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*Preserving American Jewish History*

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

Series C: Interreligious Activities. 1952-1992

Box 19, Folder 4, Evangelism - Jewish reaction, 1972-1973.

# Peril of Christian Evangelism Cited by Jews

## Rabbi Says Conversions Can Destroy Existence of His People

Christians seem to be getting very possessive about Canada and the U. S. A. in their Key 73 sloganeering — "Calling Our Continent to Christ."

The part of the "continent" made up of those who would rather be called to Temple are already more than a little anxious about the implications of the massive evangelistic thrust of Christendom behind the Key 73 banner.

Improved Christian-Jewish relations are likely to be an early victim of intense Christian evangelism among the Jews. Such efforts also threaten Jewish religious existence, Jewish leaders say.

RABBI Marc H. Tanenbaum, of the American Jewish Committee, said that Christian theology based on the negation of Judaism "will

have the human effect of destroying the existence of the Jewish people."

The Nazis' massacre of the Jews and forced assimilation of Jews in Russia have destroyed two-thirds of the Jewish people, he said.

In view of that, "the whole question of efforts to convert the Jewish people out of religious existence becomes a morally unconscionable position," he said.

THE ATTITUDE of Key 73 leaders is that "Christ's commission is universal. It would be an act of lovelessness not to give those who are not Christians the opportunity to believe" said Dr. Carl F. H. Henry, of Eastern Baptist Seminary.

And Dr. Theodore A. Raedeke, executive director of



ANDREW WALLACE  
On Religion

Key 73, said "we have a commission to preach love to every creature. . . . Our responsibility is to evangelize, to bring the message to all the people. Conversion is in the Lord's hands."

Key 73 evangelicals would not "force Christianity on Jews any more than on Unitarians or Mohammedans," he said.

DR. HENRY asserted that the continental campaign was "not in the context of a national religion" and would not be coercive.



RABBI TANENBAUM  
... fears drive

Yet he also implied that the

fate of America rests with the success or failure of the campaign.

"Nothing in the Bible assures the U. S. of leadership in world affairs," he said. "A nation unsure of who God is soon gives itself over to false gods and pays the penalty for that ambiguity."

BOTH HE and Dr. Raedeke said they felt the Jewish sensitivity over Key 73 resulted from the successful efforts of Campus Crusade for Christ and other evangelical groups in converting Jewish youth.

Rabbi Tanenbaum pointed out that Christians have "a valid theological alternative" to converting Jews, one that has been widely accepted by Protestant and Catholic leaders.

The alternative, he said, allows Christians to see God's covenant with the Jews as permanent "and that Christianity must see itself not in terms of substitution, but rather in terms of being a complementary covenant to the Covenant of Israel."

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Religion Dept.



Dec 3, 1972

# MACY'S

## Christians' Evangelizing Alarms Jewish Leaders

By GEORGE DUGAN



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**ALL MACY'S OPEN LATE EVERY NIGHT  
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Jewish leaders are expressing alarm over the growing evangelistic efforts of Christian churches.

Their main concerns are Key 73, a continentwide evangelical campaign scheduled to run through 1973 and designed to "reach every person in North America with the gospel of Christ," the growing popularity of the Campus Crusade for Christ, and the Jews for Jesus movement.

Spokesmen for all branches of American Judaism are cautioning their constituents to be wary of the various campaigns because of their potential threats to friendly Christian-Jewish relations carefully nurtured over the years and the possibility that they might be used for vehicles of proselytization.

With the exception of the Jews for Jesus people, most campaign leaders insist that their evangelical crusades are not directed specifically toward Jews. Despite this disclaimer, Jewish leaders are worried.

Key 73 has the support of 140 denominations and groups including fundamentalists, the more liberal main stream Protestant bodies and a number of Roman Catholic dioceses.

### Media to Be Used

It has been described as the "biggest cooperative evangelistic project in the history of the Christian Church."

During the coming year Key 73 will sponsor coast-to-coast mass media evangelism programs, conduct Bible studies in "a million Christian homes" and promote "thousands" of area crusades.

Yesterday, Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, viewed with alarm the "avalanche of Christian missionary activities which has recently been launched throughout the country."

He voiced his concern at a meeting of the union's board of trustees in the Plaza Hotel.

The head of the congregational arm of Reform Judaism in this country said that while the evangelistic campaigns were "not anti-Semitic in intent or purpose, they do seem to posit the superiority of Christianity and the centrality of Jesus."

"We must not come to the hasty conclusion that this movement is necessarily 'out to get the Jews,'" he said, "but it does confront us with a serious challenge."

The rabbi cautioned against "hysteria or panic" and announced a "massive effort at

Jewish education both on the youth and adult level."

Rabbi Balfour Brickner, director of the union's interfaith department, told the board that the Campus Crusade for Christ had a budget of \$18-million and a staff of 3,000. He said the Youth for Christ movement had conducted evangelistic meetings at 2,000 high schools.

Rabbi Louis Bernstein, president of the Rabbinical Council of America, said Jews had been increasingly embarrassed by "Madison Avenue efforts to evangelize the Jewish community."

"Already we have had reports of such activities on the college campuses and in a number of smaller Jewish communities. It is our responsibility to combat this effort."

On Friday, the American Jewish Congress announced plans to provide Jewish young people with "solid and intellectually challenging information and insights about the Jewish experience."

### Letters Ask Data

The first stage of the campaign began last week with the mailing of letters from Rabbi Arthur Hertzberg, president of the congress, to thousands of its members across the country.

The letter asked recipients to send in the name and addresses of their children, grandchildren or friends on college campuses, plus a \$5 fee to cover partial mailing costs of an "ongoing stream" of essays, memorandums and publications on Jewish life to the students named. Without mentioning Key 73, it was clear he had the current evangelistic campaigns in mind.

Earlier last week, Rabbi Marc H. Tanenbaum of the American Jewish Committee warned of possible dangers in Key 73.

"What emerges from a careful reading of the Key 73 literature and listening to the speeches of its principal sponsors is that this 'evangelical revival' effort is based on a conception of America as 'an evangelical empire.'"

"That conception, which governed the first half of the national history of America, perceived America as 'a Christian nation,' one in which Jews and other non-Christians were tolerated as less than full partners in the democratic enterprise."

"The notion of America and evangelical Christianity being one and the same is a regression from the liberal democratic view which is grounded on the pluralistic idea that Jews, Catholics and others are full partners in American society."

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Thurs., Nov. 30, 1972

**The Miami News**

# Rabbi hits Key '73 evangelism drive

By **BOB WILCOX**  
Miami News Religion Editor

A massive Christian evangelistic program planned to cover the entire United States and endorsed by most mainline Protestant denominations in the nation has American Jewry on its guard and instituting a counter measure.

"Key 73," an unprecedented and unified plan of Christian witness to the 50 states, spearheaded by the evangelical denominations, is the object of the concern, according to Rabbi Marc Tannenbaum, national director of interreligious affairs for the American Jewish Committee, whose executive committee begins its annual meeting

tomorrow at the Diplomat Hotel, Hollywood.

"Key 73" contains a thrust to convert Jews to Christianity, noted the Jewish leader, and he said that while any group has a right to spread what it believes to be truth, the AJC has gotten indications that the Evangelism will be both deceptive in its methods and ignorant of Judaism.

The concern is aggravated by recent converts to Christianity among Jewish youth in contact with the proselytizing "Jesus Movement."

"I've been to several meetings concerning Key 73 said the interfaith director. At

one in St. Louis a Protestant minister from Texas got up and told how he was preparing special books on the Psalms as a way to get into Jewish homes.

"He has a right to proclaim what he wants," said Tannenbaum, "but I just wish he'd be more honest. What he's going to do is nothing more than weasel deception."



**Bob Wilcox**  
Religion Editor

A major element in "Key 73" thrust to Jews will be The American Board of Missions to the Jews, a New York organization, separate from denominations, said Tannenbaum. He quoted from Mission literature to substantiate his charge that the campaign, to be launched this weekend, is ignorant of Judaism.

"Never before in Israel's

history has the Jew been in sorer need of the gospel," read the Oct. 1971 issue of "Chosen People," a Mission magazine, he said. The article added that "The Jew is a drifter from the moorings of Old Testament Judaism. Bewildered and misled by the emptiness of Judaism and false claims of Zionism, he is on the hunt for something to replace what he has lost."

"If this is the kind of negative caricature of Judaism that the campaign is going to advance we're simply not going to stand by for it," said the Rabbi.

"One of the most hopeful signs in Jewish-Christian re-

lations in recent years has been the growth of a positive theology toward Judaism among Protestants and especially Catholics," said Rabbi Tannenbaum.

That theology recognizes that the Jews, as well as Christians, have a covenant with God, he said.

"This negative kind of sentiment is a regression and we must not allow it to undercut the progress that has been made."

Rabbi Tannenbaum said appeals have been made to Christian leaders to recognize the problem "before it becomes unmanageable" and that there's been "positive" response.

country "to get them" to educate the people of their community about what is coming and what they should know in response," said Tannenbaum.

The Metropolitan Fellowship of Churches here has publicly endorsed Key 73" as its number one project in the coming year. The Rev. Lloyd Knox, newly elected president, however was out of the city this week and could not be reached for comment.

The AJC will meet through Sunday.



# Jews Meet to Face Threat of Increased Christian Evangelism

By ADON TAFT  
Herald Religion Editor

HOLLYWOOD — Jews are jittery over the swelling evangelistic thrust of American Christianity.

Some fear that programs like "Key 73," which is uniting more than 140 Protestant denominations and some segments of the Catholic Church in a year-long campaign of evangelism, will revive anti-Semitic feelings that frequently have accompanied historic movements stressing the crucifixion and resurrection of Jesus.

Others are concerned that the movement, which they view as fundamentalist and pietistic, will become entwined with government to the extent that it becomes "the religion of the republic" and chokes out pluralism.

the policy-making board will be advised to:

- Pay special attention to Jewish youth on university campuses to bring them under the influence of skilled counselors with a background of Jewish tradition, committed fellow Jewish students, and effective rabbis and teachers.

- Encourage every Jewish community relations council, rabbinic board, synagogue, and AJC chapter to initiate an education program to discuss issues posed by the evangelism movement.

- Urge inter-religious and Jewish-Christian institutes and dialogue groups to place the subject on their agendas.

- Provide Jewish scholars skilled in addressing interfaith groups who can discuss the issues in a constructive spirit with Christian ministerial associations.

- Write articles for Christian and other religious periodicals that would sensitize the Christian community to Jewish concerns.

IN HIS PAPER, Rabbi Tan-

nenbaum notes that last March the Rabbinical Court of Justice of the Association of Synagogues of Massachusetts issued an official decree declaring that "a person born of Jewish parents, when he joins the so-called 'Hebrew-Christian' movement, abdicates his rights as a member of the Jewish faith."

But, Rabbi Tannenbaum adds, such a decision does not change the fact that Jewish religious institutions and homes have failed "to communicate meaningfully Jew-

ish ideals, values, and experience to our own young people."

While many of the "Jews for Jesus" are students with a history of emotional problems, many others have a stable family relation and a strong Jewish background, according to the paper. And the central issue to them is the true meaning of faith. "They express a legitimate, spiritual need which we have failed to meet."

SUCH STUDENTS complain that Judaism always is presented only in its

ethnic and cultural dimensions and without reference to issues of faith or belief; never afforded them a genuine spiritual experience; lacked "joy" because "so much of Jewish concern and practice revolves around tragedy."

Rabbi Tannenbaum holds that the basic Jewish concern

is a theological one because the view of "Messianic Judaism" or the "completed Jews through Christ" movement is that Christianity's relationship to Judaism is solely one of fulfillment and supersession, which "in fact is an act of negation of Judaism, for the daughter faith denies the mother the right to an inde-

pendent, self-determined existence by totally absorbing Judaism within Christianity."

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**BUT THE MAJORITY** are just plain scared that some elements of the movement — like the "Jews for Jesus" and Young Hebrew Christian Al-



**Marc Tannenbaum**  
*... 'homes have failed'*

liance — will make such an impact on young people who are nominally Jews that mass conversions will threaten the future of Judaism in this country.

The whole subject will be discussed in an open session today by representatives of one of the most powerful Jewish organizations in the nation — the American Jewish Committee, whose National Executive Council is in annual session at the Diplomat Hotel.

Newsweek magazine recently estimated that there are more than 100,000 Jewish converts to Christianity worshipping in Protestant churches in the nation today and Time magazine quoted Rabbi Samuel Cunin, Hillel director at UCLA, as saying that, "young Jews are converting to Christianity at the rate of 6,000 to 7,000 a year."

**SO IN A** position paper prepared by Rabbi Marc H. Tannenbaum, the AJC's national director of interreligious affairs, the members of



# THE JEWISH WEE

and The American Examiner

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VOL. 182, NO. 26 20 KISLEV 5733 NEW YORK, N.Y. NOVEMBER 16-22, 1972 \$10 A YEAR / 25 CENTS A COPY



**TWO NEW FACES AT THE 93RD CONGRESS**—When the new Congress convenes in January, there will be two new faces from New York in the Jewish contingent in the House of Representatives. They are Elizabeth Holzman, Democrat, left, who succeeds Rep. Emanuel Celler from the 10th Congressional District, Brooklyn, and Benjamin A. Gilman, Republican, of Middletown, who defeated Rep. John G. Dow in the 27th Congressional District. The Jewish contingent will be composed of 10 Democrats and two Republicans.

## Nixon's Jewish vote estimated as high as 43%

By VICTOR M. BIENSTOCK

Post-election studies of the Jewish voting pattern in the presidential balloting Nov. 7 gave estimates of the Jewish vote for President Nixon as high as 43 per cent but tended to agree that the massive switch by Jews from the Democratic to the Republican column was a one-time phenomenon that did not denote a permanent change in party affiliation by those Jews who crossed party lines to vote for the President.

An unusual aspect of the voting was that wealthier Jews switched from the Democrats to Nixon in proportionately smaller numbers than did Jews in the lower income brackets.

This was shown by a comparison of the voting in Jewish areas in Great Neck, Long Island, and Brighton Beach and Manhattan Beach, in Brooklyn. A study of voting patterns there, cited by Bertram W. Gold, executive vice president of the American Jewish Committee, showed that in affluent Great Neck, the Jewish vote for Nixon increased by only 11 per cent over his 1968 vote while in Brighton Beach and Manhattan Beach, Nixon's increase over 1968 was 18 per cent and 23 per cent respectively. The same voting pattern was shown in Manhattan's silk stocking district where Senator George McGovern made his strongest showing in the city.

### 400,000 Jews voted for Nixon

Some backing for this breakdown by income categories of the Jewish vote was given by Will Maslow, general counsel of the American Jewish Congress, in a symposium on the election at the general assembly of the Council of Jewish Federations and Welfare Funds.

Maslow, who estimated that 400,000 Jewish voters had cast their ballots for Nixon, cited polls and surveys to show a shift in orientation by Jews in the lower and middle-income brackets. He pointed out that a survey by the Philadelphia Jewish Community Council had shown that 55 per cent of Jews in the lower and middle-income brackets had backed Mayor Rizzo in his mayoralty bid last year and that 12 per cent of the Jews in the Detroit suburbs, according to the Detroit Jewish Community Relations Council, had voted for Governor George Wallace in the 1972 primaries.

The polls differed markedly in their appraisal of the Jewish vote. The Louis

Continued on page 6

## 48% intermarriage; conversion, identity survival are offsets

By BERNARD POSTAL  
Special to The Jewish Week

TORONTO—A combined rate of 16.8 per cent of intermarriage among existing marriages in the U.S. Jewish population for the nine time periods between 1900 and 1972 in which these marriages were formed includes 29.7 per cent for the 1961-66 period and 48.1 per cent for the 1966-72 period.

To ascertain the number of Jews in intermarriage, it is necessary to bear in mind that the percentage of intramarried represents two Jewish persons, whereas the percentage of intermarried represents only one Jewish person.

These figures, based on a nationwide sampling of 7,600 Jewish households in 39 communities made for the National Jewish Population Study (NJSPS), were reported by Dr. Fred Massarik, the study's scientific director and head of the research office of the Los Angeles Jewish Federation-Council, to the 41st general assembly of the Council

of Jewish Federations and Welfare Funds (CJFWF), sponsor of the study.

In a working paper entitled "Explorations in Intermarriage," one of three issued as part of the as yet uncompleted study, Massarik pointed out that the intermarriage trend since 1900 moved from 4 per cent in the 1900s to 5.8 per cent by 1940, leveled off to a plateau of 11 to 12 per cent between World War II and 1960 and then began to climb steadily upward to 29.7 per cent by 1965 and to the present highest level of 48.1 per cent in the 1970s.

### Conversions to Judaism

The rising level of intermarriage is considerably offset, however, by figures that show that in 43 to 46 per cent on intermarriages, the marriage partner who was non-Jewish before the marriage subsequently identified as Jewish regardless of formal conversion or quality of Jewishness. A total of 26.7 per cent of non-Jewish wives

Continued on page 8

## Proselytizing of Jews is taboo, Southern Baptists tell Key '73

A Southern Baptist group has, for the first time, joined in a condemnation of efforts by Christian churches to proselytize among Jews and has affirmed "the right of every group to proclaim its truth."

The resolution, directed toward Key '73, the nationwide evangelical effort which will be launched in January, was adopted at a colloquium at Wake Forest College, N.C., sponsored by the Southeastern Baptist Theological Seminary and the American Jewish Committee.

"We acknowledge that a basic feature of the American ethos and the civil religion," it stated, "is the acceptance of religious pluralism, which implies the right of every group to preserve its religious integrity. At the same time," it declared, "on the basis of a commitment to religious liberty and freedom of conscience, we affirm the right of every group to proclaim its truth."

"We deplore tendencies of certain proselytizing movements which do not adequately respect the integrity of diverse religious and cultural groups and which manifest inadequate respect for personhood. We would hope that movements for religious renewal would recognize that a genuine religious commitment involves profound responsibility for redemptive and

reconciling action in society."

The resolution pointed out that both civil religion and the historic religious communities "have frequently masked or sanctioned racism, anti-Semitism and prejudice." It called, therefore, "for personal and collective repentance for the diverse ways in which we have abused the dignity of persons through our personal and institutional bigotries."

It went on to urge that "genuine contrition be made manifest by undertaking specific actions of healing and help for those who have been denied their basic human rights."

### Asks disavowal

In a related development, Rabbi Marc H. Tanenbaum, interreligious affairs director of the American Jewish Committee who assisted a committee of Baptist theologians in preparing the resolution, called on the leadership of Key '73 to disavow proselytizing the Jewish community.

Proselytizing, Tanenbaum told the Rev. Ron Kerr of the United Methodist Church, "inevitably leads to spiritual genocide for it would surely mark the extinction of the Jewish people as well as of the values and

ideals of Judaism to which we have given testimony across 4,000 years."

After the Holocaust and the efforts of the Soviet Union to bring about the cultural and spiritual annihilation of three million Jews there, he said, "it is simply too much for us to bear the notion that our fellow Americans of the Christian faith would intend to bring about the end of Judaism as we know it through conversion to another faith."

An "uncritical proselytizing approach to the Jews," Tanenbaum added, also did violence to "all the substantial movement that has been taking place among leading Christian theologians who have been developing a sound theology of Judaism that is increasingly congruent with the realities of a vital Jewish faith that is renaissance among the Jewish people today."

He noted that "there are literally millions of Christians whose faith is virtually non-existent and who are Christian by name only" and asked, "does not the Church have an obligation to devote its primary energies to its own household rather than intrude on the internal order of Jewish consciousness with all its potential consequences for personal and social disruption?"

## Dayan sees Rogers on invitation

Jewish Week - News Agency Dispatches

The "very high priority" which President Nixon said in his Washington Star-News interview on Nov. 5 would be given to the Middle East, was already being accorded to that situation this week when Secretary of State William P. Rogers told Defense Minister Moshe Dayan, at their meeting Tuesday that the time was ripe for new diplomatic movement in the Middle East.

State Department spokesman Charles Bray said after the 90-minute meeting that "it seemed clear in all minds there was a need for some kind of diplomatic process to get under way." He said that the Rogers-Dayan discussions covered the Middle East situation "in all its aspects and facets."

Asked if the prospect of proximity talks between Israel and Egypt for an interim agreement on reopening the Suez Canal was still alive, Bray replied: "Obviously it is one of the processes which is a matter of public record." He reminded newsmen of the recent remark by Rogers that the Administration would be taking a more

active role in promoting negotiations in the Middle East.

Dayan made it clear to reporters after the meeting that he had not brought any new proposals to Washington on the Suez Canal reopening. On that subject, he said: "The only point is that we are willing, like in the past, to negotiate for peace—a complete peace treaty, an interim treaty, a partial treaty, a treaty of any kind. We are ready and willing to negotiate."

As to the discussion with Rogers, Dayan said, "We reviewed the Middle East situation again and again. Nothing practical was discussed, only an exchange of thoughts about what things are like and can be made."

### No discussion of arms

Both Dayan and Bray flatly denied that Dayan had asked the United States for additional weapons.

The Rogers-Dayan meeting—the first between the newly mandated Nixon Administration and the Israel Government on

a top level—took place against a mixed background in Israel with Israel Government officials expressing complete confidence in the future of American-Israeli relations and the press and segments of officialdom expressing concern that, with the election over, President Nixon will put pressure on Israel to reach an accommodation with Egypt.

Prime Minister Golda Meir set the tone for the Government reaction with her message to Nixon immediately after the election when she lauded his "leadership in the advancement of peace in the world as well as your sensitive concern for the sovereignty and security of small nations."

She expressed her confidence in the President again when she said at a farewell reception for retiring Ambassador Walworth Barbour that an Israeli-American Friendship League was not necessary so long as Israel had friends like Barbour in the Embassy and Nixon in the White House. And last weekend she went on the air

Continued on page 20





memo

September 13, 1972

To: Commission on Church-State and Interreligious Relationships  
From: Milton I. Goldstein, Commission Chairman  
Subject: Agenda for Commission Meeting -- October 13

As you already know, the next meeting of our Commission will be held on October 13, at the offices of the NJCRAC, 55 West 42nd Street, New York City, beginning at 10:30 a. m. We plan on going through lunch, and should conclude no later than 3 p. m. inasmuch as our meeting takes place on Friday.

The following is our agenda:

1. The so-called Jesus Revolution: "Jesus Freaks," "Key '73," "Jews for Jesus," "Campus Crusade for Christ." These and other manifestations of evangelistic fervor, some of which are directed to Jews, are the basis for a great deal of apprehension within the Jewish community, particularly in respect to Jewish students on the college campus. We will have reports of these developments, and should consider what recommendations we might have for our member agencies. Enclosed are background materials that may be helpful in preparing you for the discussion.

2. The Treatment of Jews and Judaism in School Textbooks: The enclosed minutes of a meeting held with a committee of the Association of American Publishers on July 7, 1972 will serve as background. The Commission's subcommittee may have a recommendation to offer in respect to the proposal outlined in the minutes.

3. Tax Credits and Other Tax Benefits in Aid of Nonpublic School Parents: A report will be made of recent litigative and legislative developments. The Joint Program Plan for 1972-73 notes the opposition of the NJCRAC agencies (the UOJCA dissenting) to such tax benefits. Has the Commission any suggestions for coping with this problem?

4. Religious Holiday Observances: NJCRAC staff has made an informal inquiry among a number of local member agencies regarding their experiences with Christmas programs in the public schools in recent years. You will have a report of the responses we have received, on the basis of which you may have recommendations for dealing with this perennial problem.



This being a luncheon meeting, it will be helpful for staff to know whether you plan to attend. If you have not already done so, please return the form below.

I look forward to seeing you at the meeting. Best regards.

sab  
enclosures



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To: Mr. Milton I. Goldstein

I do \_\_\_\_\_ do not \_\_\_\_\_ plan to attend the Commission meeting scheduled for Friday, October 13.

Name: \_\_\_\_\_  
(please print)

B'NAI B'RITH HILLEL FOUNDATIONS  
1640 Rhode Island Avenue, N. W.  
Washington, D. C.

COMMENT FROM THE CAMPUS: THE "JESUS FREAKS"

Rabbi Samuel Z. Fishman

Reports describing the impact of the fundamentalist Jesus movement upon Jewish students have appeared in recent months in both the general and the Jewish press. The accounts in the religion columns of the daily press or the weekly news magazines usually highlight the presence of Jews among the "Jesus freaks" as an item of curiosity. Jewish discussion on the subject has, understandably, reflected a deeper sense of concern or alarm.

Absent from all of the reports is some indication of the extent to which young Jews have responded to the call of evangelical Christianity. Some of the discussion implies that a hemorrhage of defection has begun, and that the relatively few known cases of Jews touched by baptismal waters are portents of a coming tidal wave of apostasy. "Mass baptism in the oceans of the California coast involve /sic/ hundreds of Jewish youngsters while the Jewish community is peacefully asleep," declares one observer. The cry of "gevalt" is reminiscent of the alarmist responses to the inter-marriage statistics, which are seen as proof that American Jewry will vanish within a generation, or to the presence of Jews among supporters of El-Fatah, which serves as evidence that Jewish students are dominated by hatred of Israel.

In an attempt to elicit some of the data related to the question of Jewish involvement with the Jesus freaks, the B'nai B'rith Hillel Foundations conducted a selective survey among Hillel directors and counsellors at 80 college and university campuses. The intent of the survey was not to produce a study in depth but rather to gain some insight into the extent and significance of this phenomenon.

A number of university campuses have for many years been the setting for activities by fundamentalist Christian groups. In almost every case they function outside the pale of the university campus ministries and, almost always, represent a theological, financial, and personal challenge to the established Protestant ministers. The best known of these groups is the Campus Crusade for Christ, a well-organized and well-funded program which has been especially prominent on Western campuses. Another group is the Intervarsity Christian Fellowship, which specializes in winning over athletes to Christian affirmation.

The existence of "fulfilled Jews" or of "Hebrew Christians" is also not a new thing. The Beth Sar Shalom Hebrew Christian Fellowship, the congregational arm of the New York-based American Board of Missions to the Jews, traces its beginnings back to 1894, when it claims to have been founded by a certain Rabbi Leopold Cohn. Radio broadcasts, free New Testaments, and conversionary tracts have also been around for many years.

(over)



Nevertheless, an upswing in activity on the part of fundamentalist evangelical Protestants is reported from campuses in many parts of the country. Fifty out of the eighty schools surveyed reported activities by one or more conversionary groups. Their presence, however, is far from universal, and their geographical spread is quite irregular. Most observers agree that the West Coast has the greatest number and variety of such groups, with schools on the Eastern seaboard next in popularity. The absence of missionary workers from campuses such as Harvard, Brandeis, M.I.T., or the University of Chicago may have been anticipated. More interesting is their virtual inactivity at many southern and southwestern schools, including Georgia, Texas A. & M., Texas-El Paso, and Rice. Perhaps the dominance of the Southern Baptist "establishment" limits the opportunities for further evangelizing in this region.

Out of the fifty respondents who did report some form of fundamentalist activity at their campuses only fifteen indicated that Jewish students have actually been won over by campus evangelists. In most instances the number of such students was fewer than five, although at schools such as the University of Michigan, U.C.L.A., and the University of Pennsylvania the estimated incidence of Jewish conversion to Christianity was as high as 25 or 30. Most activities of these fundamentalist groups are directed to the campus at large, with the impact upon Jewish students coming because they are as vulnerable or susceptible as the non-Jews.

At a number of schools Jewish converts have given public lectures on topics formulated in such a way as to attract Jewish audiences. On Los Angeles campuses the subjects were "Odyssey of a Radical Jew" and "Radical Jewishness -- Alternative to Death." At the University of Illinois, Chicago Circle, the discussion was on "Israel: Fulfillment of a Promise." At Hofstra University large posters proclaiming "Jesus is Kosher" accompanied the distribution of missionary tracts. In all cases the Hillel director and his students have undertaken vigorous action to expose these deceptive tactics. At some campuses the current interest in this subject has generated programmatic responses on the part of the Hillel foundations (see Clearing House, February 1972).

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



young man whom he had counselled as "shy, withdrawn, and rejected by his peers." Another told of a boy who was "always in trouble, jealous of his older sisters, unhappy with himself, and in constant conflict with his parents."

The relegation of all "students for Jesus" to the category of the emotionally disturbed would be a gross simplification, for it would overlook significant factors in the personal histories of those who do not show signs of personality disruption. From various parts of the country there are reports about individuals who "come from a Yeshiva background," or have had "very positive and strong Jewish backgrounds," or who "do not see themselves as being in conflict with their parents or their community." The descriptions of these young people focus on one central issue: the true meaning of faith. One student reported that she had never heard her rabbi or teachers discuss this fundamental question. Another indicated that for him Judaism had been presented only in its ethnic and cultural dimensions, without any reference to issues of faith or belief. Others claimed that they had never had a genuine spiritual experience within the Jewish setting. Still another complained of the lack of "joy" in Jewish life -- "so much of Jewish concern and practice revolves around tragedy." Some declared that they felt no sense of community and fellowship within the Jewish setting. Comments such as these suggest that, in the words of one Hillel director, "these people are not freaks. They express a legitimate, spiritual need which we have failed to meet and which we must now do if we are worth our salt as rabbis."

The conclusions to be drawn are not as obvious as some of the prescriptions which are being offered in various quarters. On the one hand it is clear that the challenge of the Jesus freaks is one which for the present affects a very tiny percentage of Jewish young people. The challenge of redeeming these "lost souls" will not be met by massive programs as much as by the establishment of one-to-one relationships with competent counselors, committed fellow Jewish students, or effective rabbis and teachers.

Operative here would be the rabbinic principle which declares that "whoever rescues a single soul is credited by Scripture as if he saved a whole world."

It may be that the creation of experimental Jewish communities within the campus setting will help retain the loyalties of those to whom fellowship is a key value. Perhaps an "encounter with Chabad" or other aspects of Hasidism will convey some of the joys of Judaism. Certainly the quest for the meaning of faith must be encouraged and explored.

Nevertheless, there may be dangers in trying to create "real" religious experiences in a manner which is artificial or manipulative. One director questioned whether "any and all techniques which would create Jewish religious highs are legitimate for the sake of the greater cause." He stressed that we are not only trying to save a "Jewish soul" but also to respond to the particularity and uniqueness of one individual student. Another director asks whether the

(over)



creation of genuine spiritual experiences is legitimate when these are grounded "in obscurantism and fundamentalism. In that case, let's forget it and try to concentrate on implementing our ethical ideals and leading a Jewish life."

SZF:MS.  
May 8, 1972

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THE AMERICAN JEWISH COMMITTEE

MEMORANDUM

May 15, 1972

To: Religious and Communal Leaders

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

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

Recent announcements of a forthcoming series of nationwide campaigns of Christian evangelism have begun to raise concern in the Jewish community about the potential of these programs for intergroup tension and misunderstanding. The intensification of Christian evangelism raises two different questions for Jews: 1) How much of this forthcoming activity will be specifically directed to the conversion of individual Jews or the Jewish community? 2) Assuming that Jews are not singled out as special objects for conversion in these forthcoming campaigns, what are the implications of this "new evangelism" for the pluralist character of American society, as well as for the unfolding nature of Jewish-Christian relations?

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

The answer to the second question will depend largely on how these campaigns develop, how effective they are, and in part, how the Jewish community, and others, respond to them.

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



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

### CURRENT EVANGELISTIC CAMPAIGNS

One of the most striking phenomena in recent American religious life has been the renaissance of evangelical Christianity. The period since the end of World War II has witnessed an extraordinary advance by evangelical groups. These groups are today growing at a rate which exceeds the expansion of the mainline denominations and the rise of the general population. In recent years, evangelical bodies have increased their membership 500-700% while the major denominations and the Roman Catholic Church have increased by only 75-90%, barely keeping up with the rise in general population.

The contemporary evangelical movement continues to articulate the traditional theological concepts of fundamentalist Christianity but with increasing intellectual acumen. The message of evangelicalism is articulated through a highly skilled and effective utilization of the mass media.

At the heart of the evangelical thrust is the revivalistic ministry of Billy Graham who stands today as perhaps the single most prominent religious leader in America. The popularity of Dr. Graham has given prestige to a conservative Protestant message which for generations had been relegated by many observers to the fringes of American life.

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

The last several years have witnessed a proliferation of major conferences on evangelism. Since the 1966 Berlin Conference, meetings have been held in the United States, Canada, Latin America, Africa and Asia. These sessions have brought together evangelists, pastors, educators and lay people to develop strategy for evangelism on a regional basis. The next major conference will be world-wide in scope involving 3500 delegates in 1974, probably to be held in India.

Although evangelistic activity has chiefly been the concern of conservative Protestants there are growing indications that mainline Protestant bodies as well as Roman Catholics are being influenced by the intensified interest in evangelism. Thus the National Council of Churches has announced plans for the development of a new program unit called Evangelism/Celebration; the World Methodist Council last year adopted a global evangelism emphasis to culminate in a world conference in 1974; a world Baptist mission of Reconciliation is scheduled for 1973-75; the General Assembly of the United Presbyterian Church voted to increase its evangelism budget from fifty to

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



eighty thousand dollars; the major Reformed bodies in America participated in an evangelism conference in 1971 and the American Roman Catholic hierarchy voted to support a nationwide evangelistic effort organized by 100 Protestant groups for 1973. (There are an estimated 200,000 members in the Catholic Pentecostal Movement.)

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

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

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

Even more important for its potential impact is the Key '73 evangelistic effort to be launched early next year. This program which has the active support of over 100 Protestant denominations cites its aim to "blitz" the continent next year with an evangelistic crusade, "to confront people with the gospel of Jesus Christ by proclamation and demonstration, by witness

\*Other movements in the "Jesus Revolution" include the Inter-Varsity Christian Fellowship; Young Life (1,300 club affiliates); Youth for Christ (represented in 2,000 American high schools), Teen Challenge; the Pentecostals (estimated 10,000 members); and the Catholic Pentecostals (who are committed to the Catholic Church). There are an estimated 600 Christian Communes across the country.



and ministry, by word and deed." Key '73 has been in the planning since 1967 when a small group of leading evangelicals met at a hotel near the Key Bridge in Washington, D. C., to share their desire for a major national evangelization campaign. The plans have been endorsed by the American Baptists, the United Church of Christ, the United Methodists, the three major Lutheran denominations, and the Anglican Church of Canada, among others. Key '73 is administered by an executive director on loan from one of the major Lutheran bodies and by a fifty member central committee. Its organization is somewhat loosely structured in that each denomination will decide the precise form of its participation. There will be, however, an extensive sharing of materials and resources. Following the pattern of the Graham organization's success, mass media will be emphasized.

#### EVANGELISM AND "JEWS FOR JESUS"

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

There are an estimated 100-150 local and national organizations of Hebrew Christians. According to Christianity Today ("Turning on to Jeshua," Dec. 17, 1971), "Most mainline denominations have now quietly closed their Jewish evangelism offices but independent agencies continue to proliferate, and Jewish evangelism departments are still operated by Chicago's Moody Bible Institute and the Bible Institute of Los Angeles."

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

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



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

#### INTERGROUP AND INTERRELIGIOUS IMPLICATIONS

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

1) Does the revival of "the new evangelism" pose a real threat of regression to the early "Evangelical Empire" stage of American history which equated the Kingdom of God with Protestant republicanism (see The Righteous Empire, by the Rev. Martin Marty), and supported a Christian theocratic conception of American institutions? Do these tendencies threaten to erode the ground of pluralism, which made possible the liberal Christian understanding that the Jews are full partners in the American republic?

2) Can the Hebrew-Christian notions of "Messianic Judaism" and "completed Jews through Christ" reverse the recently emerging Christian "theologies of Judaism" which view the Jewish religion as a living, permanent faith, a source of truth and value to its adherents?

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

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

"To consider Jesus as the Messiah may have been, from the point of view of the Synagogue, a factual mistake (in light of the absence of a fundamental change in the elimination

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



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

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

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

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



That such a possibility exists is evidenced by the 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.\* Writing in a recent issue of The Christian Century, Dr. Richard Gelwick, Chairman of the Religion and Philosophy Department at Stephens College, Columbia, Mo., stated that he sees the "threat of anti-Semitism emanating from the Jesus revolution" on the basis of a "dogmatism stemming from biblical literalism -- including the charge of Jewish guilt."

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

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

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

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

#### SUGGESTIONS

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

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

2) Appropriate Jewish representatives who are prepared to deal with these issues on the basis of adequate study and information should seek to place these concerns on the agenda of interreligious and Jewish-Christian institutes and dialogue groups. (Such a discussion has been arranged with the staff of the National Council of Churches.)

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



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

4) 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.

5) Radio and TV programs involving the most competent and informed Jewish spokesmen should be used.

6) Special attention should be paid to Jewish youth on the university campuses with whom these issues might be discussed directly from the perspectives of Jewish tradition.

7) We would caution against panicky 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 benefited 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.

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JEWISH STUDENT CENTER

University of Miami

MEMORANDUM

TO: Community Relations Council; Rabbinical Association  
and Others Concerned

FROM: Rabbi Stanley A. Ringler

SUBJECT: Jews for Jesus Campaign

I have recently learned that a concerted campaign to proselytize among young Jews will be initiated in the Greater Miami area this academic year.

Under the professional leadership of the Campus Crusade for Christ a national fundamentalistic organization, teams of professional and lay workers will seek to develop a movement of "Jews for Jesus" among our youth.

Campus Crusade for Christ is a well oiled and financed group which was behind the massive Jesus freak conclave in Houston this summer. Tens of thousands of their professional and young lay workers joined together in a "crusade" of learning, inspiration and tactical training. Seeking to carry the momentum thus generated, a mini-conclave will be held locally in early September. After that, teams will fan out around the community.

I am aware of at least one headquarters/office in South Miami which is manned by about eight full time professional workers. In the past year this office developed about five student teams numbering from two to four part time workers who worked through the dormitories on the University of Miami campus.

We have tried several means of counteracting the efforts of this organization. It is a difficult job, however, because of several factors:

- (1) The student teams work through dorms on a nightly basis in private meetings. While I have attended several of these sessions it is not possible to be in all places at once on a nightly basis.
- (2) The official organization is a recognized campus group which holds meetings on a scheduled basis. I have attended these as well and found them to be large and attractive settings at which time a few Jewish "guests" are worked on through group pressure and by many "loving" individuals.

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Dir., Rabbi Stanley A. Ringler  
1100 Miller Dr., Coral Gables, Fla.  
A B'nai B'rith Hillel Foundation

Ass't. Dir., Gordon Silverman  
Tel. 667-1808 : 667-5026  
A Beneficiary of the Greater  
Miami Jewish Federation



- (3) The organization has not broken any legal or University regulations. They are above-board but not incapable of some deception and manipulation. On the latter point I have, in concert with others, attempted to embarrass and intimidate them for actions which I have called dishonest and immoral. This effort has little more than a temporary sobering effect.

It is interesting to note that C.C.C. is not a participating group in the University Chaplains Association. My Christian colleagues like these people no more than we Jews. Since C.C.C. condemns the organized church institution and offers a paper thin theology of love, happiness, and salvation through Jesus alone, they have generated a great deal of hostility in organized church circles.

The campus chaplains have refused to assist the C.C.C. or other such groups in their efforts and have pledged help to Hillel in whatever programs we develop to deal with C.C.C. efforts among Jews. (In the past C.C.C. did not pay special attention to Jews.)

On the basis of man power alone we shall not be able to deal with a major campaign in the community. If there will be as many as fifteen to twenty-five workers on our campus (!) and perhaps others working at F.I.U. and Miami Dade as well as at the high schools, then we, with our numerous other responsibilities, will not be prepared to deal with this challenge adequately.

We are, however, planning at least one major programmatic effort to deal with this issue in a dramatic way.

I want you to be alerted to this problem and to understand that our young people are terribly ill equipped to respond to the psuedo-intellectual and emotional challenges C.C.C. peer group teams confront them with.

Is it possible to establish a community wide effort in concert with institutional church organizations to counteract this campaign?

I will make myself available to those in our own community who wish to understand the tactics employed by C.C.C. groups. I have compiled extensive notes at their small and large sessions.

cc: Rabbi Leon Kronish  
Chairman, Community Relations Council  
Mr. Myron Brodie  
Rabbi Solomon Schiff  
Mr. David Kenin  
Mr. Dick Goldstein

August 24, 1972

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ASSOCIATION OF AMERICAN PUBLISHERS, INC.

One Park Avenue  
New York, N. Y. 10016  
(212) 689-8920

Summary of Meeting  
School Division Committee on Research  
Friday, July 7, 1972

Present: James R. Squire, CHAIRMAN, C. Allen Fort, Richard B. Gladstone  
Robert Marble, Wallace S. Murray, Frank N. Paparello, Landon  
H. Risteen, Donald R. Senter, Ray Sluss, Edward Smith, Thomas  
S. Griffin, Mary McNulty

Absent: Vincent A. Alexander, Melvin Barnes, James Guiher, Jerome S.  
Ozer, Treadwell Ruml, Sarah See

Guests: Pat Holahan (Follett), Elaine Daly (Houghton Mifflin), Mal  
Vogel (EDL/McGraw-Hill), Martha Hayes (Harper & Row),  
Dominica Raciti (American Book), Eleanor Carlson (Ginn)

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One of the major missions of the Committee on Research is to respond to criticism of content of instructional materials. The committee agreed to devote a full day session to discussion with two separate organizations representing minorities who have expressed dissatisfaction with the representation of their groups in instructional materials.

National Jewish Community Relations Advisory Council

In the morning the Committee met with representatives of the National Jewish Community Relations Advisory Council: Mr. Philip Jacobson and Rabbi Balfour Brickner. The purpose of the meeting was to discuss a proposal by the NJCRAC to establish a means for obtaining the views of Jewish scholars on social studies manuscripts. NJCRAC would be the mechanism through which publishers' materials would be channeled to a small panel of Jewish scholars for criticism and comments. The reactions would then be consolidated and forwarded to the publisher, together with the names of the scholars participating. This proposal was made to the Research Committee in lieu of a prior one where publishers would receive a list of Jewish scholars that would serve as consultants to individual publishers. The NJCRAC stated that it was important to have a more structured approach and they would prefer to direct the manuscripts to selected scholars; feeling that NJCRAC would have more influence getting them to cooperate in the project. It was stressed that there was no attempt at censorship -- that the NJCRAC would merely be providing a service.

During the discussion that followed publishers raised several questions: how much time would the process involve; at what stage of preparation would the materials be submitted; would such a service



not establish a precedent which would have to be followed with other minorities interested in content of instructional materials? Publishers indicated that there were several stages during the publishing process at which they might involve consultants such as the suggested panel of scholars.

It was observed that the service would appear to be giving the "stamp of approval" of the Jewish community to a manuscript, although this was not the intention. NJCRAC reaffirmed that the concept would function only with a publisher's willingness to use the service. The question was raised as to whether the service would extend to assessment of authors that the publisher has or is about to contract to determine if they represent the spirit of NJCRAC beliefs. While the publishers were very appreciative of the integrity and cooperation the NJCRAC was willing to provide, they would be most reluctant to submit unpublished manuscripts to such a service. In addition, publishers felt it would be more productive to work with the experts directly rather than through a committee. After more discussions, a new, compromise suggestion was put forward: That the NJCRAC set up a consultant service which individual publishers could contact directly. Publishers could discuss their project with NJCRAC who would then provide the names of scholars who might serve as authors or as consultants. Publishers would also have the option of submitting their manuscript to a panel of scholars selected by NJCRAC. This would provide latitude and flexibility for publishers. The service would apply to the full range of print and non-print instructional materials. The AAP would inform members of the School Division, College Division and Religious Book Division of the service and strongly solicit publisher participation. It was further agreed that this mode would be experimental in the beginning and subject to change and improvement as both publisher and NJCRAC gained experience from the working relationships.

It was agreed that representatives of the NJCRAC and AAP would refer this new proposal to their organizations for approval. In the meantime, the NJCRAC would begin assembling the list of scholars who would be available for consulting. As soon as agreement is reached by the two groups, AAP will notify publishers of the service.

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EVANGELISMIntroduction:

One of the most significant trends on the contemporary American religious scene concerns the intensification of programs of evangelism. The recent youth congress popularly known as Explo '72 and the forthcoming year long evangelistic effort known as Key '73 (which takes as its theme "calling our continent to Christ") are two prime manifestations of the increased attention being given evangelism by the churches.

The focus on evangelism raises several serious questions for the Jewish community:

1. How much of the projected evangelistic activity will be specifically directed to the conversion of individual Jews or the Jewish community?
2. What effect will these programs have on intergroup and community relations?
3. What impact will such programming have on the emerging Christian "theologies of Judaism" which view the Jewish religion as a living, valid, permanent faith?
4. What are the implications of this evangelism for the pluralist character of American society?

This document developed in response to numerous requests for guidelines and suggestions articulated by members of the Jewish community, will attempt to deal with the above questions. It must be noted at the outset that these questions are relevant within two contexts:



1. Evangelism which is general in nature and touches Jews in a peripheral manner.
2. Evangelism which is specifically directed at Jews and the Jewish community.

## I Contemporary Evangelism

Evangelical groups are today growing at a rate which exceeds the expansion of the mainline denominations and the rise of the general population. The contemporary evangelical movement continues to articulate the traditional theological concepts of fundamentalist Christianity but with increasing intellectual acumen. Moreover, the message of current evangelicalism is communicated through a highly skilled and effective use of the mass media.

The articulation and spread of this evangelistic message has become in recent years a major preoccupation of younger Christians. Thus the 80,000 young people representing every region of the United States and Canada who attended Explo '72 <sup>in June at Houston</sup> graphically suggests <sup>the</sup> ~~vibrancy~~ <sup>vigor</sup> of current evangelicalism. Established organizations such as InterVarsity Christian Fellowship, Youth For Christ and Campus Crusade for Christ have been joined by organizations born out of the ferment of the Jesus Movement. The <sup>growth</sup> ~~success~~ of these groups can be measured by the accelerated number of young people <sup>of</sup> choosing church-related vocations as well as by the rise in enrollments at almost every major evangelical theological seminary.

The resurgence of evangelical activity has resulted in the convening of several major conferences on evangelism. Since the 1966 World Congress on Evangelism in Berlin, meetings have been conducted in the United States, Canada, Latin America, Africa and Asia. These sessions brought together evangelists, pastors, educators and lay people to develop strategies for evangelism on a regional basis. Plans are now being developed for a world conference, involving 3,000 persons to be held in Europe in 1974.

Although evangelistic activity has chiefly been the concern of conservative Protestants, there are growing indications that mainline Protestant bodies as well as Roman Catholics are being influenced by the intensified interest in evangelism. Thus the National Council of Churches has announced plans for the development of a new program unit called Evangelism/Celebration; the World Methodist Council last year adopted a global evangelism emphasis to culminate in a world conference in 1974; a world Baptist mission of Reconciliation is scheduled for 1973-75; the major Reformed bodies in America participated in an evangelism conference in 1971 and the American Roman Catholic hierarchy voted to support Key '73.

## II Key '73

The most prominent evangelistic event planned for the next eighteen months is Key '73, an aggressive nationwide campaign.



Key '73 which was initially discussed by a small group of evangelicals meeting at a motel near the Key Bridge in Arlington, Virginia, currently has the active participation of over 130 groups, including evangelicals, mainline Protestants, Pentecostals, independent associations and churches and some 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 campaign is administered by an executive director, on loan from one of the major Lutheran bodies and by a fifty member central committee. The structure of Key '73 allows for extensive local, regional and denominational self-determination in style and program. There will be however an extensive sharing of materials and resources.

The program of Key '73 will begin with an "Advent Repentance and Prayer Thrust" in December 1972. This will be followed by a national television special in January 1973. Another television special will be aired as an Easter Celebration. Other programmatic aspects will include lay community surveying and witness, Bible study, youth outreach, 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



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 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.

#### IV. 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 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)

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.

V 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 supersession is in fact an act of negation of Judaism, for the daughter faith denies the mother the right to an independent, self determined existence by totally absorbing Judaism within Christianity. 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 acknowledge the continuing validity of Judaism. To some scholars



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

## VI 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> <sup>A</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 resurg<sup>e</sup> of evangelism.

## VII 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. Special attention should be paid to Jewish youth on the University campuses with whom these issues might be discussed directly from the perspectives of Jewish tradition. In many cases, one-to-one relationships with skilled counselors, committed fellow Jewish students, or effective rabbis and teachers will be required.
2. Seek to place the question of "Evangelism and the Jews" on the agenda of Jewish community relations councils, rabbinic boards, local synagogues and temples, AJC chapters with a view toward initiating an informed discussion and education program on the issues outlined in this document.
3. In situations where the need is indicated, appropriate Jewish representatives who are prepared to deal with these issues on the basis of adequate study and information should seek to place these concerns on the agenda of inter-religious and Jewish-Christian institutes and dialogue groups. (Such a discussion has been arranged with the staff of the National Council of Churches the Southern Baptist Convention, the American Baptist Conference, the United Methodist Church, among others.)
4. Jewish scholars, skilled in addressing interfaith groups, should be invited to discuss these issues in a constructive spirit with local Christian or interfaith ministerial associations where the local situation requires.
5. Carefully-written and balanced articles on these issues should be placed in appropriate Christian and religious periodicals and journals with a view toward sensitizing the Christian community to Jewish concerns. AJC will be providing such materials, including articles on "Jesus and the Jewish Tradition."
6. We would caution against over-reactions, against baseless suspicion of all Christian motivations in approaching Jews for dialogue or interreligious programming, and against withdrawal from the arena of interreligious activity. Jews have benefitted greatly and substantially from increased Jewish-Christian cooperation in recent years; in revised and improved Christian textbooks, in training programs for Christian teachers, in massive Christian support for Soviet Jewry, and in increasing sympathy for the cause of Israel. These gains must not be lost through an irrational reaction to movements which rely on persuasion and not coercion.

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



Memorandum

THE AMERICAN JEWISH COMMITTEE  
RECOMMENDATIONS TO AJC PLENARY SESSION FROM  
INTERRELIGIOUS AFFAIRS COMMISSION

Communi

Several recommendations to this Plenum emerged from the extremely informative and stimulating meetings of our Interreligious Affairs Commission. The first springs from the emerging emphasis on Christian Evangelism which will be centered around two forthcoming events: Explo '72, meeting in Dallas in June, sponsored by the Campus Crusade for Christ, which anticipates a turnout of 100,000, mainly young people, and Key '73, a year-long programmatic emphasis involving mainline Protestant and some Catholic groups, as well as the more traditional Evangelistic groups.

While neither of these campaigns is specifically directed to the conversion of Jews, they pose some problems for us. One is that the more aggressive so-called Hebrew-Christian groups attempting to convert Jews will climb on the bandwagon. A second problem -- less direct, but perhaps more serious in consequence -- is that the effort "to bring the nation to Jesus" and thereby convert the country into a "Christian republic" may threaten the pluralistic concept of America, which has been so beneficial to Jews.

There are also dangers on the other side -- that is the possibility of the Jewish response being over-reactive and irrational. Some in the Jewish community, who have always been opposed to dialogue and suspicious of interreligious programming, may seize on these campaigns as a rationale for withdrawal, ignoring the important role the dialogue has played in winning support for Soviet Jewry, Israel, and in combatting anti-Semitism.

1. Our Commission, therefore, recommends that this Plenary Session authorize the Interreligious Affairs Department to begin a double-edged

program: first, to inform the Jewish community, in a reasoned and factual way, about these forthcoming Evangelistic campaigns, who is sponsoring them, what their goals are, and how the Jewish community may most effectively respond. The Commission recommends that a background memorandum on "Evangelism and the Jews" just prepared by Rabbi Tanenbaum be made available to Jewish religious and communal leaders as the basis for study, discussion, and effective planning, especially with regard to Jewish youth in high schools and on university campuses.

It is further suggested, that AJC communicate our concern to responsible Christian leaders about the implications of these activities for American pluralism and for Jewish-Christian relations.

2. We recommend that local chapters of the AJC consider organizing interreligious consultations on Soviet Jewry during the coming year, based on the successful experience of the National Interreligious Consultation on Soviet Jewry held in Chicago in March. The Interreligious Affairs Department stands ready to assist any AJC Chapter that will plan to undertake such a program.

3. We recommend that the AJC area offices and local chapters become actively involved in the organization and implementation of the Christian Visitors to Israel program which has just been launched.

The Commission urges AJC leadership to cooperate in building further financial support of this program, especially through the investment of Israel Bonds earmarked for this purpose.

4. The Commission recommends that the forthcoming publication in the Fall of the updated AJC Catholic and Protestant textbook studies be



be incorporated as a higher priority in our national programming during the coming year. In that connection, we recommend the incorporation into our program materials of a new sound audio-visual film strip on "Christians and Jews: A Troubled Brotherhood" prepared by Sister Sizanne Noffke, which is a moving and informative documentary on 2000 years of anti-Semitism and Jewish-Christian relations.

5. The Commission recommends that our chapters consider sponsoring during the coming year an "interfaith folk rock service" which the Buffalo Chapter of AJC initiated and which has become an effective instrument for helping create a sense of community across religious, racial and ethnic lines.

Information and assistance in the implementation of all these programs and projects will be made available by AJC's Interreligious Affairs Department.

Approved by the Interreligious Affairs Commission

Americana Hotel

May 3, 1972

72-105-5

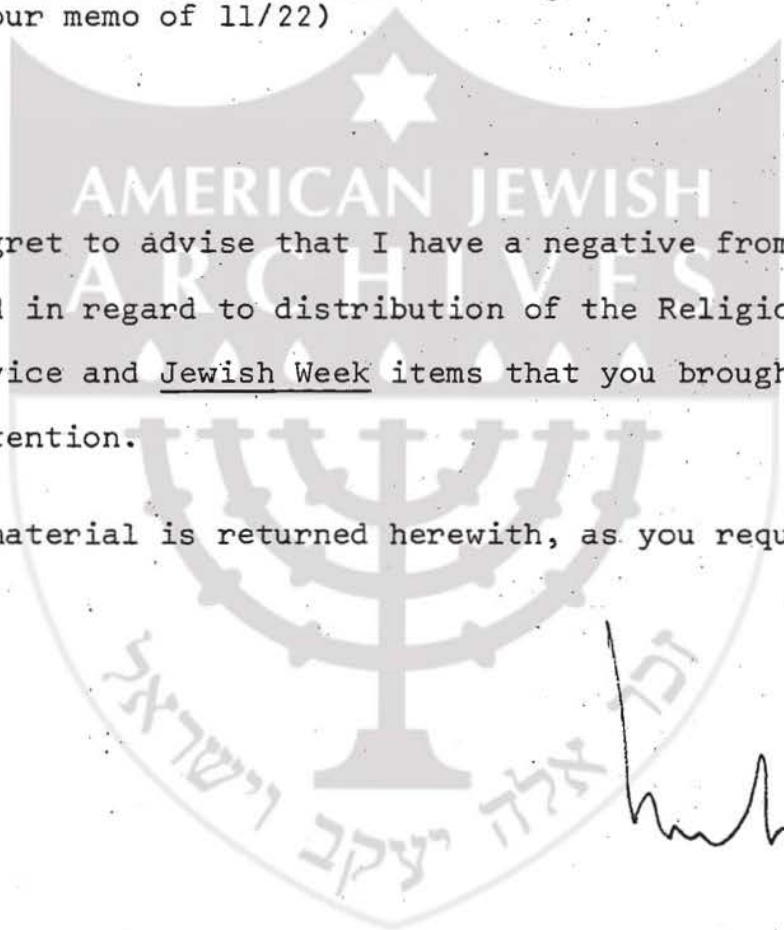
**THE AMERICAN JEWISH COMMITTEE**

**date** November 30, 1972 (dictated Nov. 29)  
**to** Marc Tanenbaum  
**from** Isaiah Terman  
**subject** News items re Wake Forest College conference  
(your memo of 11/22)

I regret to advise that I have a negative from Bert Gold in regard to distribution of the Religious News Service and Jewish Week items that you brought to my attention.

The material is returned herewith, as you requested.

IT:hlf  
Encl.



A handwritten signature in black ink is located on the right side of the page, overlapping the watermark. The signature is cursive and appears to be "hlf".



COLLOQUIUM ON 'CIVIL RELIGION'  
DEPLORES SOME PROSELYTIZING

By Religious News Service (11-14-72)

WAKE FOREST, N.C. (RNS) -- An interreligious colloquium on "Civil Religion in America" here adopted a wide-ranging statement that called for continuous judgment of "civil religion," deplored some proselytizing movements, and urged repentance for bigotry.

The statement, adopted Nov. 1, was released by the American Jewish Committee.

According to the Committee, which co-sponsored the colloquium with the Southeastern Baptist Theological Seminary, the resolution "marks the first time that a Southern Baptist group joined in a resolution repudiating proselytism of other groups, including Jews."

With regard to civil religion, the resolution declared that it "must be subjected to continuous judgment and critique in order to prevent its becoming transformed into idolatrous and demonic cultural religion."

Acceptance of religious pluralism was cited as one basic feature of American civil religion in the statement. The colloquium participants deplored "tendencies of certain proselytizing movements which do not adequately respect the integrity of diverse religious and cultural groups and which manifest inadequate respect for personhood."

Suggesting that civil religion has frequently "masked or sanctioned racism, anti-Semitism, and prejudice," the statement called for "personal and collective repentance for the diverse ways in which we have abused the dignity of persons through our personal and institutional bigotries."

It asked that "leadership at all levels, including seminarians of the various Jewish and Christian communities, might cooperate in activities designed to remove injustices and to bring about reconciliation among members of faiths and races."

The statement was prepared by a joint committee consisting of Dr. Elmo Scroggin, Dr. Luther Copeland, and Dr. Thomas Bland, all of the Baptist seminary, and Rabbi Marc Tanenbaum, interreligious affairs director of the American Jewish Committee and co-chairman of the colloquium.

Full text of the resolution follows:

"We approach the status of civil religion in America with an awareness of its complexity and its possibility of variant interpretations. We affirm a common fund of such shared values as equality, individual liberty, religious and cultural pluralism, and civic responsibility for social justice. At the same time, we are very much concerned about the exploitation and abuse of the symbols and values of the civil religion by those who would manipulate it for the purpose of serving their own private or national interests. In this sense the civil religion must be subjected to continuous judgment and critique in order to prevent its becoming transformed into idolatrous and demonic cultural religion. We agree that there is need for continued serious study of the problems raised by civil religion.

(more)

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

-12-

TUESDAY, NOVEMBER 14, 1972

"We acknowledge that a basic feature of the American ethos and the civil religion is the acceptance of religious pluralism, which implies the right of every group to preserve its religious integrity. At the same time, on the basis of a commitment to religious liberty and freedom of conscience, we affirm the right of every group to proclaim its truth. We deplore tendencies of certain proselytizing movements which do not adequately respect the integrity of diverse religious and cultural groups and which manifest inadequate respect for personhood. We would hope that movements for religious renewal would recognize that a genuine religious commitment involves profound responsibility for redemptive and reconciling action in society.

"In the face of the reality that both civil religion and the historic religious communities have frequently masked or sanctioned racism, anti-Semitism, and prejudice, we feel the need to call for personal and collective repentance for the diverse ways in which we have abused the dignity of persons through our personal and institutional bigotries. We urge that genuine contrition be made manifest by undertaking specific actions of healing and help for those who have been denied their basic human rights. In such efforts we would hope that leadership at all levels, including seminarians of the various Jewish and Christian communities, might cooperate in activities designed to remove injustices and to bring about reconciliation among members of faiths and races."



# Jews express fear of Key 73 effects

From news services

Fears about the effect on Jews of Key 73, a year-long ecumenical evangelical campaign, have been expressed by several Jewish leaders.

Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, has urged Christian church bodies to curb "fundamentalistic missionary efforts directed toward college and high school youth which harass Jewish young people who need to strengthen their own faith.

However, Rabbi Marc H. Tanenbaum, national director of interreligious affairs for the American Jewish Committee, said Key 73 "could well become an historic turning point in relations between evangelical Christians and Jews of the magnitude of Vatican Council II, provided it is used as an opportunity to clarify Christian recognition of Jews and Judaism as valid sources of truth rather than as objects of conversion."

Several Catholic dioceses have announced participation in Key 73, which is expected to involve 150 church bodies, 300,000 local churches and 100 million individual Christians in its year-long program of "Calling Our Continent to Christ."

The campaign began Thanksgiving day with the start of a 45-day "Phase One," devoted to repentance and prayer during Advent; promotion of daily prayer at noon from Christmas to Jan. 7, and the "launch weekend" Jan. 6 and 7, when a television special, *Faith in Action*, will be shown.

A campaign is underway to raise a minimum \$2 million program budget to finance network television, radio and other mass media programming on Key 73.

In St. Louis, Cardinal John Carberry said at a ceremony opening the evangelical crusade that Key 73 "has ecumenical value but for us it will be principally a Catholic effort according to the teachings of the Roman Catholic church."

D.C., where, about five years ago, a group of Protestant churchmen first discussed pooling manpower and resources into an ecumenical evangelical effort.

Jewish qualms about Christian evangelical activities surfaced during the annual meeting of the American Jewish Committee's executive council in Hollywood, Fla., where Tanenbaum, along with Dr. Eric Meyers, religion professor at Duke university, and Rabbi Steven Shaw, Hillel Foundation at Rutgers university, spoke on a panel on the implications for American Jews and Judaism of the increasing momentum of evangelistic activity.

They said such efforts appeared particularly threatening to the Jewish community because they had arisen at a time when American Jews and Jewish communal agencies were engaged in serious discussions about the implication of increasing rates of intermarriage; the need for a heightened sense of Jewish identity and new ways to insure Jewish continuity in a secular society.

"A Christian theology based on the negation of Judaism and that sees Christianity as a substitution for the Jewish faith will have the human effect of destroying the existence of the Jewish people," Tanenbaum said. "After the Nazi holocaust... and in the face of Soviet threats" to Jews, "the whole question of efforts to convert the Jewish people out of their religious existence becomes a morally unconscionable position."

Meyers said Christian evangelism activities "enforce ideas upon another person" and "have little place at all in academic institutions, where free exchange of ideas is at the very heart of the learning process."

In St. Louis, the Rev. Theodore A. Raedeke, executive director of Key 73, said he does not see how Jews can interpret Key 73 as being directed toward proselytizing a specific group. And he said he was shocked that some Jewish leaders would ask that Christian evangelistic efforts be





memo

November 28, 1972

To: Harold Arian, Joel Balsam, Rabbi Solomon Bernards, Rabbi Balfour Brickner, Rabbi Maurice Corson, Dr. Sarah Feinstein, Eli Fox, Dr. Isaac Franck, Rabbi Norman Frimer, Rabbi Joseph Glaser, Dr. Alfred Jospe, Rabbi Wolfe Kelman, Howard Kieval, Rabbi Israel Klavan, Martin Lapan, Morris Laub, Avi Lyon, David Sadowski, Julius Schatz, Rabbi Henry Siegman, Rabbi Marc Tanenbaum, Dr. Seymour Weisman, Steve Windmueller

From: Jerry Wagner

Subject: The Jesus Revolution

Here is an advice to the Jewish community, drafted by Rabbi Marc Tanenbaum, National Director of Interreligious Affairs of the American Jewish Committee, in respect to the "Jesus Revolution." I hope we can agree on the statement without the necessity of another meeting. However, any suggestions you may have for revision will be welcome.

Won't you please call Phil Jacobson without delay to let us know whether we may include your agency as one of the signatory organizations. We are already quite late in alerting the Jewish community to this development.

Best regards.

sab  
enclosure



## THE JESUS REVOLUTION

An Advice to the Jewish Community  
from

Background Information

During the next 18 months an aggressive nation-wide campaign will be launched under the title "Key '73." This unprecedented evangelistic drive 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 program of Key '73 will begin with an "Advent Repentance and Prayer Thrust" in December of 1972. 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, 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."

### 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, by such organizations as The American Board of Missions to the Jews. The Board maintains two dozen mission stations throughout the United States, publishes a monthly periodical, The Chosen People, and in recent months 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").

Newsweek magazine estimates that about 100,000 Jewish converts regularly attend Christian worship services and that about "5000 or so 'Hebrew-Christians' worship at American Board of Missions to the Jews 'outposts' in the U. S."

Independent or off-shoot groups pursue programs specifically directed at evangelizing Jewish young people, e.g., "Jews for Jesus."

The Young Hebrew Christian Alliance 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.

Preliminary surveys confirm that conversionary groups are active on many college and university campuses. It would appear



that the incidence of Jewish conversion to Christianity is by no means alarming, but whatever the scale of conversion may be the problem is obviously one of grave concern to the entire Jewish community.

To date, there has been no evidence to suggest that the major evangelical groups or personalities are directly involved in the campaign to convert Jews, 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. Dr. Richard Gelwick, Chairman of the Religion Department of Stephens College, 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."

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

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(Pray for the Peace of Jerusalem 10/71)

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 organizations 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.

#### Towards a Positive Christian Theology of Judaism

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 acknowledge the continuing validity of Judaism. To some scholars 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

The evangelical renaissance poses a threat to pluralism in America. The potential erosion of the liberal Christian understanding that Jews are full partners in the American republic may be one of the most significant results of the resurgence of evangelism.



Looking Ahead

The undersigned agencies have constituted themselves an inter-organizational task force to maintain a continuing alertness to future developments. We hope to be in touch with you from time to time -- with suggested guidelines for meeting this challenge, and with helpful materials as they come to our attention. In the meanwhile, please be sure to keep us informed of developments in your community.



sab  
112872

October 11, 1972

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

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

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

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

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



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

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

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

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

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

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

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



INVITEES TO "EVANGELISM AND THE JEWS" MEETING, OCTOBER 12, 1972

- Dr. Samuel Belkin -
- (yes)* - Dr. Eugene Borowitz *letter?*
- Dr. Gershon Cohen -
- Rabbi Martin Cohen -
- Dr. Alfred Gottschalk -
- (yes)* - Rabbi Uri Hirsher -
- Rabbi Wolfe Kelman -
- Rabbi Gilbert Klapperman -
- (yes)* - Rabbi Israel Klavan -
- (yes)* - Dr. Judah Nadrich -
- Rabbi David Polish -
- (yes)* - Rabbi Paul Steinberg -
- (yes)* - Leonard Fein -

- Dr. Daniel Elazar - *(yes)*
- Dr. Norman Frimer
- Bill Kovak
- Rabbi Emanuel Rackman - *(yes)*
- Rabbi Steven Rifkin -
- Marty Salowitz - *(yes)*
- Jos. Schiff -
- Rabbi M. Schneerson -
- Rabbi Steven Shaw - *(yes)*
- Rabbi Leon Wolf -
- Dr. Ira Eisenstein -
- Rabbi Jos. Grunblatt - *(yes)*

- Jehudoh Rosman
- Gladys Rosen
- MIT
- GS
- JR
- JB
- 





THE AMERICAN JEWISH COMMITTEE  
NATIONAL EXECUTIVE COUNCIL MEETING

**PRIORITIES '73**

DECEMBER 1-3, 1972

DIPLOMAT HOTEL — HOLLYWOOD, FLORIDA

HEADQUARTERS: Seminar Room #1 (Lower Level)

PRESS: Seminar Room #2 (Lower Level)



Friday

8:00 A.M.  
REGISTRATION  
Mezzanine Lounge (Mezzanine Floor)

9:30 A.M.  
COMMISSION MEETINGS

- 
1. DOMESTIC AFFAIRS COMMISSION  
Presiding  
Embassy Room  
(Mezzanine Floor)  
Theodore Ellenoff  
New York, Chairman
  2. FOREIGN AFFAIRS COMMISSION  
Presiding  
Mezzanine Theatre  
(Mezzanine Floor)  
Morris H. Bergreen  
New York, Chairman
  3. INTERRELIGIOUS AFFAIRS COMMISSION  
Presiding  
Secretariat Room  
(First Floor)  
Arthur N. Greenberg  
Los Angeles, Co-Chairman
  4. JEWISH COMMUNAL AFFAIRS COMMISSION  
Presiding  
Courier Room  
(First Floor)  
Maynard I. Wishner  
Chicago, Chairman

12:00 Noon  
PLENARY LUNCHEON  
Regency Hall (First Floor)

- Presiding  
Mrs. Ruth R. Goddard  
New York, Vice-President
- Invocation  
Rabbi Arthur J. Abrams  
Temple Emanu-El, Fort Lauderdale
- Keynote Address  
Bertram H. Gold  
Executive Vice-President

2:00 P.M.  
P L E N A R Y   S E S S I O N  
Convention Hall "A" (First Floor)

Presiding

David Goldwasser  
Atlanta, Vice-President

## PRIORITIES '73

Money Matters

Elmer L. Winter  
Milwaukee  
Chairman, Board of Trustees

Jay S. Baumann  
Rye, N. Y.  
Budget & Evaluation Committee

Robert L. Horowitz  
Boston  
Chairman, Campaign Cabinet  
Welfare Fund Cities Appeal

Report & Recommendations of the  
Domestic Affairs Commission

Theodore Ellenoff  
New York, Chairman

Proposed Policy on Affirmative Action

Arthur L. Kimmelfield  
New York, Chairman  
DAC Subcommittee on  
Affirmative Action

6:30 P.M.  
H O M E   H O S P I T A L I T Y



Called on committee  
Not to observe any of these  
new

**O F F I C E R S**

*President*  
Philip E. Hoffman

*Board Chairmen*  
Richard Maass, National Executive Council  
David Sher, Board of Governors  
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David Goldwasser, Atlanta	Raymond D. Nasher, Dallas
	Alfred I. Soltz, Cleveland

**R e g i o n a l C h a i r m e n**

Norman L. Hahn, Midwest  
Bernard Abrams, New England  
Edward A. Ring, New Jersey  
Jay C. Leff, Penna.-Del.-Maryland  
Raymond D. Nasher, Southwest  
Dr. Max William Bay and Richard Weisfield, Co-Chairmen, West Coast  
Robert T. Hexter and Simon Lazarus, Jr., Co-Chairmen, Ohio-Kentucky  
Arnold B. Gardner, Chairman; Mrs. George M. Szabad, Co-Chairman, New York State

**Saturday**

12:00 Noon  
PLENARY LUNCHEON  
Regency Hall (First Floor)

Presiding

Jerome M. Comar  
Chicago, Vice-President

Invocation

Rabbi Robert P. Frazin  
Temple Solel, Hollywood

Interim Report

George M. Szabad  
Scarsdale, Chairman  
Committee on Organization

### PRIORITIES '73

Report & Recommendations of the  
Interreligious Affairs Commission

Arthur N. Greenberg  
Los Angeles, Co-Chairman

2:00 P.M.  
PLENARY SESSION  
Convention Hall "A" (First Floor)

Presiding

Lewis S. Grossman  
Detroit, Vice-President

### PRIORITIES '73

Report & Recommendations of the  
Jewish Communal Affairs Commission

Maynard I. Wishner  
Chicago, Chairman

6:30 P.M.  
NATIONAL EXECUTIVE COUNCIL DINNER  
Regency Hall

Presiding: Richard Maass, Chairman  
Presentation of Human Relations Award  
Presidential Address: Philip E. Hoffman  
Guest Speaker: The Hon. Yitzhak Rabin



Sunday

8:00 A.M.  
BREAKFAST MEETING - ANNUAL MEETING PLANNING COMMITTEE  
Embassy Room (Mezzanine Floor)

Presiding

Robert D. Gries  
Cleveland, Chairman

9:45 A.M.  
PLENARY SESSION  
Convention Hall "A" (First Floor)

Presiding

Raymond D. Nasher  
Dallas, Vice-President

**PRIORITIES '73**

Report & Recommendations of the  
Foreign Affairs Commission

Morris H. Bergreen  
New York, Chairman

**ACTION '73**

Tasks for the Communities

Howard I. Friedman  
Los Angeles, Chairman  
Community Services Committee

12:30 P.M.  
PLENARY LUNCHEON  
Regency Hall (First Floor)

Presiding

David Sher  
New York, Chairman  
Board of Governors

Invocation

Rabbi David Shapiro  
Temple Sinai, Hollywood

"EVANGELISM AND THE JEWS"

*of*  
*National* Director  
of ~~the~~ Interreligious Affairs Dept.  
*of the American Jewish Committee*

Prof. Erie Meyers  
Department of Religion  
Duke University

*and an authority on  
Jewish-Christian Relations*

Rabbi Steven Shaw  
Hillel Foundation, Rutgers University

# SENTINEL

## *Rabbis, Educators Warn That Rapidly Growing Christian Missionary Efforts Threaten Judaism*

HOLLYWOOD, Fla., (JTA) — Two prominent American rabbis and Jewish academicians warned this week-end that the well-financed, rapidly growing Christian evangelical movement in America poses serious threats to the American Jewish community, especially for Jewish youth on college campuses. Rabbi Marc H. Tanenbaum, director of the American Jewish Committee's Inter-Religious Affairs Department, and Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, both expressed concern over the possible effects of the year-long evangelical campaign known as "Key '73."

Rabbi Eisendrath urged Christian church bodies to curb fundamentalistic missionary efforts directed toward college and high school youth which harass Jewish young people. Rabbi Tanenbaum explained that "Key '73" has been planned as a nation-wide campaign — involving more than 130 evangelical, mainline Protestant and Catholic denominations — using all forms of mass media as well as personal

persuasion to "call the Continent to Christ." He and two others, Dr. Eric Meyers, professor of religion at Duke University, and Rabbi Steven Shaw, director of the Hillel Foundation at Rutgers University, expressed concern that conversion efforts were beginning to have an influence on Jewish youth, especially at college.

They observed that these efforts appeared particularly threatening at a time when American Jews and Jewish communal agencies were engaged in serious discussions about the implications of rising rates of inter-marriage, the need for a heightened sense of Jewish identity and new ways to insure Jewish continuity in a secular society.

Rabbi Tanenbaum called on "The Christian conscience to recognize that a Christian theology based on the negation of Judaism and that sees Christianity as a substitution for the Jewish faith will have the human effect of destroying the existence of the Jewish people."

Prof. Meyers observed that "Though few Jewish students are probably actually convert-

ed to Christianity, the guilt feelings that missionizing activities arouse in many students, often unarticulated, are the kinds of problems that not just Jewish students, but all college students should do without." Rabbi Shaw expressed the view that the challenge by the Eastern cults (Buddhists, Hare Krishnists etc.) posed a more serious threat to young Jews and adults than Christian missionizing.

Rabbi Eisendrath warned that "such highly financed campaigns as "Key '73" and "The Campus Crusade for Christ," while not directed specifically at Jews, are nevertheless putting unwarranted and

unnecessary pressure upon Jewish young people which both distresses and disturbs us." He said it is "inevitable that missionary movements such as the old American Board of Missions to the Jews and the newly formed Jews for Jesus movement (whose primary aim is to convert Jews), will gain impetus from the above movements."

Rabbi Eisendrath urged Christian bodies such as the National Council of Churches and the Catholic Bishops Conference to "take every possible step to restrain the excessive zeal of the fundamentalist evangelical groups" which "may subject young Jewish people and adults to repeated harassment and attempts at coercion."

Rabbi Balfour Brickner, director of the UAHC's Interfaith Department, said young Jews must know "how to respond to Christian fundamentalists who use Biblical 'proof texts' to amplify their points." He said his department planned to mobilize retiring rabbis, rabbinic students, and qualified laymen to visit campuses "to rap about Judaism and Christian-Jewish relations." He noted that the "Campus Crusade for Christ" has an \$18 million budget and a staff of 3,000.



Tanenbaum  
Buckman

Cleveland

Carthole Univ. Bulletin 7/10/78

**'EVANGELIZED'  
U.S. FEARED**

WAKE FOREST, N.C. (NC) — An official of the American Jewish Committee voiced a fear here that the evangelistic activities of the "Key 73" organization "will tend to transform 'the American way of life' into a uniformist evangelical Christian theocratic society."

Rabbi Marc H. Tanenbaum spoke at a conference on "Civil Religion in America" sponsored by his committee and Southern Baptist Theological Seminary here. "Key 73" is beginning a largely Protestant campaign to "Call Our Continent to Christ in 1973." Rabbi Tanenbaum said its literature and speeches are based on a concept of America as "an evangelical empire" in which non-Christians might be tolerated "as less than full partners in the democratic enterprise."

RABBI DAVID MAX EICHHORN, D.D., D.H.L.

September 1 to April 15

311 Somerset Arms Apts.  
Satellite Beach, Fla. 32935  
Ph. (305) 262-2076

April 15 to September 1

85-14 66th Avenue  
Rego Park, N.Y. 11374  
Ph. (212) IL 9-2729 or TW 6-7147

Box 2629  
Satellite Beach, Fla. 32937  
October 18, 1972

Rabbi Marc H. Tanenbaum  
Department of Interreligious Affairs  
American Jewish Committee  
165 East 56 Street  
New York, N.Y. 10022

Dear Marc:

Thank you for sending me your memo on current evangelical Christian efforts to convert Jews. I read it with great interest. From the position which you represent, it is written solidly and cogently.

As I am sure you know, I approach this matter from a different position. I do not view with alarm the efforts of Christians to convert Jews. I welcome them. I am not frightened when a few "meshugayim" become "Jews for Jesus." To quote from a letter of mine to a recent inquirer about this: "The so-called Jews we lose are no loss because, in my book, they were not really Jews to begin with. I don't buy this racial nonsense that, if your mother told you she is a Jew, that makes you, ipso facto, a Jew. You are a Jew only if a) you publicly assert 'Ivri anochi;' and b) you engage in activities that strengthen the ethical and spiritual imperatives of Jewish tradition. You don't necessarily have to belong to a synagogue, although that helps to preserve Judaism and to bolster your Jewishness. In Israel one may be a positive Jew ethnically without having a deeply rooted feeling of Jewish spiritual identification but 'chuts la-arets' this is impossible. The person who says he's a Jew but in no way works at being a Jew will not gain admittance to my 'minyan.' When such a one announces he is now a Jesus freak or a Zen Buddhist, my reaction is 'Good riddance.' I have studied this matter of conversion long and deeply enough to know that this kind of worthless individual, Jewishly speaking, is the only kind of so-called Jew that ever falls for the self-centered paganism that calls itself 'evangelical Christianity.'"

My own efforts are oriented along what are, in my opinion, more positive lines. On one hand, I do what I can to strengthen Judaism by espousing the cause of governmental subsidies for Jewish parochial schools (in direct opposition to NCRAC's church-state position) and by keeping thousands of Jews within the Jewish fold by persuading rabbis to officiate at intermarriages under carefully controlled conditions (in direct opposition to the completely indefensible position of the Orthodox, Conservative and about half the Reform rabbis). On the other hand, I seek to strengthen Judaism by converting worthy non-Jews to Judaism. With all due respect, I believe that the more intelligent evangelical Christians have a better understanding of and a deeper regard for my kind of hard-hitting approach than for the milder one which you represent.

I have just completed a verse by verse commentary on the Book of Daniel, based com-



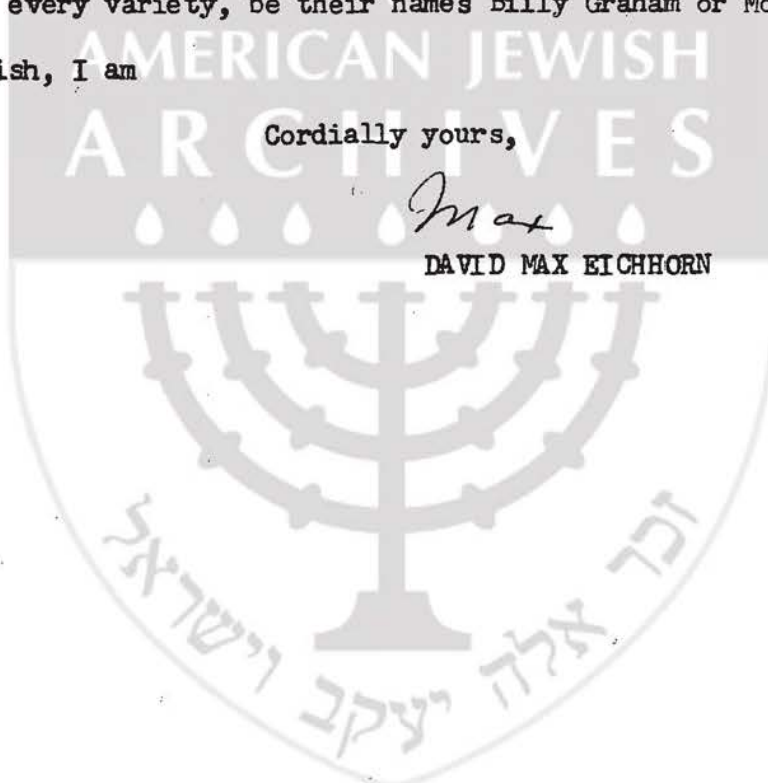
pletely on traditional Jewish sources. There is no such book presently available in any language to either Jew or non-Jew on this Biblical work which the evangelical Christians consider the most important document in the "Old Testament." I am presently seeking a publisher for this book....I am now at work on a book to be titled The Golden Thread: An Anthology of Jewish Rationalism, which will trace the philosophic development in Jewish tradition that resulted in Maimonides, Spinoza and Einstein....Then, the Lord willing, I will update my 1938 doctoral thesis "A history of Christian attempts to convert the Jews of the U.S. and Canada." Incidentally, this thesis contains a detailed history of the Beth Sar Shalom gang from 1895 to 1938. I exposed their finneglings and dared them to sue me for libel, which they failed to do. For many years before 1938 and since, this outfit has been milking millions of dollars out of gullible evangelicals....I hope, through these writings, both to help expose the weaknesses of the evangelical Christian position and to help attract into Judaism the cream of those non-Jews who are disenchanting with the "Jesus freaks" of every variety, be their names Billy Graham or Moshe Rosen.

With every good wish, I am

Cordially yours,

*Max*

DAVID MAX EICHHORN



c.c. Will Katz  
Sam Katz

memorandum

**THE AMERICAN JEWISH COMMITTEE**

FO-NE  
**date** November 21, 1972  
**to** Marc Tanenbaum  
**from** Philip Perlmutter - Boston  
**subject**

Enclosed is a copy of a program in which I think you will be interested. It was sponsored by the Jewish Community Council, wherein I was "the keynoter." Your material and talk the night before stood me in good stead.

I should also point out that we have a group that has been meeting with the Mass. Council of Churches to improve some estranged relations that developed about six months ago. Bob Dodd, who is the acting Council Director, put Key 73 on the agenda just before I was about to do so. It is a sign of his interest and resistance to Key 73. The Council itself, or better said, some of its leaders, look with suspicion and criticism on Key 73, not because of its Jewish implications, but because of its theological approach.

As of this time, I do not think there will be much action by the Council in joining Key 73.

We will keep you informed on further developments.

Best wishes.

*Phil*

PP:a  
Enc.



# THE JEWISH COMMUNITY COUNCIL

OF METROPOLITAN BOSTON

72 FRANKLIN STREET, BOSTON, MASS. 02110

LIBERTY 2-7525

ESTABLISHED IN 1944 TO HELP MAINTAIN THE DIGNITY AND INTEGRITY OF JEWISH LIFE

October 27, 1972

TO: Jewish Community Council  
Community Leaders

From: Judah M. Stone

I have been asked to chair a new committee of the Jewish Community Council of Metropolitan Boston, the working title of which for the moment is the Committee on Inter-Agency Jewish Concerns. More about that at the end of this letter.

First, I want to inform you that our new committee will sponsor a forum on the Jews for Jesus movement on Thursday, November 16, 1972, at 4 P.M., at the Combined Jewish Philanthropies Building, 72 Franklin Street, Auditorium.

The participants in this Conference are:

Philip Perlmutter, Executive Director, N.E. Region,  
American Jewish Committee

Rabbi Richard Israel, Hillel Regional Coordinator

Rabbi Howard Kummer, Planning Associate in Jewish  
Education, Combined Jewish Philanthropies

Rabbi Samuel I. Korff, Rabbinic Administrator, Rabbinic  
Court of Justice of Massachusetts

Please use the enclosed reply card to let us know if you will attend the conference, which will not only discuss the impact and response on the question of the Jews for Jesus movement, but will also discuss Key 73, a nationwide evangelical effort by the Christian community to ask every American to "testify" for Christ. Obviously, there are many community relations implications that we must consider.

May I also ask you to use the same reply card to let us know if you can serve on the committee, or if you wish to recommend someone who can serve. Our Committee on Inter-Agency Jewish Concerns is being created to draw upon appropriate member agencies of the Council for the provision of expertise and resources of personnel on community relations problems arising from many religious, ethnic and cultural concerns of the Jewish community.

I look forward to seeing you on November 16th.

Enclosure

OCT 30 1972

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LEONARD S. ROBINS

D R A F T

D R A F T

Minutes of Meeting of Commission on  
Church-State and Interreligious Relationships

Friday, October 13, 1972

Attendance

Milton I. Goldstein	Chairman
Hersh L. Adlerstein	Columbus
Joel Balsam	Union of Orthodox Jewish Congregations of America
Rabbi Solomon Bernards	Anti-Defamation League of B'nai B'rith
Leo Blond	American Association for Jewish Education
Rabbi Balfour Brickner	Union of American Hebrew Congregations
Herman Brown	Boston
Rabbi Maurice S. Corson	Philadelphia
Annette Daum	Union of American Hebrew Congregations
Meyer Fine	Essex County
Eli Fox	National Council of Jewish Women
Dr. Isaac Franck	Washington
Rabbi Samuel Z. Fishman	B'nai B'rith Hillel Foundations
David H. Goldstein	Kansas City
Paul Hartman	Anti-Defamation League of B'nai B'rith
Lila Horwitz	American Jewish Congress
Carl J. Katz	Norfolk
Martin Lapan	Jewish Labor Committee
Rabbi Norman Lipson	Anti-Defamation League of B'nai B'rith
Leonard M. Mandel	Anti-Defamation League of B'nai B'rith
Charles Posner	Los Angeles
Samuel Rabinove	American Jewish Committee
Joseph B. Robison	American Jewish Congress
Rabbi James Rudin	American Jewish Committee
Julius Schatz	American Jewish Congress
Rabbi Elkanah Schwartz	Union of Orthodox Jewish Congregations of America
Norman Sider	Indianapolis
Saul Sorrin	Milwaukee
Judah Stone	Boston
Rabbi Daniel Syme	Union of American Hebrew Congregations
Rabbi Marc Tanenbaum	American Jewish Committee
Robert Weil	Los Angeles
Rabbi Berel Wein	Union of Orthodox Jewish Congregations of America
Isaiah M. Minkoff	NJCRAC Staff
Philip Jacobson	NJCRAC Staff
Robert Edward Segal	NJCRAC Staff



The Jesus Revolution

Mr. Goldstein observed that this problem has become a matter of some urgency in recent months partly because we know so little about it and partly because it is so difficult to know how to cope with it. He called on Rabbi Marc Tanenbaum, <sup>National</sup> Director of ~~the~~ Inter-religious Affairs ~~Department~~ of the American Jewish Committee, to introduce the subject.

<sup>January</sup> Beginning in ~~early~~ 1973, ~~possibly even before~~, said Rabbi Tanenbaum, a massive evangelical drive, which will be known as Key '73, will be launched to bring the American people to Christ (<sup>"Calling Our Continent to Christ in '73," is the official slogan.</sup>) This is the fourth or fifth such "great American awakening."

Apparently, the evangelicals, who have become an increasingly vital social <sup>economic,</sup> and political, as well as religious, force, sense that America is ripe for such a crusade. Well developed organizational techniques and the <sup>extensive</sup> liberal use of mass media are expected to maintain the campaign on an <sup>sustained</sup> intensive level throughout the year, and possibly well beyond. Joining the evangelicals will be some 100-130 mainline liberal Protestant denominations, as well as a <sup>number of</sup> ~~few~~ <sup>Roman</sup> Catholic dioceses. Formed in a loose confederation, they will consult about general objectives having to do with broad design and strategy, but each group will be free to carry on its own independent activity.

Judging from the experience earlier this year with a huge evangelical gathering in Houston, Texas (Explo '72), he said, the problem before us may very well pose serious difficulties for the Jewish community. The Texas meeting was far more than a great spectacle. In workshops and training sessions, some 80,000 young

people were systematically prepared for the task of reaching into neighborhoods, homes, <sup>colleges, high</sup> schools, in a proselytizing program of vast dimensions. The American Baptist Convention and <sup>numerous</sup> other denominational groups also held similar training programs, some for their lay leadership.

Rabbi Tanenbaum thought the greatest concentration in this effort will be in the south and southwest, but that other sections of the country will certainly be affected.

He went on to say that, while Key '73 is not specifically targeted at Jews, it is highly likely that the Beth Sar Shalom <sup>the</sup> Hebrew-Christian Fellowship <sup>Alliance</sup> of the American Board of Missions to the Jews, <sup>Jews for Jesus</sup>, and similar organizations will engage in parallel efforts, <sup>if not</sup> as an indigenous part of the drive. The American Board of Missions to the Jews claims to have some 20 stations with more than 100,000 "Jewish-Christians" attending <sup>Christian</sup> their services regularly on Sunday morning.

Rabbi Tanenbaum saw as a major difficulty our lack of <sup>detailed</sup> knowledge of what is actually happening across the country. Nevertheless, it is abundantly clear that while these movements may not have large numbers of adherents, they make up in enthusiasm and intensity for their lack of numbers.

At the same time, said Rabbi Tanenbaum, he was greatly disturbed by reports from a number of academicians and Hillel directors with whom he met recently who observed that the problem is far more serious on the campus than many of us believe. Here, again, it may well be true that large numbers of Jewish students are not being



converted, but large numbers of Jewish students, some of whom are lonely, isolated and therefore vulnerable, are being subjected to great emotional pressures.

In addition, said Rabbi Tanenbaum, there is a kind of pollution that has been introduced into the academic scene. At lectures on Judaica, and even in synagogue study groups, members of Jews for Jesus often demand "equal time" to present their version of the "truth," so that both instructors and students are subjected to harassment and anxiety.

The problem also evidences itself at college football games where, in agreement with school officials, the Intervarsity Fellowship for Christ takes over at the intermission period and turns the occasion into a testimony for Christ. Thus, the university itself is implicated in this crusading effort.

Rabbi Tanenbaum raised several questions: (1) How much of this evangelical drive will be specifically directed to Jews? Even where the program is not so directed, is there not the likelihood of neighborhood confrontations because of door bell ringing, etc.? (2) What effect will the stepped-up programs of organizations such as Beth Sar Shalom have on interreligious relationships? (3) What impact will this drive have on the emerging Christian theological view of Judaism which increasingly sees the Jewish religion as a living, valid, permanent faith; a view which abandons the notion that all Jews are candidates for conversion? (4) What are the implications of Key '73 for the pluralist society? In weighing this question, it must be recognized that evangelicals see America and

Christianity as one and the same thing, so that Jews and other non-Christians may no longer be perceived as <sup>full</sup> partners in the American society.

Mr. Goldstein noted that it is already evident that a primary focus of our problem is the college campus. He recalled the great anguish suffered by friends of his whose daughter has quit school and joined a Children of God group. The girl is apparently so deeply committed that the family has come to believe that its only possible recourse is to the courts. Rabbi Tanenbaum ~~described~~ <sup>said</sup> ~~this horrible situation as a satanic development.~~ He was informed, ~~he said~~, that many of these young people have literally been abducted for service in this <sup>Satanic</sup> group, and that some 25% of its membership are Jewish youngsters.

Mr. Goldstein then called on Rabbi Samuel Z. Fishman, Assistant National Director for Program and Resources, of the Hillel Foundations, who had made a study of the problem on the campus.

Rabbi Fishman said his study was made last Spring so that the situation may be quite different from what is disclosed in his report, copies of which had been distributed in advance of this meeting. His survey showed that relatively few Jewish students have been affected by the evangelical drive. Notwithstanding reports to the contrary from various parts of the country, he thought this estimate remains substantially true. He added quickly that he has great compassion for such individual cases as Mr. Goldstein described. Therefore, however small the number of Jewish students affected, the entire Jewish community must address itself to the



Rabbi Fishman raised several questions: Why are we so deeply concerned? His answer was that the specter of apostasy which deeply affects the soul of the Jew in his long experience has always been a deeply troublesome and shattering challenge. Moreover, he pointed out, for the first time in 2,000 years there are Jews embracing Christianity who maintain that they are nevertheless Jews, a kind of playback of the case of Father Daniel who said he embraced the Catholic faith but remained a Jew, and was therefore entitled to Israeli citizenship. This raises for us the question whether we should continue to regard as Jews those young people who have gone astray. We have gone astray so much so that we should regard them as lost to the Jewish faith.

He went on to say that we must closely observe the activities of these movements, and keep track of the way in which Jewish students are reacting, even as to those who do not succumb. He said he has found very few Jewish students, at least among the committed, who take these conversionary efforts seriously. Many view the challenge as an opening for a discussion of more fundamental issues, or merely brush the challenge aside with ridicule, scorn or mockery. In some places Jewish students actually harass the Jesus groups. Some Jewish students have prepared themselves for effective responses to the arguments of the Jesus activists. At the University of Michigan last Yom Kippur it was learned that there was to be a meeting of a Christian fundamentalist group. After an early Kol Nidre service, several students and their Rabbi appeared at the place of the meeting and appealed to the Jewish students there assembled to "come home -- you belong with your people."

In some places, said Rabbi Fishman, the film "Marjo" has been most effective in exposing these missionary efforts.

At any rate, he said, there seems to be no evidence of panic or need for mass counter-action among Jewish students. He cautioned against an unnecessarily frightened response from the organized Jewish community. He urged that we see this as a problem affecting individual Jews, not masses of people; an attempt to reach students on a one-to-one basis. We may have to provide the information and guidance to help students reach out in aid of their fellow students. To the extent that this movement affects students with psychic difficulties, our response must be appropriate to that situation. To the extent that this phenomenon exposes a religious need among students which we are not providing, we must ask how the Jewish community can respond.

Mr. Goldstein then asked Rabbi Solomon Bernards, National Director of the Interreligious Cooperation Department of the Anti-Defamation League of B'nai B'rith, if he would add his impressions before opening the floor for general discussion.

Rabbi Bernards recalled the Beth Sar Shalom advertisement (39 happily converted Jews) which he thought provided an index to the Jewish community's response to these conversionary efforts -- one of complete silence. He was not aware of a single rabbinic, community relations or other reaction to that ad. Those with whom he spoke about it thought it unwise to dignify the ad with a response. This he found surprising because in his view the ad had some subtle defamatory undertones. In Canada, on the other hand,

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there was a hue and cry when that ad appeared in the Toronto Star, with some Christian leaders joining in opposition, as a result of which the Star promised not to repeat it. It was his opinion that Jews should protest such proselytizing efforts.

Rabbi Bernards was particularly disturbed over the prospect of door-to-door solicitation. He saw the possibility of serious and frequent interreligious clashes and resultant discomfort for many Jews. While there may be very few conversions, he thought there may develop among our constituencies a hostility toward the interreligious programs of Jewish agencies which seek to develop mutual respect and understanding among religious groups. Rabbi Bernards urged that our advice to the Jewish community be that it avoid argumentation when our doorbells ring. Our response should be "No thank you. I am not interested."

He thought we must be fully aware of the possibilities of the spread of anti-Semitism as a result of this evangelical campaign. The literalism which many of these people will bring to their efforts could result in a disparagement of the texture and authenticity of Jewish life, particularly on the part of those who maintain that it is the rabbinic Jew who perverts Judaism. Furthermore, the literalism of the evangelical Christians will emphasize those teachings in the New Testament which have nurtured anti-Semitism throughout the centuries.

He felt our response to the Christian community must be an insistence that this evangelical thrust is nothing less than a disparagement of Judaism and demeaning to our faith. We must alert the sensitive Christians with whom we work to this danger.

Mr. Goldstein then asked Rabbi Brickner, Director of Inter-faith Activities and Associate Director of Social Action of the Union of American Hebrew Congregations, if he would make a comment. Rabbi Brickner believed that the evangelistic fervor of which we speak is already reaching into the high schools as well as the colleges and universities, certainly a dangerous phenomenon.

He was of the opinion that the evangelistic campaign represents a retreat from the social gospel; a realization that the effort of the 60's to reinvigorate the social gospel has failed; therefore this effort to "reillusion the disillusioned." This necessarily requires a return to basics, to fundamental Christianity.

He thought his explanation is important for Jews lest we, too, abandon our responsibility for the revitalization of society.

Rabbi Brickner went on to say that we need to know how Jewish young people will be affected by this drive, agreeing with Rabbi Fishman that to this point there is a great deal of exposure but little acceptance on the part of our young people.

He urged that we differentiate, as Rabbi Tanenbaum had done, between Key '73 and the American Board of Missions to the Jews. Merging the two may be misleading because the major thrust of Key '73 is directed to the larger society rather than to Jews.

Finally, Rabbi Brickner thought our deep concern with Key '73 is evidence of the bankruptcy of Jewish ethnicity -- the concept that one can be a Jew by reading the right books, eating the right foods, visiting the right places. We cannot survive, he said,



without adequate Jewish content in our lives. We must recognize the inadequacy of Bar Mitzvah-oriented Jewish education, and shed the notion that we can make Jews of youngsters by teaching them Hebrew rather than Judaism. Only by teaching our children Judaism can we arm them with the information and background that will make them immune from these proselytizing appeals.

Calling for discussion, Mr. Goldstein urged that we think of concrete recommendations that may help our member agencies meet this challenge.

Dr. Franck reported that in conversation with one of the leaders of Key '73 he was advised that the intent is to bring Christians to Christianity, rather than evangelize Jews. He urged that we do not "lose our cool." This kind of evangelical fervor has been with us before; the difference today is that our vast network of communication makes the effort much more visible.

Dr. Franck saw no danger whatever of mass defections from Judaism, but expressed three concerns with the problem: (1) The apparently hysterical response of the Jewish community. We must, he said, get to the Jewish community and talk sense to them, and assist them with information and background materials. (2) He thought we must re-learn the usefulness of the silent treatment in response to the bigot. He regretted the action of the Toronto Jewish community to the Beth Sar Shalom ad. He also thought it was unfortunate that some of us had called for the cancellation of that society's TV Passover program. The Washington Jewish community merely asked that at the beginning and end of the program

the station inform the viewing public that this was a proselytizing effort on the part of a Christian missionary society directed to Jews. Any other approach amounts to suppression, and gives the sponsor a far greater importance than it could otherwise achieve.

Dr. Franck thought the situation presents an opportunity for the Jewish community to reach out to our people, particularly the Jewish youngster on the campus, to teach what it means to be a Jew. We have here, too, the opportunity to say to college administrators that their curriculum fails to provide information about Jewish culture, Jewish history, Jewish philosophy -- Jewish knowledge, so that the current college curriculum is really a distortion of history.

Finally, Dr. Franck called attention to the fact that in the Washington area proselytizing groups have set up Bible study classes and prayer meetings before and after the public school day. The reason for his concern, he said, is that there is school involvement, e.g., a faculty advisor, and the school's schedule is adjusted to these programs. He urged that we insist that the public school tow the mark on church-state separation.

Mr. Sorrin also urged that we avoid hysteria. He, too, thought the situation reflects a failure on our part adequately to educate our children Jewishly. He hoped that we will not deal with the problem in a way that may lead to a Jewish-Christian confrontation similar to the Black-Jewish confrontation of recent months. He also thought that Beth Sar Shalom is entitled to use the media for its proselytizing appeals.



Mr. Sorrin saw a weakening of the church-state principle in the high school -- in the introduction of courses in comparative religion; the accommodation of school authorities to pressures from religious groups, including our own, resulting in courses on Jewish studies which are really intended to insure Jewish survival and strengthen Jewish identity. He said he was ambivalent about our efforts in this area because of the possibility that Christians may be encouraged to shape the curriculum for their own purposes. He urged that we re-think these programs before pressing ahead with them.

Mr. Brown said that in his discussions with the Massachusetts Council of Churches and the Catholic Archdiocese he finds a continuing concern with the social gospel. He also found a vagueness about Key '73. The Rabbinical Court in Massachusetts, he reported, has held that so-called Hebrew Christians are not to be considered Jews.

Rabbi Corson undertook to place the problem in historic context. He cited other periods in Jewish history -- the Hellenistic age, the communes, the resurgence of astrology, the mystery religions, etc. -- as evidence that we have lived through this kind of experience before. He thought Key '73 reflects a loss of traditional religious roots, so that the age of Christian triumphalism is over and the post-Christian era has set in.

He, too, urged that we do not panic. But he agreed that the kind of young people who are being prepared for the evangelical campaign are sophisticated and exceedingly well trained. He doubted that the kind of education provided in the Reform Sunday schools and

in the Conservative afternoon schools are capable of responding to this challenge. Only the day schools, he said, are equipped to provide the intensive Jewish education needed for these times.

Nor, he thought, do we have the resources to cope with the situation on the campus. For example, in the Philadelphia area there are some 15,000 Jewish college students, all of whom are served by a total of three Hillel rabbis.

But, even more than a failure of Jewish education, said Rabbi Corson, is the absence of Jewish fervor, except for a few small pockets of the committed.

Mr. Balsam thought the problem today is altogether unlike that of earlier days; the missionary our young people will face in the months ahead is a clean cut, well trained, knowledgeable youngster, a much greater danger than the professional missionary of other years.

Since "whoever saves a single Jewish soul saves the whole world," he said, we must assign this matter top priority whatever the number of Jewish young people we think may be in jeopardy.

We must urge that each community set up the proper mechanisms for dealing with the problem -- a process of consultation among the Federations, the rabbinic bodies, the CRCs and other concerned organizations. A similar process should be arranged for the national agencies. Both should be properly funded and have adequate professional staffing.

Let us avoid attributing bad motives or anti-Semitism to those involved in the "Jesus Revolution," he said. Except for a



small minority among them, their campaign is directed against all Americans which, of course, includes us, so that the danger is the same. He thought it futile to expect that Christians will not try to convert Jews. Nevertheless, we might try to convince the more liberal Christian groups to limit Key '73 to the Christian world.

Mr. Balsam urged that we do not engage in debates or dialogue with Key '73 spokesmen, nor should we give this effort prominence in our press. Although we should always be ready to help Jewish youth who are in trouble, we should not give time to winning over those Jewish youth who have been converted.

He thought we should encourage Jewish youth on campus who emphasize Jewish fundamentalism, youth with a religious fervor. We need not agree with this approach to realize that it may answer the needs of some Jewish youth, he said.

Mr. Rabinove felt that when a university permits a sectarian observance during intermission at a football game this should be protested. When a state university lends its authority or support to a religious activity of this kind it violates the First Amendment. Similarly, when a private university accepts public funds, as most private universities do today, it too must abide by the strictures of the First Amendment. He felt there is a sound legal ground for a protest in these circumstances, citing a case in point. Some years ago, a group of students at Catholic University invited an anti-Catholic spokesman to the campus. A U. S. District judge held that, since Catholic University receives at least a fourth of

First Amendment apply here, so that the University officials are barred from interfering with the choice of speaker.

Mr. Schatz spoke of the larger problem with which today's Jewish youth have to cope, the contradictions in society, drugs, etc., and said we must see these too as an urgent responsibility of the Jewish community. He went <sup>on</sup> to offer several suggestions: We must recognize that this is not merely a campus problem; it is one for the entire Jewish community. We must develop a policy with respect to debates and confrontations with the Jesus movement, urging that we do not dignify their forums with our presence. He recommended the development of what the AJCongress describes as coffee houses, informal social settings to which Jewish youth are welcome. Finally, he urged the opening of Jewish information centers, inexpensive storefront operations to which alienated Jewish youth can come for information and guidance.

Mr. Goldstein read an excerpt from Dr. Lou H. Silberman's letter to the Commission, dated September 21. Dr. Silberman, who was unavoidably absent from the meeting, said his concern with this problem went back several years when he wrote to the College Committee of the CJFWF and discussed it with several Hillel directors. "Everyone was cordially interested, but no more." He went on to say that the important question for all of us is, what is to be done about this upsurge? He doubted that "sophisticated theological debates" will help. Or the quoting of major Christian theologians. They are not in the "same ball park" with these youthful missionaries. "This bunch," said Dr. Silberman, "is made up of proof-text quoters. We have been through all this before. Just



get a copy of Isaac Troki's Hizzuk Emuna -- all the texts are there and the only kind of answers suitable for these people. If we are serious then let us 'strengthen the faith' by knowing how to answer the epikoros. We are not faced with 'should they'. They do! We cannot convince them 'they should not.' They will under all circumstances. . . Finally, we are confronted with the harvest of whirlwinds. Too many of our young people are Jewishly illiterate and without religious perspective. When confronted by conviction and enthusiasm they can easily be overwhelmed."

Mr. Adlerstein spoke of the student religious clubs in the high schools of Columbus, the activities of which are looked upon with favor by school administrators. He cited two examples of these activities. All members of varsity athletic teams must belong to the Fellowship of Christian Athletes. At one high school where 30 per cent of the student body is Jewish the Jewish members of athletic teams are nevertheless required to join. When he went to the school to discuss the matter, the principal had a Jewish parent present who said emphatically that it was perfectly agreeable to him that his son was a member of the Fellowship. On one occasion, at the conclusion of a school assembly, pledge cards for Jesus were handed out and collected by teachers. In discussion of these problems with school people Mr. Adlerstein has been reminded that the high schools of Columbus have courses in Hebrew. He thought the problem calls for our careful attention, and perhaps eventual resort to the courts.

Mr. Posner agreed that there is more religious activity in the public schools today than in the past ten years. He urged that

we intensify our defense of separation even if this means a more active resort to litigation. He thought Rabbi Fishman was right in saying that the evangelical movement on the California campuses is having a minimal effect on Jewish students. But he was concerned, he said, because of the growing stress on the high school and even the junior high school.

Asked by Mr. Goldstein to sum up, Rabbi Tanenbaum thought there had developed from our useful discussion the need for fact finding. Here the facilities of Hillel, Federations, the CRCs rabbinic associations could be most helpful. We must develop a clear understanding of the nature and depth of the problem on all levels -- the high school, the college campus, the community, even the synagogue.

Secondly, he thought there is need for guidelines which may help all of us avoid errors which could prove costly and embarrassing.

Third, we must inform the Jewish community in a responsible way about the nature of the problem. Here it may be necessary to prepare materials especially for this purpose, some of which might be addressed to young people.

Fourth, as suggested by Mr. Balsam, we might ask that each Jewish community organize itself especially for the purpose of meeting this challenge.

Finally, he said, we must address ourselves to the inter-religious dimensions of the problem. We must reach out to the mainline Protestant denominations, including those that are formally



tied in with Key '73. Some of these people are already sending out guidelines to their constituents which demonstrate their concern <sup>and sensitivity to</sup> with the Jewish community. For example, the United Methodist Church has told its people in effect, "let's not address this evangelical effort to Jews." He thought it was entirely possible to establish with many Christian leaders that, after the Holocaust, after what is happening to Soviet Jewry, it is unconscionable to try to undermine the continuity of the Jewish people through this kind of evangelism.

Rabbi Tanenbaum was hopeful that all of us -- the rabbinical bodies, Federations, lay leaders, CRCs, educational groups -- should collaborate in this effort both nationally and in the communities.

Mr. Goldstein concluded the discussion with the suggestion that a committee of this Commission be appointed to weigh the various proposals and move ahead on their implementation. It was so moved and carried.