign to Judaism as such a view. The distinctiveness of a religious Jew should be most strikingly conspicuous in a secular setting.

The defensiveness of Jewish reactions to Key '73 is not only unwarranted; it is harmful to Jewish interests. By marshaling inappropriately the entire history of forced conversions, pogroms and persecutions, as Bernards does in his article, and to suggest, however indirectly, that these are the dangers that Key '73 poses, is to promote those feelings of hostility and bitterness which Bernards warns against in his article. That Christians cannot engage in evangelical witness without Jews invoking the specter of anti-Semitism and pogroms must clearly become a source of resentment.

What I object to most, however,

\*"Is the Synagogue Becoming a Church, the Rabbi A Priest?" Henry Siegan, *Judaism*, Winter 1972.



are the imputations of Jewish insecurity and internal weakness implicit in this defensiveness—as if Judaism stands on so frail a reed as to be blown away by the slightest wind that comes along. It is an implication that is not lost on Christian evangelists and, more importantly, on our own youth.

I do not for a moment believe that any significant number of Jews will be won over to Christianity by Key '73. Those few who will convert will do so because of our own failures, because we have allowed Jewish life to become so secularized, so emptied of transcendent meaning, that some of our children will turn to Christianity and to other faiths in order to fill a terrible spiritual void. The answer to this problem is not an offensive against Key '73; that would be a misdirection and utter waste of Jewish energies and resources. What is needed is a painful reexamination of the priorities of American Jewish life. We have in recent years paid much lip service to the need for such a reordering of priorities. The number of Jews who will embrace Christianity during the course of Key '73 will constitute a measure of how wide is still the abyss between our rhetoric and our commitment.

## Solomon S. Bernards

My published views on the implications for Jews of the Key '73 campaign of Christian evangelism currently being conducted in this country are to be found in two articles—"The Jesus Movement" and "Key 73—A Jewish View"—which appeared, respectively, in the November 1973 *ADL Bulletin* and the January 3, 1973 issue of *The Christian Century*.

On examining Rabbi Henry Sieg-

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man's unfair interpretation of my perspectives, I must admit that my initial impulse was simply to invite readers to look at my two pieces, compare them with what my critic says they mean, and let it go at that. After all, the day is short, and there is so much work to be done—why distract oneself with replying to irresponsible criticism? In point of fact, I invite interested readers to drop me a note (at 315 Lexington Avenue, New York City 10016), and I shall have both articles forwarded to them, so that they can judge for themselves.

But Rabbi Siegman has raised other issues—relating not only to Key '73, but to the broader questions of community wisdom and strategy concerning Christian evangelism, and these questions deserve discussion.

I judge the matter of Christian evangelism seriously. It is, in my view, an extremely sensitive and complex problem, fraught with serious implications for Jewish-Christian relations, and therefore requiring clear thinking, objectivity and tact. At the same time, no issue which has come on the Jewish community agenda in recent years has been more "grass-roots" than this.

The concern with Key '73 and related phenomena now being discussed by boards of rabbis, Jewish college-age and high school youth associations, women's groups, and Jewish community relations offices and organizations, is not contrived. It is a response to questions being raised by rabbis, educators, synagogue officials, and most of all, pathetically anguished and perplexed parents around the country, asking for guidance, insight and leadership.

What is the problem? We are currently in the midst of a mood of anti-establishmentarianism, wherein the established norms and structures of society are being questioned and rejected. The drug culture is the most prominent symbol of this revolt, but there are other manifes-

tations, such as the astrology, witchcraft and Satanism cults. Other alternative life-styles have been offered, still in the anti-establishment mood directed to newly-discovered or newly-revealed faiths, such as the various Hindu and Buddhist oriented groups like Hari Krishna and others which are under the leadership of resident or visiting guru-teachers. Last but not least, there is the Jesus Movement: the Jesus Freaks, the Jesus People, and their most extreme expression, the Children of God communes.

Turning our attention to the Jesus Movement, we find that these groups make no formal demands upon the prospect, no formal request to affirm a Christian creed, no formal affiliation with a church or a church organization—but zealous, endless hymn-singing, repetition of key New Testament phrases and passages, virtual deification of the Jesus figure, a very simplistic, literalist understanding of the Gospels, and a passionate search for other adherents.

In this context, the evangelistic organizations of a more normative inhibited type, but nevertheless ardently looking for converts—such as the Campus Crusade for Christ, the Youth for Christ, Young Life, the Navigators' Student Program, the Inter-Varsity Christian Fellowship, the missions-to-the-Jews groups, and others—have found new opportunities for work. Their activities have been particularly focused on children, youth and young people. Contrary to regulations in some countries which require the reaching of the age of majority to change one's religion, there are of course no such restrictions in this land.

Jews have been affected by the Jesus Revolution, naturally. On college and high school, and even junior high school campuses, in the evangelical-conscious sectors of this country, on the West Coast, in the Bible Belts of the South and Midwest, and in pockets of zealotry in



the East, Jews have been attracted. They do not necessarily come from the ranks of those with little or no Jewish education, be it added, nor from homes where *Shabbat*, *kashrut* and other Jewish values are not respected and observed. How many Jews have been brought into the orbit of the Jesus groups it is difficult to say. Probably the number of "official" conversions to Christianity has been small, although every loss to the Jewish community, whether of one or of many, is seriously to be reckoned with. Very likely, there is a larger number of Jews, particularly young people, who, in one way or another, have been wrapped up in one of the Jesus groups, attending and/or playing in Gospel rock concerts, or dance performances, or rap sessions, or taking free recorder or Israeli dance lessons with guileful missionary-teachers, etc. Often, parents learn of these interests of their children long after extensive exposure to these groups, and after emotional involvements have been deepened, so that there is a *fait accompli* situation attended with much anguish and confusion, not to speak of dissension and the fragmenting of families into warring units.

**W**e Jews have had contact with Christian evangelism for a long time. As a matter of fact, from the very birth of Christianity, disputes and arguments with Jews about whether or not their hoped-for Messiah had come were punctuated by proof-texts (Christian allegorical and figurative interpretations of Hebrew verses which "proved" to Jews that they had betrayed their own sacred Scriptures), and, when the proof-texts proved unconvincing, by that handy weapon of the frustrated, hateful name-calling. Thus Jews are vilified in numerous New Testament passages as spiritually blind, stubborn, demonically perverse, corrupt and degenerate,

culminating in the climactic charge of having been responsible for the arrest, trial and crucifixion of Jesus. In addition, the Jewish religion is described as spiritless, mindlessly legalistic, without inwardness or creativity. The Fathers of the Church, in the centuries following its founding, decided that Israel, the religion and the people, had, in rejecting Jesus, forfeited its chosenness, and that the Church was henceforth the New Israel.

It is this invidious estimate of Jews and Judaism in the Gospel writings which infects and reinfects every generation of New Testament readers, and which reinforces and nurtures anti-Semitic attitudes in some 40% of Christians in this country today, as the research under the direction of Charles Glock and Rodney Stark, in the study, *Christian Beliefs and Anti-Semitism*, indicated. With a religious image of Jews which is touched with contempt, there is fertile ground for believing and accepting the numerous anti-Jewish stereotypes which abound in our society. Reading the Gospels with a literalist, this-is-the-inerrant-sacred-word approach, without historical perspective or theological sophistication, the adherents of the evangelistic groups caught up in the Jesus movement are willy-nilly nurturing the principal ingredients of anti-Semitic attitudes. For Jews who are affiliated with the Jesus groups, this immersion into New Testament literalism must be mind-blowing, and a sure introduction to intense self-hatred.

The current approach to Jews on the part of the evangelistic groups, as well as the missions-to-the-Jews groups, involves another dimension, which it is well that Jews be aware of. It is the persuasion of deception and fraud, of a new terminology, of smooth, honeyed words, of a relaxation of the requirements of formal conversion, of the assurance that one can be both a Christian and a Jew at the same time.

It runs something like this: the Jewish prospect is not asked to give up anything of his background—he can retain interest in the synagogue, in Jewish rites and ritual objects (some of the Jews for Jesus wear embroidered skullcaps and fringes dangling at their sides), in the cause of Israel, Soviet Jewry, etc.; no confession of Christian faith, no baptism, is for the moment required—all one need do is become a "completed Jew" and accept Jesus. Jews are not to be talked to in terms of Christ, conversion, the cross, virgin mother, missionary, or the Gospel—in their place one is to use recommended equivalents—completion or fulfillment instead of conversion, altar of wood in place of cross, mother of the Messiah for virgin mother, minister for missionary, good news for Gospel. It is advisable to express concern for the Jewish interests of the prospect, such as intermarriage, Israel, anti-Semitism, and the like.

The cruel deception in this strategy is the claim that one can be a Jew and a Christian at one and the same time, as if to assume that Jewishness is mere ethnicity, mere family-togetherness, and is not indissolubly linked with Judaism and the Jewish religion. "God, Israel and Torah are one," is the way the mystical tradition puts it, and the millennial experience of the Jewish people affirms it.

Key '73 is in the genre of revivalist, fundamentalist Christian evangelism. It was mounted some six years ago by a core of evangelicals led by Dr. Carl Henry and the Reverend Billy Graham, who issued a call to all American Christians, regardless of denominational perspective, to unite in a consolidated, federated effort to call America to Christ. For a denomination to have resisted pleas to join in Christian evangelism, it would have involved taking an official stance against a crucial article of Christian faith, much as the responsible lead-



ership of these denominations found the appeal pietistic, monolithic, and narrowly focused on individual salvation to the exclusion of the social gospel. Thus, all of the mainstream denominations—with the exception of the Episcopalians, the northern Presbyterians and United Church of Christ—joined hands with 130 or so smaller denominations, institutions, and evangelistic crusade groups, in this effort. The apparent aim is to put the stamp of Christian pietism and fervor on American society, along with effecting a possible turn-around in church affiliation, attendance, giving, and zeal for converts. The success of these thrusts remains to be seen.

It is all a matter of one's point of view, I suppose. From the standpoint of the evangelizing Christian, he is engaged in an act of love, he is conferring a favor on a non-Christian, especially a Jew, in proclaiming the good news of Jesus the Christ. On the other hand, Jews, as the object of this proselytizing, perceive of Christian evangelism as another reminder of Christianity's view that Judaism is flawed, inadequate, like a three-legged table, unable to sustain itself. Furthermore, the appeal to convert is asking the Jew to commit spiritual suicide, to disappear as a faith-community.

Both of these reactions to Christian evangelism undermine Jewish-Christian relationships on the basis of mutual respect and trust. No dialogue of lasting or fruitful worth can be sustained when one partner to the discussion is committed to the spiritual obliteration of the other. This point was one which the late Abraham Joshua Heschel made repeatedly and with unflagging persistence at several dialogue seminars which I attended a number of years ago, at which he was a principal speaker. And, as he put it in an interview which he gave to *The Jerusalem Post* of July 9, 1965, "The idea that Judaism is a passing

phenomenon and the hope of (their) conversion on the part of many Christians makes a genuine contact between Jews and Christians an impossibility. To put it bluntly, if we dedicate our lives to the preservation of Judaism, how can we take seriously a friendship that is conditioned ultimately on the hope and expectation that the Jew will disappear? How would a Christian feel if we Jews were engaged in an effort to bring about the liquidation of Christianity?"

In the light of the above, the concern which I have with Key '73, and its proponents, is that it has given a new status and legitimacy to proselytizing thrusts directed at Jews by evangelicals and missions-to-Jews groups, and therefore threatens to undermine the fabric of sound, ongoing relationships between Jews and Christians. No one is talking about Jewish fears of forced conversions today—this is utterly ridiculous. But the evident relish with which some evangelicals are looking forward to successes among Jews is disturbing. The magazine *Christianity Today*, fountainhead of evangelical Christianity, stated in an editorial (Dec. 8, 1972):

"The great problem for the Jewish community is that substantial numbers of Jews are turning to Christ and that Key '73 may accelerate the trend. But in a free society that guarantees religious liberty, this is a normal risk that all religions must assume."

We are, of course, prepared to take this "normal risk," but it does not mean that we do not have a corresponding responsibility to take three necessary steps: (1) alert the Jewish community to a calm, comprehensive insight into implications of the Jesus Movement and Key '73, (2) urge rabbis, educators, and community workers to proceed with the development of short-range and long-range programming approaches to young and old, in terms

of studying the basic differences and the common ground between Judaism and Christianity, understanding the nature of Jewish identity, as well as developing greater rapport with the alienated and estranged among us; (3) call upon the people of goodwill within the Christian community to dissociate themselves from proselytizing efforts directed at Jews and to repudiate the dishonest strategy of the evangelicals and Jews for Jesus missionaries, as inimical to honest Jewish-Christian interchange.

Let me in conclusion point out that all responsible agencies in the Jewish community are concerned about this problem, including all of the religious groupings in the Orthodox, Conservative and Reform traditions, as well as the Synagogue Council of America. Under the umbrella of the NJCRAC task force, these groups have drafted a series of memoranda intended to serve as guidelines for future action. While there is no warrant for an alarmist, panicky attitude, there is a basis for serious concern, not only for the smaller or the larger numbers of Jews who will be attracted to evangelical groups, but for the whole pattern of community relations in this country.

## Marc H. Tanenbaum

There is so much in Siegman's article that is intellectually dishonest, cheap and polemical that it would take more space than I am allotted to demonstrate in detail just how potentially divisive and damaging it is to the Jewish community and to Jewish-Christian relations. Perhaps the best course for us would be to ignore entirely his malicious and unfounded statements. But since he does bear the honored title of "rabbi," and since his article does contain a number of unfortunate statements that can be used as proof-texts against the



best interests of the Jewish people, it is necessary that they not be allowed to go uncontested. I will confine myself to four major misrepresentations and distortions in Siegman's incredibly superficial article:

1) *Jewish reaction to Key '73*: It is quite revealing that Siegman does not cite a single text, quotation, phrase, or case history from the several research documents on "Evangelism and the Jews" prepared by the American Jewish Committee. Instead, he resorts to innuendo and invectives, caricaturing our analyses as "hysterical," "alarmist," "inimical to the real interests of religious Jewry," and that the reactions of "secular Jewish defense agencies . . . are not 'Jewish' reservations." That is hardly evidence for a serious argument or for a responsible critique of a significant issue. It is, in fact, little more than crude name-calling and an unbelievably arrogant defamation of any view that does not conform with his own as "un-Jewish."

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

And if the AJCommittee's position and my own are "accusatory,"

"hostile," "hysterical," "alarmist," and "not Jewish," those horrendous qualities apparently have not deterred Henry Siegman from approving personally the AJCommittee's background document on "Key '73" to which he gave the *hechsher* of the Synagogue Council as co-sponsor with the NJCRAC! Thus Siegman is perpetrating a shell game on the press, and on the Jewish and Christian communities, and he ought not to be allowed to get away with it. When you take into account the fact that his constituent organizations have endorsed the position taken by the American Jewish Committee in their sponsorship of the NJCRAC document, it is evident that the Jewish communal agencies are representing "the real interests of religious Jewry" far more authentically than does Siegman, who is obviously speaking only for himself. And the plain truth of the matter is that the organized Jewish community is in no way alarmist; it has a rational concern about a real problem, and it is coming to grips with it with a sane, balanced and sensible approach.

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

Why does Siegman deceive the Jewish community and raise false expectations in the Christian community when he knows full well that

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

Neither Henry Siegman nor the Synagogue Council were related in any way whatsoever to the Jewish community's activities that contributed to the adoption of the historic Vatican Council Declaration on non-Christian Religions which opened a whole new chapter in Catholic-Jewish relations. Nor to the 1961 Declaration of the World Council of Churches which called for revision of Christian teachings about Jews and Judaism, and the repudiation of anti-Semitism. Nor are they now related to any of the major programs which we conduct with every mainline Protestant denomination and the Greek Orthodox Church in the United States. (See the "Compendium on Christian Statements and Documents Bearing on Christian-Jewish Relations," available from the AJCommittee, 165 East 56 Street, New York, N.Y. 10022). The truth is that were the Jewish communal bodies to aban-



don their interreligious programs on "questions of faith" and on "human relations," American Jewry would be left virtually bereft of any effective activity in this field.

Not only it is bad enough that he has made practically no significant, substantive contribution to this vital area, but in an irresponsible and potentially damaging way he is now trying to impede and undermine the constructive work of others. Henry Siegman declares: "A Christian understanding of Judaism can emerge only out of the Christian faith experience. There is therefore a certain irrelevance to suggestions made by Jews to Christians concerning the status of Judaism in Christian faith, for no Jew can speak out of the Christian faith experience."

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

**F**or a variety of religious, social, economic, and political reasons, the evangelical Christian community associated with Key '73 is the last major Christian population that we are seeking to confront with the need to bring its "Christian understanding of Judaism" into conform-

ity with the dynamic realities of the Jewish religion and Jewish communal life, as the Roman Catholics and liberal Protestants are well on their way toward doing. As a result of several years of painstaking and sensitive dialogue with major evangelical leaders, we have begun in recent months to see the first signs of positive changes and new thinking. (We are now preparing for publication a document surveying these changes as part of the impact of Key '73 and our work with it in various communities in the United States.)

Now Rabbi Henry Siegman comes along and pontificates that "there is a certain irrelevance to suggestions made by Jews to Christians concerning the status of Judaism in Christian faith." It is difficult and complicated enough to have to deal with hard-core fundamentalists who resist the revision of their attitudes toward Judaism and who prefer being left alone with their anachronistic, status quo theologies that reduce Jews and Judaism to stereotyped candidates for conversion, and nothing else. Why does Henry Siegman, a paid representative of the Jewish community, have to provide them with a Jewish justification and rationale for not wanting to change their views?

3) *Key '73 and evangelism*: So pervasive is Siegman's misunderstanding and misrepresentation of the basic issues raised by Key '73's ideology for America, for the place of Judaism in certain evangelical world-views, and of my activities in relation to the evangelical community that they can be characterized as nothing less than a perversion of truth and reality. In this limited space, I cannot deal adequately with all his distortions; and I must therefore invite the reader to read my document on "Evangelism and the Jews" which treats these issues more extensively.

Just several points: "an intensive religious atmosphere permeating our public life" that is based on a vision

of America as a "Christian evangelical empire" does frighten me, and it should frighten any Jew who knows anything about the situation of the Jew in that America in which evangelical Christianity and American nationalism were regarded as synonymous. In such "an intensely Christian environment" Jews were second-class citizens, denied the right to vote and to hold public office. Such an "intensely Christian environment" that perceives Jews as "incomplete" and "unfulfilled" may make for a traditional Jewish ghetto, but it will not make for the support of a pluralism in which Jews continue to be full partners, free to be themselves religiously, culturally, socially, economically, and politically.

To challenge those evangelical assumptions about the nature of American society and the proselytizing view toward Jews implicit in the Key '73 campaign slogan and program objectives ("to reach every person in North America with the Gospel of Jesus Christ during 1973") is not a sign of "Jewish insecurity and internal weakness." On the contrary, only Jews deeply rooted in their Jewish faith and proud of the honor and dignity of their traditions and their people would have the security and the moral courage to confront such a movement and to demand an honest and just response to the legitimate Jewish questions that we pose. Those who provided justifications and rationales for Christians not to modify their misperceptions of Jews are the ones who suffer from a failure of nerve and basic Jewish insecurity which should disqualify them from representing the Jewish cause.

4) *Jewish survival and religious indifference*: In our document on "Evangelism and the Jews" we made clear that whatever defections of Jewish young people to Christianity we will experience will grow far more out of our own failures to



make Judaism a living, meaningful reality than from other causes. So, here too, Siegman offers us no new revelation. The only differences in our positions is that while Siegman merely talks about the "religious indifference" of Jewish young people as a threat to Jewish continuity, and the need for "reordering Jewish priorities," it is the so-called Jewish agencies which he constantly and falsely maligns as "secular"—such as the Council of Jewish Federations and Welfare Funds and the American Jewish Committee—that carried out the most extensive and searching analyses and programs dealing with the enrichment of Jewish religious, cultural, and social life. Let him produce a single document or program that can begin to compare with the task force work of the American Jewish Committee on the American synagogue, the American rabbinate, Jewish family life, Jewish youth, Jewish academicians, Jewish women.

And finally, the time is past due that the Christian as well as the Jewish communities come to terms with the fact that—contrary to Siegman's incessant polemic on the point—there is no single Jewish agency today, with the possible exception of what remains of the Jewish Bund—that professes an ideology of secularism. If Siegman has concrete evidence to the contrary, I challenge him to produce the documentation. If he has none, then let him stop his *chilul hashem* against legitimate and representative institutions of organized Jewish life. He is simply playing into the hands of the enemies of the Jewish people—including the proselytizers—who love nothing better than to have their stereotypes of the "secular Jew" confirmed and validated—by a Rabbi yet.

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# On Jewish Counterculture

Norman L. Friedman

Within the past year, CONGRESS BI-WEEKLY (May 19 and September 8, 1972 issues) carried debates about the nature and significance of the so-called "New Jewish Movement." As an interested but nonpartisan observer, the current writer will briefly explore and analyze some prospects of the New Jews as a social movement, especially since they appear by 1973 to be at an important crossroads in their development.

First, a brief review and overview of what the New Jewish Movement (or "Jewish counterculture" or "Jewish Student Movement"—there is no uniformly-used name) has been and done is in order. The New Jewish Movement was an offshoot of the general student political activism and cultural rebellion of the 1960s, the Six Day War of 1967, and the ethnic pride feelings of recent years. It has included numerous themes and subgroups. Even before 1967, there were some Jewishly-oriented New Leftists who were seeking "radical" Jewish positions on social issues. After 1967, a number of pro-Israel radical Jewish militant groups blossomed (such as the Radical Zionists) who actively took up the causes of Israel and Soviet Jewry. Finally, a third major subgroup were the spiritual communalists, whose main focus was the building of alternative and intimate Judaic *havurot* (fellowships), for cooperative study and living, such as the now well-known Boston (1968) and New York (1969) *Havurot*. This thrust was related to the larger youth counterculture

quest in the 1960s for less impersonal and more meaningful human contacts in small organic communities and communes.

These groups, though somewhat different in degree of political left-of-centerness, shared in a cultural critique of the mainstream Jewish "Establishment" as bourgeois, impersonal, elitist, and lacking in ethnic and/or spiritual fervor. All were preoccupied with the theme of seeking truly "authentic" Jewish identities and total "life-styles." Some individual New Jews were engaged separately in only certain subgroups and themes; others participated in a more overlapping and interlocking fashion in several, usually in relation to the size and particular history of the Movement in a given city.

By 1973, the various New Jews probably numbered at least about 2,500 partisans and fellow travelers in cities and on campuses across the country, mainly in the teens-to-early-thirties age bracket. They had defended Israel on campuses and had protested for Soviet Jewry. They had "confronted" Federations. They had founded about 60 "underground" style Jewish newspapers, as well as a national "nonpolitical" umbrella organization, North American Jewish Students' Network, which held conventions in 1971 and 1972. They had given birth to their own literary "little magazines," like *Response* and *Davka*. They had established various style *havurot*, and fashioned new "creative" religious services. Finally, they had a book about themselves, *The New Jews* (1971), edited by James Sleeper and Alan Mintz, and two others related to them, forthcoming in 1973: *The Jewish Radical* edited by Jack Porter and Peter Dreier, and *Con-*

NORMAN FRIEDMAN is associate professor and chairman of the department of sociology at California State University.



# Southwestern Baptist Theological Seminary

AN AGENCY OF THE SOUTHERN BAPTIST CONVENTION

Wake Forest, North Carolina 27587

December 20, 1972

B. ELMO SCOGGIN  
PROFESSOR OF  
HEBREW AND OLD TESTAMENT

Mr. Gerald Strober  
The American Jewish Committee  
165 East 56 Street  
New York, New York 10022

Dear Gerry:

This is a much delayed response to your nice letter of November 9, 1972. Thanks for the warm words. I, too, enjoyed the colloquium and am grateful to you for the help and guidance you provided when and where it was most needed. I shall always be glad and grateful for the opportunities to come to know you and be interested in your work, and with you I hope for many future opportunities to cross paths and to work together.

If you see Ken Briggs, please give him the enclosed receipt. I put his money into Student Loan and Aid funds. There it will help some needy student buy a book or a few groceries.

From various "Jewish" sources I have had inquiries as a result of some statements attributed to Marc. Also Christianity Today of December 8, 1972, pages 29 and 45, quotes "American Jewish Committee leaders" as saying that the document we adopted at the end of the colloquium "marks the first time that a Southern Baptist group joined in a resolution repudiating proselytism of other groups, including Jews." I am assuming that Marc, or whomever, was misunderstood and misquoted. Actually our group was not Southern Baptist, but ecumenical, and the statement which we adopted supported and defended the right of all groups to bear witness to their faith. It is true that we deplore any cheap proselytism that is not the witness of authentic faith, but I cannot conceive of dynamic, authentic belief that does not bear witness in word and deed to all men, including Jews. I think such witness is borne in love and with dignity, and that it leaves all men, including Jews, free to reject it without prejudice. Of course, I know that Marc understands that side of me because I have talked to him about it on more than one occasion.



Mr. Gerald Strober  
December 20, 1972  
Page Two

My colleagues here join me in wishing you and your family the joys and blessings of the season. Give my greetings also to Marc and Jim. I shall look forward to seeing all of you again soon.

Yours in the Great Fellowship,



B. Elmo Scoggin

BES:ec

Enclosure

P. S. The enclosed concerning Tiryakian is self-explanatory. It developed after I had dictated this letter.







# THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations • 165 East 56 Street, New York, N.Y. 10022 • PLaza 1-4000 • Cable Wishcom, N.Y.

November 27, 1972

To: Philip Jacobson  
From: Marc H. Tanenbaum  
Subject: Alert to Jewish Communities on Key 73

## Key 73: Background Data

During the next 18 months an aggressive nation-wide campaign will be launched under the title "Key 73." This unprecedented evangelistic drive, (which was initially organized by a small group of evangelicals meeting at a motel near the Key Bridge in Arlington, Virginia,) currently involves the participation of about 130 groups, including Evangelicals, mainline Protestants, Pentecostals, a number of Roman Catholic dioceses, and independent associations and churches. The campaign's theme is "Calling Our Continent to Christ in '73", and its stated purpose is "to share with every person in North America more fully and more forcefully the claims and message of the Gospel of Jesus Christ, to confront people with the Gospel of Jesus Christ by proclamation and demonstration, by witness and ministry, by word and deed."

The campaign is administered by an executive director, Rev. Theodore Raedeke of St. Louis, who is on loan from the Missouri Synod-Lutheran Church and by a 50 member central committee. The structure of Key 73 allows for extensive local, regional, and denominational self-determination in program and style. There will be, however, an extensive sharing and coordination of materials and resources.

The program of Key 73 will begin with an "Advent Repentance and Prayer Thrust" in December of 1972. (The first Sunday in Advent is December 3rd which marks the season when Christians prepare for the anniversary of Jesus' birth on Christmas.) This will be followed by a national television special on January 6, 1973. Another television special will be presented as an Easter celebration. Other programmatic aspects will include community and neighborhood door-to-door surveys and witness conducted by trained lay leaders, home Bible study groups, a women's prayer crusade,

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youth outreach on college campuses and in high schools, leisure study and work, state fair missions and arts oriented activities. The climax of the campaign will come after Christmas 1973 with a "Covenant Celebration."





III Evangelism and the Jewish Community

The resurgence of the evangelical movement among Christians has apparently encouraged an intensification of efforts aimed at converting Jews to Christianity. Most of these efforts have been conducted by long established organizations involved with Jewish evangelism. The largest of the more than 100 local and national organizations of "Hebrew-Christians," The American Board of Missions to the Jews, maintains two dozen mission stations throughout the United States and publishes a monthly periodical The Chosen People. In recent months the American Board has undertaken a well-financed media campaign utilizing nationwide television ("The Passover") and full page ads in major daily newspapers. ("So Many Jews are Wearing 'That Smile' Nowadays")

Although reliable statistics in this area are hard to come by, Newsweek magazine estimates that there are about 100,000 Jewish converts who regularly attend Christian worship services. The magazine also reports that about "5000 or so 'Hebrew-Christians' worship at American Board of Missions to the Jews 'outposts' in the U. S."

A by-product of the increased missions-to-the-Jews activity has been the formation of independent or off-shoot groups whose program is specifically directed at evangelizing Jewish young people. Thus the "Jews for Jesus" organization was founded by Martin Moishe Rosen, an ordained Baptist minister, who is listed

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as the San Francisco representative of the American Board of Missions to the Jews. Rosen was a featured speaker at the "Jesus Festival" recently held at Madison Square Garden.

Likewise the Young Hebrew Christian Alliance was formed in 1965 as an arm of the adult oriented Hebrew Christian Alliance. The YHCA claims several hundred members and sponsors a meeting house in Philadelphia, "The Hidden Matzoh", where groups of young Jews gather to sing, pray and testify to Jesus as their personal Messiah.

That conversionary groups have been active on college and university campuses is evident by a survey conducted among B'nai Brith Hillel directors and counsellors at 80 institutions. The survey reported by Samuel Z. Fishman (Comment from the Campus: The 'Jesus Freaks'), indicates that 50 of the schools studied experienced conversionary activities by one or more groups. While only 15 of the 50 campuses reported that conversions of Jewish students 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 25-30.

The Hillel survey makes the following observations concerning the motivations for Jewish apostacy:



1. 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.
2. Conversion to Christianity is the latest manifestation of the student's fundamental rejection of family, synagogue and community.
3. In some cases psychological factors play a significant role in accounting for the student's behavior.
4. For some Christianity provided a <sup>personal</sup> spiritual experience, ~~of heretofore unknown dimensions.~~

To date, there has been no evidence to suggest that the major evangelical groups or personalities are directly involved in the campaign to <sup>Convert</sup> ~~win~~ Jews ~~to Christ~~, although the possibility exists that such activity could occur, especially if the Jewish mission organizations should succeed in attaching themselves to the major evangelistic events scheduled for the next several years.

#### Community Relations Aspects of Evangelistic Campaigns

There is a distinct possibility that the upcoming evangelistic campaigns with their emphasis on the life, death and resurrection of Jesus may provide new occasions for negative and hostile portrayals of Jews relative to the crucifixion of Jesus. ~~(That such a possibility exists is evidenced by the controversy 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.)~~ The

potential for such negative projections is inherent in an aggressive evangelical stance according to Dr. Richard Gelwick, Chairman of the Religion Department of Stephens College who wrote in a recent Christian Century article of 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."

It should also be noted that the denigration of Jewish religion and its spiritual <sup>u/</sup>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 10/71)

In similar fashion an article in The Chosen People, a publication of the American Board summarizes Jewish religious experience

Finally the hardening of Israel has manifest itself in their absolute ignorance of the nature and purpose of the law...The rabbis have conceived of the law as an excellent system whereby man can find favor and merit with God. The regulations imposed by them upon the nation with this view in mind are sometimes downright absurd.

(The Chosen People, May 1972, p. 15)



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While statements such as the above are basically intended to convince Jews of the worthiness of Christianity as 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.

Fortunately there are evangelical leaders, outside of the Jewish mission <sup>organization</sup> ~~field~~ who are becoming sensitized to the problems created by negative interpretations of Jewish experience. Recently Dr. Billy Graham repudiated the deicide charge in a sermon at Charlotte, North Carolina. Dr. Graham wrote the following to Rabbi Marc H. Tanenbaum on April 18, 1972:

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

#### Towards a Positive Christian Theology of Judaism

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 fulfillment and <sup>substitution</sup> ~~supercession~~ 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. In contradistinction to "Hebrew-Christian" notions of "messianic Judaism" and "completed Jews through Christ," a number of Christian theologians have clearly affirmed that, on the basis of the New Testament, the believing Christian must

the assertion that Judaism is a permanent source of truth for Jews, demands an end to all attempts by Christians to convert Jews.

### Evangelism and Pluralism

Implicit in a discussion of the new evangelism is the question as to whether the evangelical renaissance poses a threat to pluralism in America. The evangelical revival may lead to a regression to that earlier stage of American history marked by the concept of "Evangelical Empire". This concept supported a Christian theocratic <sup>conv</sup> perception of American institutions and had serious consequences for religious minorities. In the coming months and perhaps years the Jewish community will be faced with the problem of how to assure freedom of religion while at the same <sup>time</sup> preserving the pluralistic character of American society in the face of pressures which assume that Christianity and America are synonymous. Thus the potential erosion of the liberal Christian understanding that Jews are full partners in the American republic may be one of the most significant results of the resurgence of evangelism.

### Suggestions For Further Study and Action

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) The convening of Jewish scholars, rabbis, community relations specialists and youth workers to take careful inventory of the problem in your community and to develop ongoing strategies for systematic and systemic treatment.
- 2) The commissioning of research to determine the incidence and effect of evangelism as related to the Jewish community with particular emphasis on youth.
- 3) The preparation and dissemination of varied materials stressing the positive aspects of Jewish religion and culture.
- 4) Field assistance in specific situations involving community tensions caused by the new evangelism.

The program might also involve the following, depending on local circumstances:

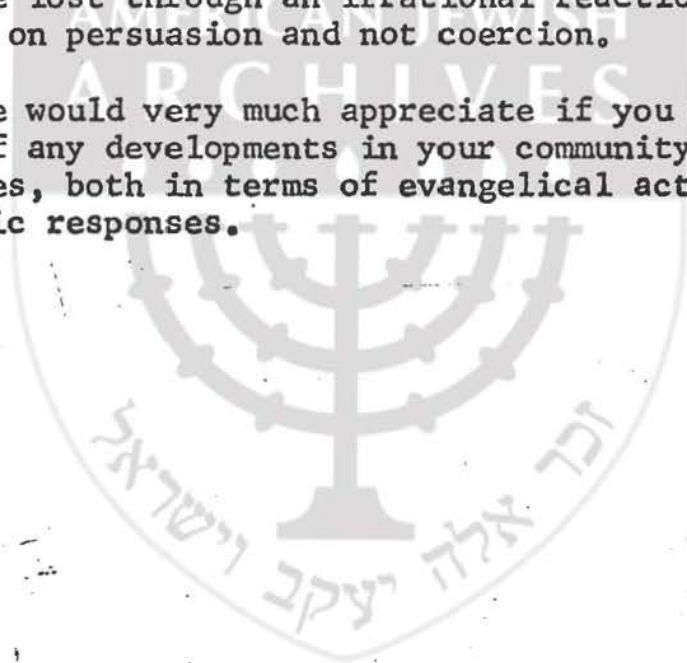
- 1) By coordination of efforts with other agencies give special attention to Jewish youth on the university and college campuses with whom these issues might be discussed directly from the perspectives of Jewish tradition. In many cases, one-to-one relationships with skilled counselors, committed fellow students or effective rabbis and teachers will be required. In addition, we plan to extend this activity for the first time to the high schools. Our assumption is that this challenge affords an excellent opportunity for education of Jewish youth on basic issues.
- 2) Seek to place the question of Evangelism and the Jews on the agenda of the Jewish community relations councils, rabbinic boards, local congregations, and organization chapters with a view toward initiating an informed discussion and education program on these issues.
- 3) Encourage appropriate Jewish representatives who are prepared to deal with these issues on the basis of adequate study and information to seek to place these concerns on the agenda of inter-religious and Jewish-Christian institutes and dialogue groups.
- 4) Stimulate discussion on an inter-religious basis on the nature, status and future of pluralism in America.
- 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. NCRAC member agencies will be providing such materials, including articles on "Jesus and the Jewish Tradition."

6) Continue and deepen relationships with Christian scholars on the development of an adequate theology of Judaism.

7) 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 AMERICAN JEWISH COMMITTEE

FO-WC  
**date** February 21, 1973  
**to** RABBI MARC TANENBAUM  
**from** Morton W. Ryweck  
**subject**

I have received the attached Key '73 Strategy Seminar outline from David Goldstein, the new director of the Jewish Community Relations Bureau of Kansas City.

You will note that on the last page, under item #6, that you are personally attacked as "devoting full time to head off Key '73, thus, we suggest that a security director of some kind be on hand, perhaps from the local police department". This suggests a hysteria on their part which I think should be cleared up post-haste. It is unfortunate that they misinterpreted some of your criticisms as potential for violent action. The precautions outlined in item #6 are so far-fetched that I think you should make a special effort to set them straight on our behavior.

It is possible that some paranoia does underlie Key '73<sup>4</sup> approach. When I went to Raedeke's office several weeks ago to obtain a copy of the resource book, the door was locked and one had to ring a bell for admittance. In addition, there was a peephole in the door. So, evidently, they do have concerns about security.

I hope you reassure them that their fears of us or of the Jewish community are unfounded.

*MWR*

MWR:pw  
 enclosure  
 CC: Gerald Strober  
 A. James Rudin

# Jewish Community Relations Bureau

OF GREATER KANSAS CITY — 1211 WALNUT STREET

Kansas City, Missouri 64111  
Telephone: 816/421-58

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**TO:** Kansas City Rabbis, Other Jewish Educators,  
Jewish Agency Directors

**FM:** David H. Goldstein

**DATE:** February 19, 1973

**SUBJECT:** Follow-up to Key '73 Mailing

All of you received a Key '73 mailing distributed by this office. V indicated in that mailing that the JCRB plans to coordinate activities relating to Key '73.

To be able to respond intelligently to the Kansas City situation we to be informed concerning incidents relating to either Key '73 or Jesus Movement generally. It would, therefore, be very helpful if whenever any of you learn of an incident of attempted proselytizing Jewish youngsters who are considering converting, a door to door of Jewish youngsters who are disturbed by conversion attempts of their any anti-semitism resulting from proselytizing or anything else connected to Key '73 or other conversion movement, if you would report this to I will be able to put together a composite picture of everyone's experience so that we can have a way to objectively evaluate what is happening in Kansas City.

In reporting incidents related to Key '73 it would be helpful to know the names of the Jewish youngsters (or adults) involved, names of the missionaries, organizations they represent, location of conversion attempt (home? school? Teen Center?) and any other bits of information you are able to gather.

Upon receiving such reports I will periodically issue memos to keep all of you up to date on what is happening.

For your information we have not received any reports of missionary activity to date.

I'd like to remind you that the JCRB has available for distribution in large quantities, the Key '73 question and answer flyer, free of charge.





# STRATEGY SEMINARS

## "A Festival of Action Resources"

For pastors and church  
or community Key 73 Committees

Sponsored by Key 73 Continental Central Committee  
and hosted by cooperating area Key 73 committees

### Key 73 Strategy Seminars

Code	Site	Date
A	ALTA, IDA, MONT, SASK— Great Falls, Mont.	Mar. 15 (Th)
B	ALA—Birmingham, No. 5 (Civic Center)	Mar. 14 (W)
C	ALAS, BC, ORE, WASH—Everett, Wash., No. 2 (N)	Mar. 16 (F)
D	ARIZ—Tempe, No. 4	Mar. 30 (F)
E	ARK—North Little Rock, No. 2 (N)	Mar. 21 (W)
F	CAL (South), HAW—Anaheim, No. 4 (Disneyland)	Mar. 31 (Sa)
G	CAL (North), NEV—Fairfield, Cal.	Mar. 17 (Sa)
H	COL, UT, WY—Denver, No. 7 (SE)	Mar. 28 (W)
I	DEL, DC, MD, VA—Alexandria, No. 15 (Telegraph Road)	Mar. 29 (Th)
J	FLA, PR, VI—Daytona Beach, Marco Polo Inn, 935 S. Atlantic	Mar. 7 (W)
K	GA—Atlanta, No. 7 (Six Flags) (W)	Mar. 10 (Sa)
L	ILL—Glen Ellyn, No. 17	Mar. 1 (Th)
M	IND—Indianapolis, No. 8	Mar. 28 (W)
N	IA—Des Moines No. 2 (N)	Mar. 10 (Sa)
O	KAN—Kansas City, No. 7 (Downtown Gardens)	Mar. 23 (F)
P	KY—Louisville, No. 2 (NE)	Mar. 1 (Th)
Q	LA—Baton Rouge, No. 1 (N)	Mar. 16 (F)
R	MICH—Ann Arbor, No. 1 (W)	Mar. 21 (W)
S	MINN, MAN, W ONT—Brooklyn Center, Minn., No. 7 (N)	Mar. 3 (Sa)
T	MISS—Jackson Hotel Heidelberg (Downtown)	Mar. 15 (Th)
U	MO—Bridgeton, No. 8 (W I-270)	Mar. 24 (Sa)
V	NEB—Lincoln, No. 2 (Airport)	Mar. 9 (F)
W	N ENG, MARITIMES, QUEBEC —Boston, No. 9 (Peabody)	Mar. 23 (F)
X	NJ—Paramus (NYC), No. 15 (Parkway Exit 165)	Mar. 31 (Sa)
Y	N MEX—Albuquerque, No. 2 (Midtown)	Mar. 29 (Th)
Z	NY—Syracuse, No. 4 (Exit 39)	Mar. 24 (Sa)
AA	N CAR—Raleigh, No. 2 (Downtown)	Mar. 8 (Th)
BB	ND, SD—Aberdeen	Mar. 8 (Th)
CC	OH—Columbus, No. 3 (Downtown)	Mar. 3 (Sa)
DD	OKL—Oklahoma City, No. 5 (S)	Mar. 22 (Th)
EE	PA (West), W VA—Pittsburgh, No. 9 (Allegh. Valley)	Mar. 22 (Th)
FF	PA (East)—Philadelphia, No. 5 (City Line)	Mar. 30 (F)
GG	S CAR—Columbia, Riverland Hills Baptist Church (I-26 and I-20)	Mar. 9 (F)
HH	TENN—Nashville, Sheraton South Inn (I-65S and Harding Road)	Mar. 2 (F)
II	TEX—Dallas, No. 1 (Central)	Mar. 17 (Sa)
JJ	WIS—Madison, No. 2 (SW)	Mar. 2 (F)

All Key 73 Seminars  
are conducted at  
Holiday Inns at  
cities indicated unless  
otherwise noted.  
Numbers indicate  
which Holiday Inn.



Dr. Ted Raedeke  
Key 73  
Executive Director



Rev. John DeVries  
Seminar Leader  
Phase 2 Chairman



Mr. Robert Hart  
Seminar Leader  
Phase 5 Chairm.

The Key 73 state-wide seminar is designed to create greater roots awareness of Key 73 and to provide program resources and guidelines for lay witness, Bible study, Bible distribution, family ministries, youth outreach and impact weeks. Strategy from all phases of Key 73 will be shared. It will include Key 73 mass media information and promotion ideas.

**Seminar Schedule:** Registration, coffee, displays at 9:00 a.m.  
Seminar and luncheon 10:00 a.m. to 3:00 p.m.  
Optional planning groups 3:00 p.m. to 5:00 p.m.

### (PRINT) KEY 73 STRATEGY SEMINAR REGISTRATION

Name \_\_\_\_\_ Phone \_\_\_\_\_ (A.C.) \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State/Prov. \_\_\_\_\_ Zip \_\_\_\_\_

Representing \_\_\_\_\_

"Yes, I'll be there and have \_\_\_\_\_ others with me for the seminar. Enclosed is a check for \_\_\_\_\_ (\$10.00 per person)." Groups are encouraged to sponsor their participants.

**Late Registration:** Luncheon is *not* included when registration is mailed more than 10 days prior to your seminar.

Seminar code letter \_\_\_\_\_ Date mailed \_\_\_\_\_

☐ We desire to display our Key 73 resources at \_\_\_\_\_ seminars on attached list. Cost for display is \$10.00 per seminar. Please reserve us table-top space and send application.

CHECKS PAYABLE TO:

"Key 73 Seminar," 418 Olive St., St. Louis, Mo. 63102, (314) 436-1973

The following items must be checked out for each seminar:

1. Audio-visual equipment

- a. Please provide a 70 x 70" screen
- b. Provide an overhead projector with a standard 10 x 10" aperture (glass plate showing area)
- c. For seminars up to 130 people we will need two TV sets. For seminars over 130 people we will need four TV sets. Do not obtain these from the Holiday Inns. The TV sets are those with connections on the back for antenna wires. Holiday Inn sets have the antenna soldered into them.

Sets should be at least 20", preferably 23". Any standard set will do. We suggest that local committee members volunteer to use of their own sets, or sets may be rented from TV agencies at each site.

2. Prepare a gigantic Key '73 mural - minimum height 8', using the Key symbol, to be used as a background for speakers.

3. Check out the meeting facilities for the following items:

- a. Is the lighting adequate?
- b. Is there a sound system? Please note: You should have a backup sound system available on 15 minute notice.
- c. Do you have extra bulbs for the overhead projector and a telephone number for stand-by equipment should the overhead projector break down?

4. If possible, engage a contemporary music group to provide background music during the registration period from 9:00 to 10:00 and for fifteen minutes during the luncheon period. Make certain that it is understood that there will be no honorarium paid for this, however.

5. Items concerning the reception area:

- a. The day before the seminar, make certain that a table has been set up.
- b. Obtain women registrars to serve on a volunteer basis.
- c. Make certain that you have name tags available and pens.
- d. Most Holiday Inns will not have facilities for coats and boots. This could lead to confusion. Please check this out and make certain that such are available.



6. As you probably know by this time, the Jews are mounting a counter-offensive to Key '73. Rabbi Mark Taunnenbaum is devoting full time to head off Key '73; thus, we suggest that a security director of some kind be on hand, perhaps from the local police department. This should be legitimate security with authority to act. You should also have the telephone number of a local Christian attorney who has been briefed on the purpose of Key '73 seminars and will be on hand to serve us with advice should the meeting be disrupted.
7. On the day prior to the seminar, be sure to check out the banquet facilities -
  - a. Is there adequate seating?
  - b. Is there food on hand?
  - c. Has a staff been assigned during the coffee break?
8. During the banquet or luncheon period people will be asked to give reports on the activities of Key '73 in their respective areas. We will need two microphones - one stationary on a platform and the second a roving mike to pick up the stories of what is going on.
9. Check out the seating arrangement on the day prior to the seminar.
  - a. Make certain that the chairs are arranged,
  - b. Make certain there is enough room for all of those who have registered,
  - c. Make certain the room has been cleared for the day.
10. Complimentary registrations for each seminar can be given to the following:
  - a. There should be a mass media reporter present who receives a complimentary registration. He will be charged with the task of giving the reports on the seminar to the news media. John DeVries will present this challenge at the National Religious Broadcasters Association in Washington, D.C., next week.
  - b. All speakers should be given a complimentary registration.
  - c. The Key '73 coordinator is given complimentary registration, if present, and
  - d. The state promotion chairman is given complimentary registration. All others are required to pay, including those having display space.

**THE AMERICAN JEWISH COMMITTEE**

FO-WC

**date** February 28, 1973

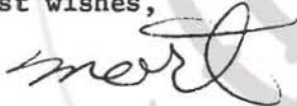
**to** MARC TANENBAUM  
**from** Morton W. Ryweck

**subject** KEY '73 Action by the Metropolitan Inter-Church Agency of Kansas City

David Goldstein of the JCRB in Kansas City was instrumental in obtaining the excellent statement and press release by MICA criticizing the point #6 in the recent guidelines we discussed for the "strategy seminar" proposed for Kansas City. The statement by MICA is so forthright and clear in its ~~intent~~ to improve Christian-Jewish Relations, that I think it would warrant a letter directly from you complimenting them on their commendable action. You also might want to drop a line directly to David Goldstein, complimenting him on the leadership he took in this matter.

I spoke with David yesterday and he told me he was sending you a copy of the statement and press release dated February 23rd. If you don't receive same, please let me know and I will forward it to you.

Best wishes,



MWR:pw





THE AMERICAN JEWISH COMMITTEE

FO-WC

date February 22, 1973

to MARC TANENBAUM  
from Morton W. Ryweck

subject Conversation with Rev. Raedeke

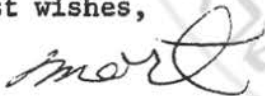
I spoke with Rev. Raedeke this morning regarding point #6 in the Key '73 Strategy Seminar outline, which I forwarded to you yesterday with my memo of February 21st.

I reminded him that we are not opposed to Key '73, and that those aspects which have caused us some concern could not in any way be interpreted as potentially violent or disruptive as point #6 of the guidelines implies.

When I asked if his office sent them out, he said, "No, they had been sent out locally, and he had heard about them." He said it was unfortunate, and when I read it to him he said that it was not intended for security, but that someone should be on hand to answer questions. When I suggested it would be helpful to clarify the situation, he said he would get in touch with the two co-chairmen involved. I did not ask him their names.

Our conversation ended at this point. Is there any need for me to follow-up with a letter, confirming our understanding. I, of course won't do anything unless you think it desirable.

Best wishes,



MWR:pw

cc: Gerald Strober  
A. James Rudin

## JCRB Issues Flyer on "Key '73"

Mrs. D. J. Wasserstrom, chairman of the Church-State and Inter-Religious Relations Committee of the Jewish Community Relations Bureau, has announced the publication of a question-and-answer flyer on Key '73 in Kansas City.

Mrs. Wasserstrom said that "It is important for the Kansas City Jewish community not to over-react to Key '73. We are issuing this flyer to make the facts available."

The flyer points out that Kansas City does not have an area-wide coordinating council for Key '73; instead, the activity is organized by individual ministerial alliances and participating churches. Among the techniques planned are door-to-door evangelizing, Bible distribution, revival meetings, and a mass media campaign.

The JCRB publication notes that many ministerial alliances and churches are not participating, and also states that Jews are not the main or sole targets of Key '73. The flyer says that there is no evidence that Key '73 is anti-Semitic, and quotes the national director of Key

'73 to that effect.

Proselytizing itself is not illegal, the JCRB notes, and is actually guaranteed by the first amendment. However, the flyer says, proselytizing activity should not take place in public facilities, such as the public schools, with the support of the institutions.

The JCRB urges Kansas City Jews not to "over-react" to Key '73, saying that "Nothing has happened in Kansas City that warrants alarm."

Advice to Kansas City Jewry includes the suggestion: "Do not invite evangelical speakers to meetings held under Jewish auspices. This merely gives them a platform they would not have otherwise."

The JCRB also suggests that Jews not debate or argue if approached by an evangelist, and urges they respond politely but firmly with "No thanks, I'm not interested!"

Outlined are JCRB plans for activity concerning Key '73, which includes vigilance in responding to over-zealous evangelical approaches. Anyone knowing of any abuses from evangelical activity, particularly involving the public schools, is asked to call the JCRB at HA 1-5808.

Copies of the JCRB flyer on Key '73 are available without charge from the JCRB office.





January 14, 1973

Dr. Ormon Drake  
c/o WCBS-TV Channel 2  
1330 Avenue of the Americas  
New York, N. Y. 10019

Dear Dr. Drake:

I owe you ever so many thanks for your program. I like to think that I have learned what you try to teach, and that is saying a great deal. I have not paid my debt of gratitude to you all this time, because usually, when the impulse comes, it is accompanied with the desire to talk back too, and that would mar the genuine sincerity of the gratitude.

So, of all the accumulated frustrations, I now hope you will not mind my expressing a desire to have you, paragon of tolerance, help correct some of the images and impressions that, in spite of your wonderful moderating and clarity-eliciting questioning, have left wrong impressions, or at least impressions out of focus. I am dealing especially with the Jewish-Christian relations, and even more especially with the Evangelizing movements as they affect Jews.

It may interest you to know that when your program was on today, January 14, there was a program on Channel 4 featuring an Israeli artist interviewed by Rabbi Arthur Zuckerman, a colleague and personal friend. I would not have given up Rabbi Zuckerman's program "for anything", but I gave it up for yours.

The Evangelists have more than enough work to do to make nominal Christians into genuine Christians, and they are wasting their precious energies on trying to apostatize Jews.

The very effort to try to make Jews abandon their faith is an intolerable arrogance, as, it implies a judgement that the Jewish faith is defective or inferior, if not diabolic. We Jews are then not only given an extra burden of trying to keep our children to the faith of our Fathers, something which, both according to the Prophets and the Gospels, was the central function of the Messiah. (Cf. Mal. 4,6 and Luke 1,16-17) But, by our counter-measures we are ascribed a role by the Evangelists as the Anti-Christ, with all that that implies in the diabolization of the Jew. And make no mistake about it, Pope John the XXIII himself and Cardinal Baer, both of blessed memory, recognized that it was this diabolization by the Church

Dr. Crmon Drake  
c/o WCBS-TV Channel 2

- 2

January 14, 1973

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that lead directly to Hitler's Extermination factories: hence our "nervousness".

Perhaps you might grant us the right to object to efforts to subvert Jews, even if it had not involved threats of such dire consequences. Just imagine what Catholics would say if an equivalent effort were made by the Protestants to convert the Catholics away from their faith, or vice-versa. Need I point to the legal and extra-legal measures taken in some countries where Catholics prevail against Protestant proselytizing!

At this stage in the evolution of the religious communities in the U.S., we thought, we have reached the glorious state of mutual recognition of everybody's dignity and worth, and of mutual respect for each other's beliefs, that we can co-exist as loving brothers because of our one God as our common Father.

There are two more points: America is the country of fair play. It is simply unfair to take that much advantage of our minority status. As it is it is absolutely impossible to escape the direct and indirect Christian propoganda (that is innocent and well-meaning and therefore I cannot get myself to even want to oppose it) but propoganda nevertheless that saturates all the media, the street, the schools, the colleges, and the Sunday observance laws, with Christianity. Please believe my sincerity: I not only don't begrudge, but I rejoice in my Christian brothers' rejoicing "at the tidings of great joy of the amazing grace" of salvation. Only I would wish my Christian brothers to be satisfied with their great fortune of being the beneficiaries of this, their greatest good, and not proceed to the lengths that the Church historically has, in trying to force us, in one way or another, to accept the validity of that salvation also for us Jews. In the struggle to keep our children to our own faith in this minority-culture position, especially in competition with the great and glorious Christian civilization in America, is handicap enough, without the extra proselytizing crusades.

Just consider the inescapability of our children from the pervasive influence of the ubiquitous Christian celebration of Christmas and Easter! Reading Anglo-American Jewish literature on that theme might be an eye-opener. But when a Jewish community



Dr. Ormon Drake  
c/o WCBS-TV Channel 2 - 3

January 14, 1973

sometimes protests the inclusion of such religious observance in public schools, the protests are more than just resented.

The last point: It is against the best interests of the Christians to Christianize Jews.

In spite of the supposed obligation of Christians to spread the Gospels to the whole world, we Jews feel that we, in particular, are not in need of that Gospel. And we are not alone in that belief. A great Christian theologian, a teacher of the Christian religion at the London School of Christian Theology, himself a confessed believer in the divinity of Jesus and in the Christian Creed, Travers Herford, claims that the message of Jesus contained absolutely nothing that the Jews do not have more fully in their own Holy Lore. In robbing the Jew of the faith of his Fathers, the Christian commits a double sin, one against the Jewish community and the other against the Christian community.

The consternation in families on the occasion of the falling away of one of their children from the faith is indescribable, ultimately not understandable to anyone but the Jew. We can only give some inkling of the human suffering involved: the occasion calls for the same mourning ceremony as if the apostate died. The unfairness of it all is even greater considering the missionaries attack our "weaklings", those that are least grounded in their tradition because of assimilation to the prevailing culture. Like Amalek, they attack our rear, the faint, the feeble and the weary. Converting Jews is also a sin against Christianity. Such converts dilute genuine Christianity! Jews do not choose Christianity because they accept the Christian Dogma of Original Sin and the need for a Salvation to wash away that sin by the blood of an adequate, expiating sacrifice, which can only be adequate if it is the blood of God's only son. They are rather, if anything, of an absolutely anti-supernatural conviction. If they are attracted at all, it is to the human person of Jesus, to his image, right or wrong, of a "revolutionary who rejected the establishment, religious, social, political and economic - of his day, and consorted with the outcasts of society and the poor", but they are not attracted to the supernatural Jesus, the lamb who washed away the original sin with his blood on the Cross.



# Saving Jewish Youth from the Missionaries of Key '73

By RABBI JACOB J. HECHT, Executive Vice-President,  
National Committee for Furtherance of Jewish Education

The whole idea of Christian missionaries always seemed a bit silly to me. To my way of thinking, it is presumptuous of one religious group to try to impose their religion on another religious group. The Christian missionaries perpetuated the belief that those to whom they were bringing 'enlightenment' were "savage heathens." However, in many cases, those "heathens" to whose lands Christian missionaries were regularly dispatched had religions just as theologically sophisticated as Christianity. Certainly that is the case in India and China.

Yet, obviously, I am wrong in thinking about Christian missionaries in terms of them being silly. Ridiculous as it may be for one religious group to try to impose its religion on another group, Christian missionaries have chalked up success after success in the past 2000 years. Indeed, today there are few nations where Christian missionaries have not made significant inroads. In practically all South American countries, Catholicism is the state religion; in Asia, there are millions of Christians. So too in Africa.

It would seem that the Christian missionaries have no more worlds to conquer. But recently they have centered in on a new target — they have publicly announced they are out to Christianize everyone in the United States who is not yet a Christian.

Although some other groups are involved, what this means really is that Jews are the chief target.

From time immemorial, Christians have proselytized Jews, but this new movement — it actually has a name, "Key '73" — marks the first time that Christians in the U.S. have banded together in a full-scale effort directed at converting Jews in the U.S.

There are more than 100 different Christian groups and sects in the Key '73 movement. Some are evangelistic; others are part of the Jesus Saves or Jesus Freaks movements. Others are the more conformistic Protestant denominations. Still others are such bizarre sects as the Jews for Jesus or the Hebrew Christians, which are financed by the American Board of Missions to the Jews.

Regardless of which particular denomination or sect is involved, these missionizing Christian groups have two things in common. One, they are well-financed. Two, they are well-organized. According to newspaper accounts, for 1973 alone they have put together a \$20 million national advertising budget!

This spells bad news to Jews, even though other non-Christian religions will also be affected. The reason is that for Judaism, such a drive against Jewish youth could not come at a less opportune time. Like all youth today, Jewish youth are beset with many problems, most of which are not of their own making.

With our government becoming less and less responsive to its citizens' needs; with a senseless war thousands of miles away accomplishing little more than mass murder; with many of our highly-vaunted freedoms (like freedom of the press) becoming endangered, with our cities groaning under the pressure of poverty and racial discord, the U.S. is not exactly an ideal place to grow up. Thus millions of American youth are in a state of agitation and unrest.

Some try to change things for the better by working constructively within the system. Others, however, rebel. Some of these youth express their anger by becoming militantly aggressive. Others turn their anger inward and destroy themselves with drugs. Still others just withdraw: they reject their families and the life they knew to run off and become part of the hippie world. Some also seek out new religions. Rejecting their own religion, they explore the intricacies of either mystical Eastern religions and philosophies, or Occidental religions other than their own.

With our youth seething in turmoil, the Christian evangelists have a ready-made opportunity. To



RABBI JACOB HECHT

many disillusioned Jews, they seem to offer much, and thousands have supposedly snapped at their bait in the past several years.

For reasons I cannot understand, only within the past few months have many Jews become aware of what is going on, and how serious the problem is. Don't think it's not serious! It is the greatest threat to Judaism since Hitler's terrible scourge a quarter century ago. This is because when one Jew converts, far more is lost to Judaism than an individual Jew. That individual Jew is like the branch of a tree that has been cut. Once cut, there is forever gone hundreds of other Jews who would have followed in successive generations.

Fortunately, many important Jewish leaders have finally seen the danger and helped spread the alarm. But much of the response has been negative. Hysterical outbursts and recriminations — they make noise, but seldom provide solutions.

If we would only apply reason to the situation, we would see that, potentially dangerous as it is, it also presents Judaism with a golden opportunity.

True, a youth can obtain identity through Christianity; but his true identity he could obtain through Judaism. And, of course, when the youth is Jewish to begin with, even more so — because no matter how far a Jewish youth may have drifted from the faith of his father, there is a spark of Judaism that can be ignited.

So, in the situation when both Christianity and Judaism are after a particular Jew, Judaism will have a competitive edge, and this is why the current situation is really a golden opportunity, no matter how bleak the future may look.

So our mission becomes clear: We must help our back-sliding Jewish youth to regain their Jewish identity. This can be done by communicating to them in some way the spiritual, moral, and

emotional satisfactions they can attain by observing religion in a meaningful way.

In other words, we must convert these Jews back to their own faith. We must show them (what they obviously did not know before) the dynamic power and beauty of Judaism.

Obviously, it will take an extensive program to reach these Jewish youth. In such a program, not only important is the way the Jewish message is communicated, but also the contents of the message.

There are three major steps in the overall process, as I see it. First, all Jews in the U.S. must agree unanimously that there is a problem. Despite the fact that most Jewish leaders see the challenge, some still pooh-pooh the danger, and by their lack of concern defeat any unified effort to fight back.

Second, once all Jews are convinced of the danger, they must unite in the battle against the missionaries. It is not the time to stand in ceremony or to let previous controversy prevent unified action. Orthodox, Conservative, Reform — all must work together for the common cause.

Third, once united, all Jewish groups must also work together to organize and implement the action programs that will turn back the Christian missionaries and retrieve "lost" Jews. Flying squads must be organized to work on campuses and in cities in contacting our Jewish youth, and communicating to them in relevant terms.

All this must be done before the youth begins to doubt. Once he is on the road to conversion, intermarriage, or assimilation, it is much more difficult, and sometimes, G-d forbid, too late.

Only in this way, by becoming missionaries to our own people, can we Jews save our youth from the Chris-



# • Missionary • A Target in Jerusalem

JERUSALEM (AP)—Life is getting harder here for Christian missionaries—and violent, too.

One night recently a group tried to burn down a shop selling Christian literature on the Mount of Olives. Police are holding four members of the militant Jewish Defense League on suspicion of arson. Rabbi Meir Kahane, leader of the JDL, denied any responsibility, but says he "condones and praises" the act.

The Israeli government, on the one hand, is afraid of hurting its claim to be a protector of Christian holy places; on the other hand, it is under heavy pressure from Orthodox Jewish circles to whom Christian evangelism and the cross are anathema.

A new episode in this religious tug-of-war appeared to begin last week with headline stories in a mass-circulation Tel Aviv newspaper claiming missionaries were working on the campus of Jerusalem's Hebrew University.

## 'Jews for Jesus'

The paper, Maariv, said the missionaries called their movement "Jews for Jesus" and operated mainly among foreign Jewish students swept up in America's so-called "Jesus Revolution."

Last year the government expelled two American missionaries, claiming they had endangered the peace by proselytizing in public.

Shortly after the second expulsion of Arnold Butler, 38, a California—Maariv published reports on "Jews for Jesus," and orthodox Jews were enraged. Demands poured into Parliament for action, and Boshe Baram, a senior member of the dominant Labor Party, announced he would ask the government to discuss "the grave problem."

## Fear Bad Impression

Another labor leader said the Israeli foreign minister was against taking action, for fear it would make a bad impression on Christians outside this country.

Then came the arson attempt. Eyewitnesses quoted one of the seven attackers as shouting: "Enough Jewish blood has been spilled for Jesus. Get out, or we will spill more."

Dozens of bibles were scorched by the blazing kerosene, and a mail-order card system listing thousands of clients was destroyed.

The manager, Shlomo Hitzak, 38, denies he is engaged in missionary work. He says he is one of several hundred Israeli Jews who believe in Jesus as the Messiah, and are thus automatically excluded by the state rabbinate from the Jewish faith.

The government says fewer than a thousand missionaries work in Israel, and that no action is taken unless they "endanger the peace." The expulsion of two missionaries late last year was said to be "very rare."



memo

March 2, 1973

To: Membership  
From: Samuel Spiegler  
Subject: Task Force on Key '73

Enclosed are minutes of the most recent meeting of the Task Force.

Embodied in these minutes are -- in addition to a number of judgments about the character, scope and significance of Key '73 and related evangelistic activities -- several suggestions for responding to situations that may arise in communities.

A flow of information from communities about incidents and developments in connection with Key '73 and missionary activities generally, especially as they affect Jews, is essential to the effective work of the Task Force. Please send us such information, including press clippings, minutes of CRC or other meetings at which the topic is discussed, reports of significant events, etc.

sab  
enclosure



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

MINUTES

Attendance:

Jerry Wagner

Chairman

Harold Arian

National Jewish Welfare Board

Joel Balsam

Union of Orthodox Jewish Congregations  
of America

Rabbi Solomon Bernards

Anti-Defamation League of B'nai B'rith  
Philadelphia

Rabbi Maurice S. Corson

B'nai B'rith Hillel Foundations

Rabbi Frank A. Fischer

National Council of Jewish Women

Eli Fox

Washington, D.C.

Dr. Isaac Franck

American Jewish Congress

J. J. Goldberg

United Jewish Appeal

Robert Goldman

United Synagogue of America

Morris Laub

National Jewish Welfare Board

Rabbi Aryeh Lev

Anti-Defamation League of B'nai B'rith

Rabbi Norman Lipson

North American Students Appeal

Avi Lyon

National Jewish Welfare Board

Steve Rod

American Jewish Committee

Rabbi James Rudin

American Jewish Congress

Julius Schatz

American Jewish Committee

Rabbi Marc Tanenbaum

Union of American Hebrew Congregations

Albert Vorspan

Jewish Association for College Youth

Steven Windmueller

Union of Orthodox Jewish Congregations  
of America

Rabbi Walter Wurzbarger

Philip Jacobson

NJCRAC Staff

Robert E. Segal

NJCRAC Staff

Samuel Spiegler

NJCRAC Staff

Evaluating the Impacts of the Key '73 Campaign

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

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

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



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

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

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

Mr. Goldman and Mr. Goldberg took exception to the overall approach represented by the foregoing discussion and conclusions, maintaining that it would be wrong in principle to attempt to prevent young people from sharing their deeply-held convictions with others -- even if these convictions be Christian faith. In their view, the root of the problem is not the increase of evangelical approaches, so much as the inability of many Jews to cope with these approaches due to the tenuousness of their own Jewish convictions and the absence from contemporary public Jewish dialogue of confrontation with such fundamental religious questions as are frequently raised by evangelists.

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

Several participants expressed the view that reports of proselytizing activity directed at Jews often had been sensationalized; moreover, that the responses of some rabbis and some Jewish



organizations to Key '73 had been excessive, giving a prominence to this campaign -- and inadvertently to the Missions-to-the-Jews movement -- that was unwarranted by its actual dimensions or impact. At the same time, it was agreed that the increasing subjection of Jewish youngsters to proselytizing approaches is occasioning widespread concern among Jews and that this concern is heightened, perhaps disproportionately to their number, by the occasional conversions. Some participants expressed the sense that the attentions of the Task Force, and of the Jewish community at large, should be addressed less toward the apparently ineffectual operations of the Key '73 campaign, and more towards the separate, though related, increase of Missions-to-the-Jews activities and the "Jesus Revolution" in general.

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

#### Need for Materials

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

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

#### Future Meetings of the Task Force

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

# NEWS



# RELEASE

*from* *J. Hecht*  
*79* *(M.T.)*

**NATIONAL COMMITTEE FOR FURTHERANCE OF JEWISH EDUCATION**

824 Eastern Parkway

Brooklyn, New York 11213

President 8-4600

**CONTACT:** David A. Weiss  
Director of Public Relations  
Private Number: (212) 532-5533

**FOR IMMEDIATE RELEASE**

## NCFJE CASTIGATES SYNAGOGUE COUNCIL OF AMERICA FOR ITS POSITION ON KEY '73

Says that Key '73 represents "a real threat to Judaism," and that any organization who thinks otherwise is "inaccurate", "divisive", and "lulling American Jews into the same state of complacency that resulted in the destruction of 8 million Jews in Europe a quarter century ago."

The National Committee for Furtherance of Jewish Education publicly castigated the Synagogue Council of America for its recent pronouncement that Key '73 "does not represent a threat to Jewish survival!"

In an unusually strong statement, Rabbi Jacob J. Hecht, NCFJE executive vice president, said that the Synagogue Council of America, and its spokesman, Rabbi Henry Siegman, did "a disservice to Jews everywhere," by describing Jewish opposition to Key '73 as "alarmist" and "harmful to Jewish interest!"

"To the contrary," Rabbi Hecht said, "it is the Synagogue Council of America that is acting harmful to Jewish interests when it advises us not to become alarmed by the Key '73 movement."

The Key '73 movement is a year-long evangelistic campaign sponsored by more than 140 Christian denominations, dioceses and other ecclesiastical bodies for the announced purpose of "Christianizing every none Christian in North America."



"When Key '73 announces this objective over television and in all other media, how can anyone possibly think that Jews are not the chief target?" Rabbi Hecht said. "Is there any other large non-Christian group in the United States besides the Jewish group?"

Also, Rabbi Hecht pointed out, of the 140 Christian sects participating in Key '73, there are several, like the Hebrew Christians, and Jews for Jesus which are specifically directed towards converting Jews.

"Rather than issuing misleading and inaccurate statements, the Synagogue Council of America would do better to pay closer attention, as the National Committee for Furtherance of Jewish Education is doing, to the activities of these insidious organizations," Rabbi Hecht said.

He pointed out that organizations like the Hebrew Christians and the Jews for Jesus have become so active, they are all over the streets of New York, trying to capture converts, and have even set up booths in bus stations.

"Not only is Key '73 a threat to the survival of Judaism, but it is the biggest threat since the days of Adolph Hitler," Rabbi Hecht said.

An even more serious repercussion of the Synagogue Council of America's stand, according to the NCFJE, is that it divides American Jewry, pitting one Jew against another.

"Up to now, Key '73 has been an issue on which all Jews have been united," Rabbi Hecht said, pointing out that all major Jewish organizations from the Union of American Hebrew Congregations (Reformed) to the Rabbinical Alliance of America and Union of Orthodox Rabbis of America (Orthodox) have gone on record in their opposition to Key '73.

"What the Synagogue Council of America has done is add disunity to the Jewish stand, and set up the situation where Key '73 can make more converts," Rabbi Hecht said.

The final charge that the NCFJE leveled against the Synagogue Council of America for its position on Key '73 was that SCA urges complacency at the very time Jews should be most vigilant.

"As the world knows, we Jews have a tragic history of what happens when we remain passive in the face of danger," Rabbi Hecht said. "By its statement, the Synagogue Council of America would seem to be lulling American Jews into the same state of complacency that resulted in the destruction of 8 million Jews in Europe a quarter century ago."

As Rabbi Hecht pointed out, in Nazi Germany, up to the time that many Jews were hauled away to concentration camps, there were some Jews who insisted there were no gas chambers, and even more tragically, there were others who believed it.

"No matter how you look at it, the Synagogue Council of America has done an irrevocable disservice to Judaism by its stand on Key '73," Rabbi Hecht concluded.

\* \* \* \* \*





# Kansas City Jewish Chronicle

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Vol. 77, No. 8

FRIDAY, FEBRUARY 23, 1973

## No Positive Answer to Key '73

Sharp differences of opinion seem to have developed among Jewish spokesmen concerning the massive evangelical campaign to be launched by the Protestant churches in the form of Key '73. Jews active in the ecumenical movement have complained that Key '73 is an affront to the spirit of the times and an insult to Jewish sensitivity. Other Jewish spokesmen, some of them suspicious of any Jewish role in ecumenism, have complained that the ecumenists are covering up for lack of zeal in Jewish education and promotion of Judaism.

We fail to see any reasonableness in Jewish objection to evangelism as such. In an age of spreading irreligion, the believers should not be restrained from giving effective expression to their faith.

If any of these evangelical efforts should, however, take the form of a special mission to the Jews, that would be blatantly offensive. Jews have suffered from a long history of anti-Semitic persecution in the guise of religious evangelism.

We assume that the main objective of Key '73 is to restore to faith the many millions of Christians who have lost their faith and in many instances turned against it. Jews have the same problem with their own people, and should not be hostile to the efforts of religionists to stem the tide of irreligion. They have good reason, however, to warn Christian leadership against repetition of the anti-Semitic excesses of earlier crusades.

Warnings may thus be in order, but it is to be deplored that there is no positive reaction to Key '73. Why are not the resources of the Jewish religious establishments mobilized for a positive campaign to acquaint the masses of the Jewish people with their ancient faith and its applicability to modern times?

—reprinted from the Washington Jewish Week

THE AMERICAN JEWISH COMMITTEE

**date** FO-PA-D-M  
March 1, 1973

**to** ✓ Rabbi Marc Tanenbaum and Yehuda Rosenman

**from** Roger Meltzer

**subject** Key '73

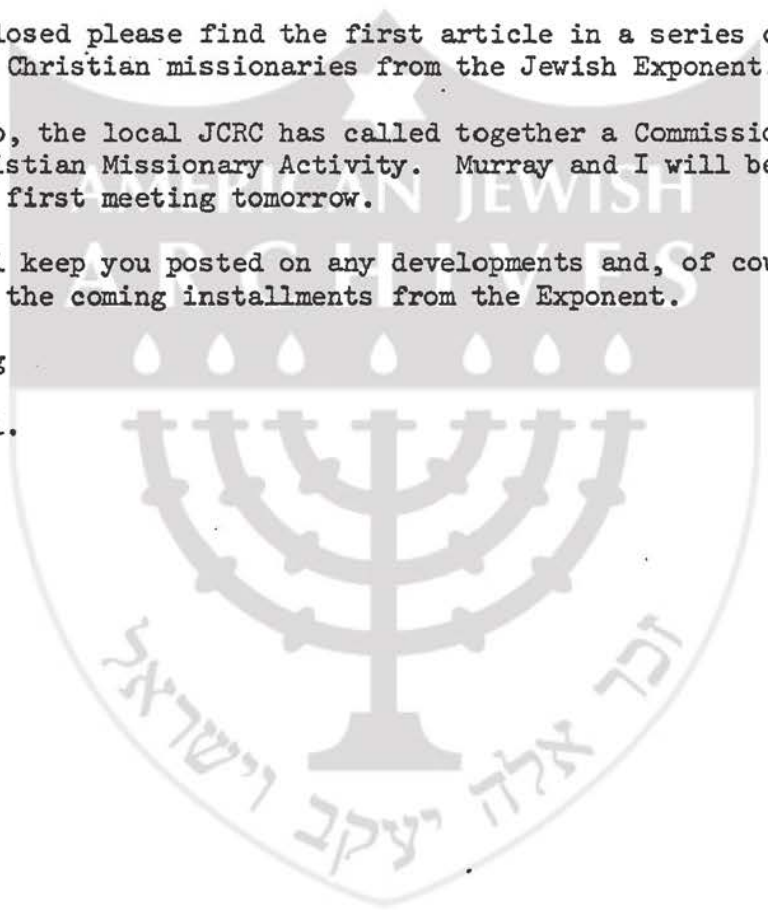
Enclosed please find the first article in a series on Key '73 and Christian missionaries from the Jewish Exponent.

Also, the local JCRC has called together a Commission on Christian Missionary Activity. Murray and I will be attending its first meeting tomorrow.

I'll keep you posted on any developments and, of course, send you the coming installments from the Exponent.

RM:g

encl.





[start]

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# Christian Missionaries and Jewish Reaction

By JAMES REMSEN

"As a Christian," says the Baptist minister, "I believe there is only one way — through Jesus Christ. If I believe my way is correct, I want to share it with others."

"Basically," says the USY spokesman, "we reject the viewpoint of such Christian missionaries . . . who claim that the Christian faith is the only form of faith for men. We accept the concept of the Christian missionary that his religion is valid for him, and we ask him to extend the same courtesy to us."

This is what the controversy over the Christian missions to the Jews is all about: the one side feeling a duty to obey its "Great

Commission" to "Go Out Into the World and Preach to All the People," the other feeling indignant and somewhat threatened because of its minority position.

The subject at hand certainly is not new. Missionary appeals to the Jews began with Jesus' 12 disciples, 2000 years ago. In this country, the American Board of Missions to the Jews has been doing its thing for about 75 years. Missionaries of whatever stripe have been hanging on, seemingly having little effect, believed by many merely to be part of the "baggage of history," pulled into an age of ecumenism.

## Resurgence of Activity

Yet there has been a resurgence of missionary activity of late, and the resulting anxiety can be sensed in the Jewish community. Missionaries have become an "issue."

The latest evangelical campaign began about a year ago. Last March, a full-page advertisement in newspapers nationally raised

the question, "Why Are So Many Jews Wearing That Smile Nowadays?" and invited Jews to "find" Jesus. Also, "Jews for Jesus" posters began appearing on many college campuses, and the youth-oriented "Explo '72" was detonated. Telephone messages kept up their appeals, and the various "Hebrew Christian" centers suddenly seemed more visible.

It has been estimated that about 100,000 Jewish converts regularly attend Christian wor-

ship services, and that about 5000 "Hebrew Christians" worship at the two dozen outposts of the American Board of Missions to the Jews. (It should be noted that these figures seem to be based solely on the missionaries' own claims, and are as yet impossible to substantiate.)

The Board of Missions has two outposts in Philadelphia, where "prayer meetings" are held weekly. There are at least seven other established missions to the Jews in the Philadelphia area, with estimates running as high as 40, including individual missionaries. These centers each claim an average annual "haul" of about 40 Jews; the high was 80, the low, 20. They said that their customers are of all ages and backgrounds.

## 'Key '73' Biggest

Yet all of these "traditional" efforts have taken a back seat to the biggest publicity drive of all—"Key '73," an 18-month, \$6 million campaign with the theme, "Calling Our Continent to Christ." Involved are more than 140 church groups, including mainline Protestants, Evangelicals, Pentecostals and a number of Roman Catholic dioceses. The stated purpose of "Key '73" is "to share with every person in North America more fully and more

forcefully the claims and message of the Gospel of Jesus Christ; to confront people with the Gospel of Jesus Christ by proclamation and demonstration, by witness and ministry, by word and deed."

The agent on the campus is primarily the Campus Crusade for Christ, which has an \$18 million budget and a staff of 3000. There also are other groups appealing to college and high school youth.

Opinion about the missionaries differs in both the Jewish and Christian communities. Every Christian faces a difficult personal decision on the "Great Commission." The more fundamentalist accept the call fervently and as an obligation. The more liberal see the missionary impulse as an embarrassment, a hindrance to inter-religious efforts. The moderate majority no doubt are ambivalent.

## Christian Opposition

It is important for Jews not to regard Christians as a band of arrogant zealots or anti-Semites because of Christian missionaries. It has been reported that often the most vigorous opposition to missionizing on the colleges has come from the campus clergy. According to the Hebrew Truth Crusade, a new JDL-oriented organization based in the Northeast, "There are millions of Christians and thousands of their clergymen

who disdain, even abhor and condemn, such activities. It is important, therefore, to separate those who actively proselytize among Jews and those who do not."

In the Jewish community, sentiments are similarly split. Spokesmen nationally and locally acknowledge that there is a shortage of "hard facts" about missionaries, since they have not been regarded as a serious concern until of late, and because it is difficult to get any kind of collaboration in fact-finding. Those statistics that have been advanced are questioned.

The prevailing climate in Jewish "establishment" organizations, at least locally, seems to be one of caution. Their spokesmen urge an apparently agitated community to "keep cool." They are sitting back and keeping an eye on the youth scene to see what develops this semester with "Key '73."

Some persons fear that the situation among high school youth has the most potential danger, and is the hardest to monitor. Another area in which little is known is that of adult proselytism. At present, studies are being conducted and speakers and literature are being dispensed to inform the Jewish public on the situation.

February 23, 1973

JEWISH EXPONENT

(Continued on Page 77)



B'nai B'rith Hillel Foundations epitomize the "keep cool" viewpoint. B'nai B'rith recently released a survey claiming that the current surge of evangelism is finding few converts among Jewish college students. The study found only a "negligible percentage" of Jews attracted to fundamentalist appeals, although "some form of missionary activity" was reported at 50 of the 80 campuses sampled.

Dr. Alfred Jospe, Hillel national director, said that estimates of as many as 7000 young Jewish converts annually to Christianity are "zealously overblown." He declared: "While aggressive Christian proselytizing inherently constitutes a threat, the reality of the Jewish student reaction does not justify some of the rising fears and alarms in the Jewish community."

In the first sampling taken last spring, the University of Pennsylvania listed 25 to 30 conversions. Joel Paul, Hillel director at Penn, said missionaries "are a concern, but we are not overly alarmed. While most Jewish college students usually laugh away these missionaries, many of whom are paid professionals, others begin dialogue and Bible study sessions. But ultimately, few make the commitment to a new-found faith."

"This is an instance of free inquiry. The fact that people engage in a discussion with missionaries doesn't mean they are submitting."

#### **'Threat Like Hitler'**

If a spectrum of Jewish opinion on this subject were to be drawn, at the other end would have to be such advocates as Rabbi Jacob Hecht, executive vice president of the National Committee for Furtherance of Jewish Education, which is sponsored by the Lubavitcher movement. "Don't think it's not serious," he writes. "It is the greatest threat to Judaism since Hitler's terrible scourge a quarter century ago."

"This is because when one Jew converts, far more is lost to Judaism than the individual Jew. That individual Jew is like the branch of a tree that has been cut. Once cut, there is forever gone hundreds of other Jews who would have followed in other generations."

"Despite the fact that most Jewish leaders see the challenge, some

still pooh-pooh the danger, and by their lack of concern defeat any unified effort to fight back . . . Once all Jews are convinced of the danger, they must unite in battle against the missionaries."

Rabbi Hecht criticized the B'nai B'rith report as "completely misleading" and a "harmful distortion." The report's "tragic error," he asserted, "stems from counting in its survey only formal conversions to Christianity. By this definition, the B'nai B'rith ignores the thousands of Jewish youth lost to Judaism through backsliding or through acceptance of Christianity without ever being officially converted."

#### **Local Activity**

Locally, Jewish organizations and groups have been turning their attention to the missionaries, some with little or no publicity. The Board of Rabbis' committee on Christian missionary activities, headed by Rabbi Gerald Wolpe, has decided to act and is formulating measures. The Federation of Jewish Agencies and the Jewish Community Relations Council charged Rabbi Maurice Corson with keeping tabs on the local missionary scene. The JCRC announced this week that it has formed a task force, headed by Rabbi Yaakov G. Rosenberg, which will work in two areas: community and inter-religious relations, and Jewish education and identity.

The Union of American Hebrew Congregations and the United Synagogue Youth have prepared materials dealing with the missionary challenge. Rab-

bi Joseph Teichman, religious leader of Congregation Beth Israel, of Camden, wants to form a coalition of committed Jewish students who will try to get through to estranged Jewish students at the University of Pennsylvania, Rutgers-South Jersey and Glassboro State College. The Hebrew Truth Crusade has been formed to provide information to rabbis and monitor the situation. Yaakov Riz' Jewish Identity Center has been active, and has dispatched speakers on the subject. Steven Jacobs has been compiling information. The Hillel Foundations and the Lubavitcher center plan to expand their programs of "positive Jewish experiences."

There undoubtedly is more. The Jewish response will be dealt with in greater length later.

*Next—The Missionary Centers: What They Say and How They Operate.*

[end]

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## Hebrew Union College • Jewish Institute of Religion

40 West 68th Street • New York, N. Y. 10023 • 873-0200

FROM THE PRESS BUREAU

FOR IMMEDIATE RELEASE

### The Jew of 1823

One Hundred and Fifty Years of the American Jewish Press

by Jacob R. Marcus

Director, American Jewish Archives, Hebrew Union College, Cincinnati

March, 1973, marks exactly 150 years since the first Jewish periodical appeared in the United States. An English-language paper called The Jew, it was edited in New York City by Solomon Henry Jackson, lasted for just about two years, and then ceased to appear. Why was it published? It was issued by Jackson, a passionate, fervent Jew, to counter the missionary propaganda then very active in the country. The Christian missionaries were determined to "save" the Children of Israel.

It is one of the curious aspects of American Jewish history that the Jews here have always displayed an almost pathological fear of Christian conversionists. There is no easy way to explain this horror, this dread of the soulsavers, because for the most part the missionaries have been egregiously unsuccessful. Jews, however, remain afraid of these evangelists as is documented today by the outpouring of protests against the "Jesus Freaks," the Jews for Jesus, and the impending Christian campaign known as "Key 73." Maybe this Jewish dismay stems from the sad realization that Christians destroy the family when they convert a Jew and separate him or her from parents or spouse.

The Jew of 1823 owed its origin to a missionary campaign which had gotten underway about the year 1819. Some converts to Christianity and their friends wanted to start a colony in New York state; the colony would shelter European Jewish converts who were to be shipped here in the hope that this land would not expose them to the contempt of either Jews or Christians. In Europe these unfortunates were damned by Jews for becoming Christians and were damned by Christians because they had been born Jews. In 1820, the same group of Christians interested in the projected Jewish-Christian haven founded an organization called the American Society for Meliorating the Condition of the Jews. They of course constituted a missionary society, but

they could not have secured a charter from the state of New York if they had come right out and said that they were set on saving Jewish souls.

One of the spearheads of the new society was a very able man named Joseph Simon Christian Frederick Frey (pronounced Free). Born in Germany where his original name had been Joseph Samuel Levi, he was a Hebrew teacher, a hazzan, and a shoet, but became a convert to Christianity. A number of years after his arrival in the United States, he was appointed an agent of the society. The organization, which was very successful and at one time had 200 branches, was led by some of America's most notable personalities. Among them were two men who are still today household names: John Adams and John Quincy Adams, both of whom served as Presidents of the United States. One of the men closest to the society was Elias Boudinot, formerly president of the Continental Congress. For all its organizational success, however, the society converted few if any Jews.

The society sponsored a conversionist magazine called Israel's Advocate; it was resolved to restore the Jews to their homeland, to save them spiritually, and to make sure that despite the society's "very awful apprehensions," the Jews would not go to Hell. Israel's Advocate began appearing early in 1823, and the zealous Solomon Henry Jackson came out in March of that year with The Jew dedicated to the sole purpose of defending Judaism "against the insidious attacks of Israel's Advocate." The masthead of Jackson's paper carried the verse from Psalm 119: "'Tis time to work for the Lord; they have destroyed thy Torah." The Jew was not really a newspaper; it was a tract issued periodically to refute the missionaries. It lasted till 1825--rather remarkable when we consider that at the time there were in the whole country only about 5,000 Jews.

And who was Solomon Henry Jackson? As his name would indicate, he had been born in England, but had come to this country four or five years after the British had been driven out. (Jackson may have been remotely related to the sixteen-or seventeen-year-old Rebecca Jackson, who married the great American Jew, Major Mordecai M. Noah. Noah was then forty-three, some twenty-six years older. However, as an uncle of Rebecca wrote her from England: Better an old man's darling than a young man's drudge.) Solomon Jackson had settled originally in the Pocono Mountains near the Delaware River and had married the daughter of a Presbyterian minister; she bore him five children.



When she died Jackson moved to New York and reared all five children as observant Jews. One of them, Eliza, married a man named Donovan who later became a convert and joined a synagogue of very Orthodox Jews.

Jackson was well-versed in Hebrew and Jewish lore and soon turned to Hebrew printing and publishing. Was The Jew his apology for having strayed by marrying out of the faith? Please note that, unlike his Jewish journalistic successors, he did not call his paper The Hebrew or The Israelite. He called it The Jew as did quite forthrightly Gabriel Riesser fighting for Jewish liberties in a reactionary Germany. (Riesser called his paper Der Jude, "The Jew.") In 1826, Publisher Jackson issued a translation of the Spanish-Portuguese Hebrew prayerbook and in 1837 printed the first American Passover Haggadah. That same year, a depression year which brought great distress to the German refugees who had just landed, he presided over a colonizing organization attempting to settle Jews on public lands in the West. The secretary of the new association was another Jew by the name of Donovan. Ten years later Jackson died.

Since The Jew's brief publishing history, some 2,000 Jewish serials, papers, magazines, quarterlies, and annuals have rolled off the presses in this land. All of them in English? Not at all! These American Jewish periodicals have been published in Hebrew, Yiddish, German, Ladino, Polish, Hungarian, and Serbo-Croatian. Insofar as it is possible to do so--for many have completely disappeared--they are now being collected and microfilmed by the American Jewish Periodical Center. Housed in the Hebrew Union College Library in Cincinnati and administered by Dr. Herbert C. Zafren, the Periodical Center makes many of these microfilms available on interlibrary loan.

\* \* \* \* \*

March 1973

x - Tanshman

→ CRC - Missouri  
FEB 22 1973

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Telephone: 816/421-5808

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**TO:** Kansas City Rabbis, Other Jewish Educators,  
Jewish Agency Directors

**FM:** David H. Goldstein

**DATE:** February 19, 1973

**SUBJECT:** Follow-up to Key '73 Mailing

All of you received a Key '73 mailing distributed by this office. We indicated in that mailing that the JCRB plans to coordinate activities relating to Key '73.

To be able to respond intelligently to the Kansas City situation we need to be informed concerning incidents relating to either Key '73 or to the Jesus Movement generally. It would, therefore, be very helpful if and whenever any of you learn of an incident of attempted proselytizing, Jewish youngsters who are considering converting, a door to door census, Jewish youngsters who are disturbed by conversion attempts of their peers, any anti-semitism resulting from proselytizing or anything else connected to Key '73 or other conversion movement, if you would report this to me. I will be able to put together a composite picture of everyone's experiences so that we can have a way to objectively evaluate what is happening in Kansas City.

In reporting incidents related to Key '73 it would be helpful to know the names of the Jewish youngsters (or adults) involved, names of the missionaries, organizations they represent, location of conversion attempt (home? school? Teen Center?) and any other bits of information you are able to gather.

Upon receiving such reports I will periodically issue memos to keep all of you up to date on what is happening.

For your information we have not received any reports of missionary activity to date.

I'd like to remind you that the JCRB has available for distribution in large quantities, the Key '73 question and answer flyer, free of charge.



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→ CRC - Tavar



FEB 22 1973

X → Tman

January 19, 1973

TO: Community Relations Council

FROM: Leo M. Davis, Chairman

SUBJECT: "Key '73"

A number of inquiries have come to the attention of the CRC about "Key '73," Campus Crusade for Christ, The Jesus Revolution, and other current evangelical movements which are receiving a great deal of publicity.

The CRC's Executive Committee will be meeting soon to evaluate the impact of these movements in our area and to discuss appropriate responses.

In the meantime, we are enclosing two items for your information:

1. "The Jesus Revolution," a memorandum to the Jewish Community
2. Suggested guidelines for the Jewish Community on "Key '73".

JCRl-San Francisco  
2/13/73

KEY '73:

TANENBAUM

Rita Samal stated she was invited to attend the Board of Rabbis meeting at which Key '73 was discussed. Rabbi Jacob Treub has appointed a special committee to deal with this matter. The Committee will include representation from the National agencies, and will, also, provide an opportunity for inter-religious dialogue.

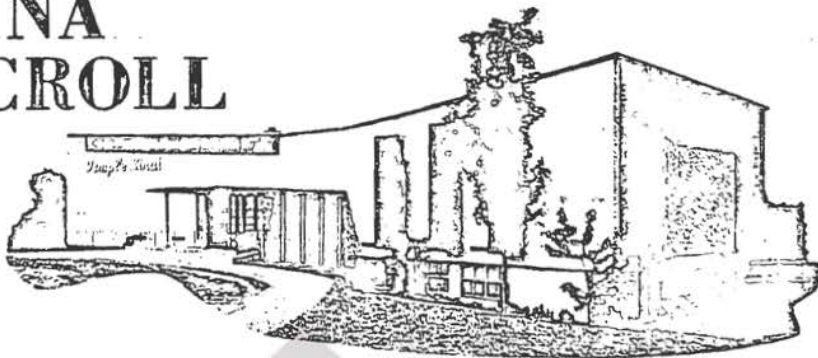
Chairman Kaplan expressed his appreciation for the long and devoted service of Reynold Colvin as Chairman of the Jewish Public Affairs Committee. Recently-elected as new chairman is Robert Weil of Los Angeles.

Next meeting: March 13th.





# THE SINAI SCROLL



VOL. 13, NO. 14

Monday, February 26, 1973

4 ADAR 5733

## Schedule of Services

### SABBATH VAYAKHEL SCOUT SABBATH

Friday, March 2  
Evening Service  
7:30 p.m.

Guest: Assoc. Judge Corinne P. Grande  
R.I. District Court

\*Please note the earlier hour.

### SABBATH PIKUDAY

Friday, March 9  
Evening Service  
8:30 p.m.

Sermon: "The Messianic Prophecies—  
The Jewish View"

Saturday, March 3  
Morning Service  
11:15 a.m.

Torah Reading: Exodus 38:1-19  
Haftarah: 2 Chronicles 4:5-1

Saturday, March 10  
Morning Service  
11:15 a.m.

Torah Reading: Exodus 40:22-38  
Haftarah: 1 Kings 8:54-61

**DAILY SERVICES:** Saturday through Thursday at 5:45 p.m.

### ISN'T IT GREAT TO BE WANTED?

We still need 47 Sinai families to round out the team for our very first Temple Sinai Country Fair, May 27 and 28 at the Cranston Veterans' Ice Rink on Phenix Avenue. If your family has yet to respond, there's an enjoyable and useful job for you. Just call Sheila Halperin at 942-7058.

### YOU DO WANT TO HELP, DON'T YOU?

**REMINDER:** The trailer behind the Temple isn't quite full. New merchandise of any kind is being accepted. Sunday: 10-11:30 a.m.

### KEY 73 AND THE BIBLICAL PROPHECIES

In keeping with the request of many who attended the opening discussion on Sunday, February 11 of the Key 73 program, a discussion will be held following the brief Friday Evening Service on March 9, dealing with the Messianic Prophecies and the Jewish understanding of them.

This is a vital aspect of the discussion engaged in by those in the Key 73 program who choose to reach out theologically to the Jew.

DEAR RABBI TAMAR BARN — WHY ARE OUR RABBIS  
AFRAID TO EXPOSE THIS HORRIBLE CRUCIFIXION  
FRAUD?

SOL A. DANN

ATTORNEY AND COUNSELLOR

5046 ELDERSGARDENS ST.  
SAN DIEGO, CALIFORNIA 92120

5754 Bounty St.

(714) 287-1255

March 11, 1973

RE: REV. GRAHAM'S MISREPRESENTATIONS THAT  
"THE JEWS USED CRUCIFIXION ( AS A FORM OF  
PUNISHMENT FOR A CAPITAL CRIME")

Rabbi Solomon S. Bernards,  
Director of Interreligious Cooperation Dep't. B'nai Brith A.D.L.  
315 Lexington Ave. N.Y. N.Y. 10016

Dear Rabbi Bernards.

I realise your busy schedule may have prevented you from replying to my letter to you of March 3rd, but would appreciate its acknowledgement, at least. This is requested not only for my benefit and guidance, but for others who are also interested in having the above matter appropriately pursued.

Enclosed is a copy of Rabbi Louis Rabinowitz's letter in which he too emphacizes that "WE HAVE TO DISTINGUISH BETWEEN WHAT JUDAISM TEACHES AND WHAT INDIVIDUAL JEWS HAVE DONE IN DEFIANCE OF THESE TEACHINGS..."

The reason I did not refer you to the Encyclopedia Judaica is because it does not make clear that this was an action of a demented "Jewish" King during the time of a civil-war to dethrone him. However even Judaica starts its discussion of "CRUCIFIXION" with "Jesus of Nazareth". Also that King Yannai's irresponsible and unlawful actions were "IN IMITATION OF GENTILE USAGE". Not a form of punishment "USED BY THE HEBREWS" (FOR A CAPITAL OFFENCE) as Rev. Graham indicated; as tho it was a practice under Jewish law.

As you well know, a 'half-truth' is a whole lie...and the worst kind since it deceives the unwary. (See S.E.C. 'Rules & Regulations' that condemns half-truths)

If Rev. Graham intended to be the least bit fair, why didn't he quote the very first sentence from his reference from "THE INTERNATIONAL STANDARD BIBLE ENCYC. that says "AS AN INSTRUMENT OF DEATH THE CROSS WAS DETESTED BY THE JEWS"? Also that this form of punishment was CONTRARY to Jewish law?

As I attempted to point out to you in my letter of March 3rd, extermination of Jews via concentration-camps and gas-chambers was the NATIONAL-policy of the Nazis under their Neurenberg laws. The ransom-tax imposed on the Jews of Russia is Russian NATIONAL-policy as is their persecution of Jews.

Although Negroes suffered incidents of lynching in America, lynching was "never at any time" any part of American NATIONAL-policy; anymore than "CRUCIFIXION" was "used by the Hebrews (as part of their National-policy)".

It was therefore very encouraging to receive Rabbi Rabinowitz's letter that supports this distinction. The very fact that public figures like Rev. Graham avoided this distinction, makes it all the more important, once and for all, to put this horrendous accusation in its proper place. Under the law of 'LIBEL & SLANDER' it is incumbent on Rev. Graham to publish a correction of his previous misrepresentations. He should be specifically, clearly and unequivocally requested to PROMPTLY do so.

Sincerely, Sol. A. Dann





Jerusalem, 4 March 1973

Mr. Sol A. Dann,  
Attorney and Councillor,  
5754 Bounty St.,  
San Diego, Calif. 92120,  
U.S.A.

Dear Mr. Dann,

Thank you for your letter enclosing the correspondence between you and Billy Graham. It is an excellent example of the sinister activities of concealed anti-Semites as Billy Graham is reported to be. I would like to refer you to two articles in the Encyclopaedia Judaica, one on CAPITAL PUNISHMENT, Vol. 3, Col. 142, and one on CRUCIFIXION, Vol. 3, Col. 1133, from which you will see *what*

- (a) Crucifixion was definitely *not* method of Capital Punishment used by Jews, and
- (b) Crucifixion was utterly repulsive to them.

Unfortunately, however, as you will read in the second article, there was a Jewish king who to the horror of the whole people sentenced a number of Pharisees to crucifixion. We have to distinguish between what Judaism teaches and what individual Jews have done in defiance of these teachings, and those who want to include crucifixion among Jewish modes of capital punishment can unfortunately point to this instance.

With kindest regards,

Yours sincerely,

*L. I. Rabinowitz*  
L. I. Rabinowitz

DOMESTIC SERVICE

-14-

MONDAY, JANUARY 29, 1973

ORTHODOX RABBI HITS JEWISH LEADERS  
ON CRITICISM AGAINST KEY 73

By Religious News Service (1-29-73)

NEW YORK (RNS) -- An Orthodox rabbi who is an executive of a cooperative Jewish agency has taken other Jewish leaders to task for criticizing Key 73, the cooperative Christian evangelism effort.

Rabbi Henry Siegman, executive vice-president of the Synagogue Council of America, suggested that what he described as the "alarmist view of Key 73" is "inimical to the real interests of religious Jewry."

The clergyman, whose organization is an umbrella group of Reform, Conservative and some Orthodox bodies, declared that "whether or not Christianity confers a salvific status on Judaism is clearly a Christian theological issue."

In an article prepared for a forthcoming issue of Congress Bi-Weekly, published by the American Jewish Congress, Rabbi Siegman said:

"A Christian understanding of Judaism can emerge only out of the Christian faith experience. There is, therefore, a certain irrelevance to suggestions made by Jews to Christians concerning the status of Judaism in Christian faith for no Jew can speak out of the Christian faith experience."

The rabbi commented that he personally finds Key 73 "unappealing" because of its "emphasis on sin, the promise of easy salvation, its promotional and manipulative approach," none of which, he said, "is calculated to inspire confidence in the depth of its spirituality."

Rabbi Siegman added, however, that he did not believe that "any significant number of Jews will be won over to Christianity by Key 73."

"Those few who will convert," he said, "will do so because of our own failures, because we have allowed Jewish life to become so secularized, so emptied of transcendent meaning, that some of our children will turn to Christianity and to other faiths in order to fill a terrible spiritual void."

Rabbi Siegman also commented that some Jewish agencies have misapplied the principle of separation of church and state so as to "eliminate religious influence from American public life."

They have done this, he said, "on the assumption that Jews are most secure in a secularized society in which religious differences are least visible."

Such a view "is wholly antithetical to traditional Jewish values," Rabbi Siegman asserted. "A policy aimed at weakening the influence of religion on society -- in its public no less than its private manifestations -- is a perversion of Judaism," he added.

Another of the clergyman's criticisms was directed against "the imputations of Jewish insecurity and internal weakness implicit in this defensiveness -- as if Judaism stands on so frail a reed as to be blown away by the slightest wind that comes along." Such an implication, he said, "is not lost on Christian evangelists and, more importantly, on our own youth." The "threat to Jewish survival in modern society," Rabbi Siegman declared, comes not from Christian proselytism, but from "religious indifference, from the allurements of a secular and irreligious society,"



FOR RELEASE THE  
WEEK OF FEBRUARY 4th

From:

Association of Orthodox Jewish University Faculty  
4911 16th Avenue, Brooklyn, N. Y., 11204

Contact:

Prof. C. Morris Horowitz, 212-339-3623  
Chairman, Public Relations Committee

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JEWISH ORTHODOX PROFESSORS TO HOLD QUARTERLY MEETING ON FEBRUARY 11th  
Cultural Program on Campus Missionary Activities Co-Sponsored With  
The Flatbush Young Israel

The quarterly membership meeting of the Association of Orthodox Jewish University Faculty will be held on Sunday Night, February 11th, at the Young Israel of Flatbush, 1012 Avenue I, corner Coney Island Avenue, Brooklyn. The meeting is scheduled to begin at 7:30 P. M.

According to the organization's Cultural Chairman, Dr. Joseph Sungolowsky, the cultural program at this meeting will address itself to the topic, "Approaches to the Missionary Activities on the Campus". Speakers will include Rabbi Shulem Gold, Spiritual leader of the Young Israel of West Hempstead, Rabbi Joseph Gruenblatt, of the Queens Jewish Center, ~~Rabbi Aryeh Kaplan~~ and Professor of Philosophy at Touro College, Rabbi Aryeh Kaplan, of the National Council of Synagogue Youth, and Dr. Aaron Twersky, Professor of Law at Hofstra University. In addition a student representative of Yavneh, the Religious Jewish Students Association, will speak.

The organization's president, Dr. David Kranzler, underscored the menace of the increased missionary activities, and announced that The Young O Israel of Flatbush, which is housing this meeting, will act as Co-Sponsor of the Educational Program.

Because of the importance of the Cultural Program, this meeting will be open to the general public.

The A. O. J. U. F. addresses itself to problems that concern the Jewish Faculty Member and student on the college campus in particular, and in the community at large, in general. Its membership includes faculty members representing all areas of academic interest.

The American Jewish Committee  
165 East 56th Street  
New York, N.Y. 10022  
PLaza 1-4000

Date 1/29/72

TO: Rabbi Marc Tanenbaum

FROM: Michael Ellerman

☐ For approval

☒ For your information

☐ Please handle

☐ Please talk to me about this

☐ Read and file

☐ Returned as requested

☐ Your comments please

Remarks:



## Middle East Perspective

Middle East Perspective published and edited monthly, save one issue, covering July-August, by Dr. Alfred M. Lilienthal, 850 Seventh Avenue, New York, N. Y. 10019. Telephone: (212) 765-7439.

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### EDITORIAL

#### AFRAY OF COMPETITION?

The announcement of the plans by Christian churches for "Key '73," a continent-wide evangelical campaign scheduled to run through this year and designed, according to its announcement, "to reach every person in North America with the gospel of Christ," has caused great consternation in official Jewish religious circles. The rabbinate, headed by Maurice N. Eisendrath, President of the Union of American Hebrew Congregations, immediately voiced concern: "We view with alarm the avalanche of Christian missionary activities launched throughout the country. (*And then the cult of anti-anti-Semitism rears its ugly head.*) While the evangelistic campaigns are not anti-Semitic in intent or purpose, they do seem to posit the superiority of Christianity and the centrality of Jesus." (It is, of course, all right to proclaim the "chosen people" concept and the centrality of Israel.)

As in every problem facing the faith of Judaism, which has been left high and dry by the continuing emphasis on Zionism-Israelism and the subordination of the religious to the political, it is always "they" who are persecuting "us" and "we" who are completely innocent. This conspiratorial analysis, ever-invoking the spectre of Hitler, supplies no real answer to the unmistakable flight from Judaism by so many young people — and old ones — fed up with both the lack of spirituality in the faith into which they were born and its overweening obsession with the state of Israel.

#### No Objective Study

No wonder the Jewish clerics are confounded with fear at a further Christian bid to capture adherents from Judaism. Instead of meeting this challenge as wholesome competition, which comes even as Jewish nationalism reaches the zenith of its power, they try to set up smoke screens and becloud the issues. They refuse to acknowledge the true reasons why support of their religion is so rapidly fading and why, if Anti-Defamation League reports prove to be correct, there may be real — not imagined — anti-Semitism ahead.

With Christian competition breathing down their necks, a typical Jewish response came in the form of an announcement by the American Jewish Committee of the establishment of a new institute "devoted to analyzing and solving the problems of Jewish communities throughout the world." In calling attention to "the continuing threat to

Israel, the difficulties of assessing accurately the mood of great and small power-politics, and the desire to preserve Jewish identity in the Diaspora," Dr. Seymour P. Lachman, head of the committee's Foreign Affairs Department, indicated the direction which Jewish leadership was taking. There was nary a word about preserving the Judaistic identity; the only concern expressed was for the nationalist side of the Jewish dichotomy.

This was the latest example of the Jewish Establishment's refusal to look at the facts as they are: not one single organization has dared embark upon an objective, scientific study to determine the reasons for man's antipathy toward Jews today and for the current Jewish flight from Judaism.

#### DIMENSIONS IN THE NEWS

(Concluded from Page 1)

bodies yielded to the pressure applied and voted the needed funds. The excuse given by Yorty was that the Israel Silver Anniversary Committee had prepared its budget long before the Munich Olympics occurred and, hence, at the time had placed too low a priority on Fair security. It never seems to end! Californians and New Yorkers have reason to accept Bill Buckley's suggestion of making Israel the 51st state.

*Peace is no closer on any front in the Middle East, and Arab Palestinians, no matter how cozy a picture the media continues to draw, still deeply resent the occupation.* Just when the Gaza strip had become less turbulent and the situation of the Arabs there more tolerable, thanks to the efforts of Gaza city's Arab chief official, Mayor Rashad Shawa pointedly refused to obey the orders of the Israeli Military Governor to incorporate the neighboring Shati refugee camp within the city limits and provide it with municipal services. **The mayor was dismissed, and 9 members of the 11-man city council resigned. The Palestinians feared the change in the legal status of the strip and its 400,000 refugees which would result in the permanent integration of the area within Israel. There is acquiescence but no peace in Gaza.**

The book, *The Cairo Documents*, on Nasser by Hassanain Heikal, editor of *Al Ahram* and intimate friend of the late president of Egypt, will be published soon by Doubleday. It contains an introduction by Edward Sheehan, whose fine articles on the area have appeared in the Sunday Magazine Section of *The New York Times*. Heikal's plans for visiting New York for the publication party were subject to change with the flux in the Middle East situation. While he is not as close to President Sadat as he was to his predecessor, Heikal still holds a very important position as the boss of the best-known, the most powerful publication in the Arab world, and Cairo did not wish any visit by him to be misinterpreted as a sign of weakness in the present tug of war going on between the Egyptian and US capitals.

The domestic scene in Cairo is far from calm, with student uprisings and rightist and leftist elements struggling for a position of advantage. Clashes between Muslims and Copts (Christian) have not helped either. The US reaction to the Soviet military withdrawal has also hurt.

The American Jewish Committee  
165 East 56th Street  
New York, N.Y. 10022  
PLaza 1-4000

Date 2-27-73

TO: M. Tannenbaum  
FROM: R. Blume

- ☐ For approval  
☐ For your information  
☐ Please handle  
☐ Please talk to me about this  
☐ Read and file  
☒ Returned as requested  
☐ Your comments please

Remarks:



FEB 27 1973

*To Rita  
Blum  
m*

THE AMERICAN JEWISH COMMITTEE

**date** FO-MW  
February 13, 1973  
**to** Rabbi Marc Tanenbaum  
**from** Eugene Du Bow  
**subject** LEADERSHIP CONFERENCE OF WOMEN RELIGIOUS

Ann Gillen sent me a copy of a press story on the latest meeting of LCWR, a copy of which is attached.

As you can see, she introduced the matter of Soviet-Jews and Key '73 and was successful in getting them to pass a resolution on the latter issue.

I think we should give their adoption of the resolution as much exposure as possible.

Best regards.

cc: Messrs. G. Strober  
J. Rudin  
D. Geller  
S. Katz  
W. Katz  
I. Terman

*more -  
Don't get a copy 2  
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your action on  
Lita  
2/17*

## SISTERS URGE HELP FOR SOVIET JEWS, WARN ON KEY 73 (270)

2/1/73 - Th.

ST. LOUIS (NC)--A committee of the Leadership Conference of Women Religious (LCWR) has emphasized the need for Christians to help relieve the sufferings of Jews in the Soviet Union and warned against the possibility of sectarianism in Key 73, a nationwide evangelical program.

At a meeting here of the LCWR committee on ecumenical and Jewish-Catholic concerns, Sister Ann Gillen, recently appointed executive director of the National Interreligious Task Force on Soviet Jewry, said:

"We are concerned about all groups which are suffering religious repression in the USSR. But it is evident that the Jews need our help most at this time. They are classified as a nationality, yet they are denied the cultural and religious rights which are accorded to other groups in the USSR."

The committee 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.